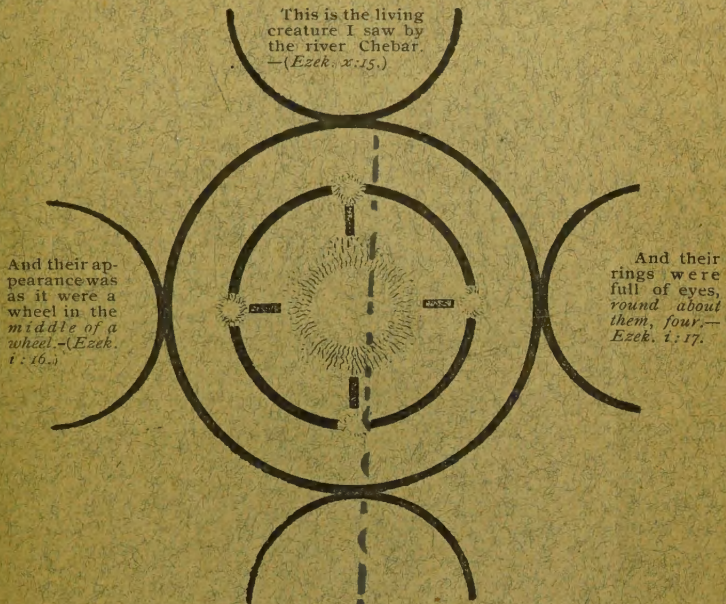


Eden's Flaming Sword.

—OR—

TWO THOUSAND YEARS BEFORE THE FLOOD.



A CRITICAL EXAMINATION OF THE SKIES, FACTS AND MYTHS OF THE AGE OF PREHISTORIC MAN, SHOWING THAT THE EARTH WAS THEN A GREENHOUSE WORLD, MADE SUCH BY A GREAT VAPOR ROOF OR CLOUD SHELL SUCH AS THE PLANETS SATURN AND JUPITER HAVE TODAY.

By ISAAC N. VAIL,

Editor of the Annular World; author of The Earth's Annular System; The Deluge and Its Cause; The True Origin of Coal; The Great Red Dragon; The "Waters Above the Firmament"; Petroleum and Its Origin, etc.

ONE THOUSAND DOLLARS REWARD

Will be paid to any one who will disprove the claims set forth in this volume.

PASADENA, CAL.
PRESS OF G. A. SWERDFIGER.
1896.

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This volume aims to prove that the earth once had a *system of Saturn-like rings*, which in its progressive collapse, became the chief and all-competent agent in strata building, causing all the tropical eras, glacial conditions, and legendary floods the world ever saw. It also aims to show further, that vast lingering remnants of the earth's annular or ring system, hung in the skies of primeval man, and for thousands of years after he came into being formed the celestial battle fields known in the shadowy ages and gave color to all ancient legendary thought and all ancient writings whatsoever, and that we have here the long sought-for key to all ancient Mythology.

* * * * *

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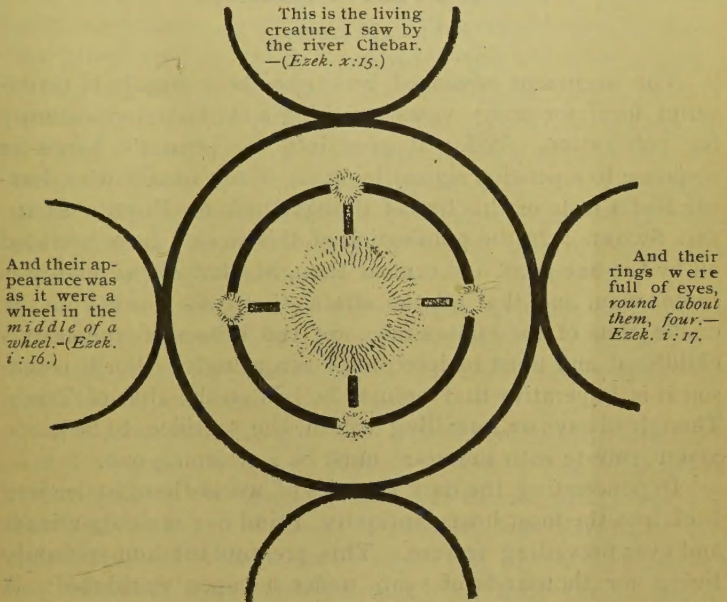
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WHAT WAS IT? Eden's Flaming Sword.

TWO THOUSAND YEARS BEFORE THE FLOOD.



Some vital bible points examined and explained
in the light of Annular world-making.

By ISAAC N. VAIL,

Editor of the Annular World; author of The Earth's Annular System; The Deluge and Its Cause; The True Origin of Coal; The Great Red Dragon; The "Waters Above the Firmament"; Petroleum and Its Origin, etc.

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PREFACE.

The argument advanced herein has been largely in manuscript form for many years, awaiting a favorable opportunity for publication. Today it goes into the printer's hands in response to a petition signed by many of my friends who, having had a taste of this line of thought, ask for EDEN'S FLAMING SWORD. In the publication of this work I have been led on by the one great and central thought, that *Edenic* man was *infant* man, and that all the strains that come down from the cradle time of the human race, are the echoes of humanity's childhood and must be interpreted accordingly. For this reason it is imperative that opinion be laid on the altar of Truth. Though always an unwilling victim, the sacrifice, to be made commensurate with the hour, must be a sweeping one.

In penetrating the dark avenues of world-thought leading back into the most hoary antiquity, I find one most significant and ever prevailing feature. This presents the human family living for thousands of years under a vapor world-roof. A feature seen at every turn of the investigation. I have presented some of the evidence of this state of the world in these pages. It is not by any means confined to the penman of Genesis, but the cosmogonic features of all old world-thought hold up to our view a hidden sky and a *vapor hider or concealing cloud*. I think it may be safely affirmed that every race of men presents in its oldest annals a world surrounded by a vapor ocean such as the planets Saturn and Jupiter have today. Led by the geological fact, now easily demonstrated, that all the earth's great changes were caused by the fall of rings and the consequent formation of great vapor canopies, I found in the biblical account of Eden the most overtowering proof that primitive man lived for unknown centuries under a vapor heaven. I will not pursue this thought further now, but will

repeat my former offer to pay a reward of \$1000 to the person who will prove that the infant race did not live in a greenhouse world made such by a Jupiter-like or Saturn-like canopy of vapors, as set forth in my various publications.

I am well aware that men of science have concluded to relegate the biblical Eden to the realm of myths. In so doing they have done the cause of truth immeasurable harm. The picture of Eden is not a myth. This monograph of earth's last great change places the Garden and Paradise of man in the gallery of golden facts. Scholarship has taught one immortal lesson—the fallibility of man. I am also aware that there is a class of honest and earnest bible readers who will tremble to learn that I am treading on what they are pleased to call "*holy ground.*" But I have long since learned that such ground is the very place for honest men to tread. Dishonest feet seek unholy paths.

I hold that truth cannot grow among men who do not learn how to unlearn, and honestly put opinion beneath them. The thoughts here presented will be light and food for those who *want* to see, not for those who *won't*.

For more than thirty years I have been urging the claim that during all the ages an Annular System like that which now surrounds the planet Saturn was the *one* potent agent in Earth's changes. In Edenic times the last Earth-ring had descended and become a vast *vapor roof* to the world; such a roof as we see today overcanopying each of the planets Jupiter and Saturn. I have maintained that biblical man has given us an incomplete history of that last of world-changes, and that every other ancient people has done the same thing. Thus every ancient scripture, whatever has been its source, is to be unlocked by this master key.

I find, in revising this work, that to keep it anywhere near to its intended size, I will have to leave out two full chapters, *Eden's Four Rivers* and *The Garden of the Gods*, which will appear later if my readers so desire. It will be seen that I have fulfilled my promise to give 40 pages. To get all on 50 pages I have had to increase the size of the page as compared with the Annular World. Had this not been done there would

have been about 60 pages. For this reason I will be obliged to raise the selling price after my present obligations shall have been met.

I wish to say I have been placed under great obligations to the learned author of "*Paradise Found*," President W. F. Warren of Boston University, for access to his great work. Also to the great work of the lamented author of the "*Night of the Gods*," John O'Neill, whose death is a world calamity, as I see it, in this day of earnest revision of thought.

In 1874 I published the "*Deluge and its Cause*," showing that the Noachian flood came from a *Saturn-like heaven of waters*, and that the fall of frozen vapors from EARTH-RINGS made all the *Glacial Periods*. In 1885 I published the "*Earth's Annular System*," (400 pages). In this work, as a practical geologist, I presented testimony from almost every page of the world's "Record" to show that Annular Evolution must be admitted into court. In 1886 the "*True Origin of Coal*" (40 pages) was published. These volumes prove that this planet since the close of Archæan time, up to the very dawn of Christian thought, was under the implacable rule of *World-Rings*.

These three volumes have each called forth various comments. Reports have been received from a few colleges where the *Annular Theory* is being taught, and the encouragement received from many *true thinkers* has resulted in a revision of these volumes, and they will be republished under conditions named on the third page of this cover. Every day brings in fresh evidence that this theory of world making is the true one, and the fact that no one has ever attempted to refute it is strongly in its favor. I invite criticism; cool, deliberate and unsparing criticism, because it can only settle this new scheme of world-making more firmly upon its eternal foundation.

Very cordially,

ISAAC N. VAIL.

Pasadena, Cal.

Ninth month (Sept.), 1896.

Eden's Flaming Sword.

THE EARTH BEFORE THE FLOOD.

The grand scheme of world-making is plainly outlined on Heaven's glittering vault. The skies declare in speech immortal how God makes worlds, and consequently how He made the Earth. The million tongues of shining flame speak not in vain to him who heeds; for "there is no speech nor language where their voice is not heard." From this flood of speech we learn the great lesson of the universe: *all worlds are made alike*. With this lesson plainly announced, I turn my glass to the skies and see innumerable worlds in a molten or igneous condition, and I am forced to concede the fact that this fiery state is *one stage* in the great plan of world-making, and that Earth was once also a fiery star, a flaming sun. When by chance my eyes behold a world whose flames are dim, or one whose fires have died, but around which is anchored a system of world-rings, I am forced again to concede that suns grow cold, and that annular or ring-formation is another and inevitable *stage* of world-growth—that all worlds, in passing from the sun-state, must possess ring-systems, and that the earth can be no exception to the universe plan.

Searching still further, but nearer home, we find worlds whose outer rings have formed into moons, and whose inner ones have broken from their moorings and sunk to their primaries, and thus we find a *third stage* of world formation and still we have to concede that our planet can be no exception, unless we place it under the beck of accidental conditions. In postulating, then, that the Earth once had a ring system, I am

simply echoing the proclamation heard from the ever-speaking heaven, and no philosophic mind will for a moment refuse me the claim that the planet Saturn, with giant rings, is to be my *geological teacher*. At this age of the progressive intellect few persons indeed will not concede that we must read the past history of this planet by the known conditions of the worlds about us. I will claim more than this, for before this volume ceases to be read, a host of men and women will join me in the claim that He who made Saturn a teacher of geology made it a *bible teacher too*.

It is now a well-established belief among astronomers and physicists that satellites or moons are formed in the breaking up of the outer rings of a world, and I here hypothesize that while this rupture of rings is in progress at the outer bounds of an Annular System, the inner rings, one by one, are swinging loose from the system and entering upon their eternal work of strata-building and geologic change. While an outer ring, it is admitted, is competent to form a moon or moons, it must be conceded that an inner ring is competent to form great world-canopies. The planet Saturn is the most positive witness and affords the most striking proof of these two tendencies in the revolution of rings. His eight moons are eight witnesses to the rupture of the outer system, while between his inner system and the body of the planet floats the wreck of rings, as a great world-canopy. No doubt this canopy is sinking steadily as the flood of years and adding *building material to the planet's surface*. It is plainly a great cloud-shell made out of the very waters formed in Saturn's primitive fires, and mingled with the mineral sublimations that went up from its molten bosom in ages gone by. That canopy is striated with bands and belts, some of them many thousand miles broad, and the lesson we learn here is, that an inner ring sinks to its primary, and upon reaching its atmosphere becomes a belt or belts, and finally forms a canopy reaching to the poles, *where it must fall*. We learn, too, that as law inexorable presides in the building of all worlds, the *earth-rings* thus reached its surface as mighty geologic agents in the hoary past.

Saturn's outermost rings having formed into moons and his

innermost having formed into a great world-shell, my critics should be cautious how they confine me in generalizing from this fact, for if they restrict annular formation to Saturn, they make it a world of chance. On the other hand, if they admit the *law* and deny that the earth ever had rings, then they place our planet in a plane of chance conditions. I assume, then, that the only way to avoid utter confusion and a deluge of incongruities is to admit that *all worlds are made alike*. That all worlds, at some time of their career, must have rings; that these rings must eventually form moons above and canopies below; and that canopies must fall and become a part of the primary. This is the lesson the planet Saturn teaches, and he who is unwilling to grant that rings are all competent world-builders, will do well to study the same attentively.

A LESSON FROM JUPITER.

The planet Jupiter takes an honored place as world-teacher. With his moons almost in the plane of the planet's equator, I am forced to the conclusion that he once had rings. He has a great world canopy also, and this is striated, belted and banded, and it must therefore be the wreck of rings. Certainly, then, we have here a world just issuing from under annular or ring conditions. A world just *one stage* further along in the great scheme of planetary evolution. But the motions of Jupiter's canopy teach a most important lesson. His equatorial bands revolve about him in less time than those near the poles. Such a condition could not possibly obtain without the sundering of bands, and the ultimate fall of the slower ones to the body of the planet. We learn also that Jupiter's great world-roof is lifted many thousand miles above his surface, and from the very nature of falling bodies his canopy must be pouring down *intermittent deluges of world materials* in the region of his poles, that must take their place, in order of time and position, in the planet's crust. It is not needful for me to present here any arguments to prove that world canopies must fall. It is useless to prove that canopy material must obey the law of gravitation, and the very fact that Jupiter's canopy revolves about him is all the proof

needed. His equatorial belt performs the giant sweep of 256,000 miles in less than ten hours, or with the averaging speed of more than 25,000 miles per hour.

This is simply the speed required to hold his equatorial belt in position on high. Now it is the falling of a belt that carries it as a canopy from the equator to the poles, and if it requires such a great velocity to support the equatorial part of these vapors, we all know they must fall when they reach the poles where their velocity is reduced to nothing. The step, then, from the falling canopy to strata-building is a short one. If the canopy be aqueous vapor, the oceans must deepen as it falls. If, mingled with these vapors the mineral and metallic distillation of a former age find their level, strata are necessarily built by a falling canopy. Then we must look upon world-canopies as great world-builders, and as we see Jupiter's great vapory shell actually falling at his poles (there can be no mistake here), we are simply driven to say we need not wait for ages to roll away to see and know that we must learn from the skies the great lesson of Earth.

There is no mistaking the indications of Jupiter's present state. On his surface annular progression is still maintained. Each of his bands and belts revolves independently, because they move with different velocities, and we cannot divorce them from ring movement. At each pole we see the canopy depressed to the extent of three thousand miles, and we see vapors congregating there and sinking downward and inward toward the planet. The rapid revolution of Jupiter's belts prevent them from moving at once to his poles. The body of the planet itself revolves slowly, for this alone will satisfy the mechanical and mathematical requirements of so vast a body. But the canopy must eventually revolve as the planet revolves; that is, it must move slower and slower and sink deeper and deeper, and gather polarwise as time rolls on. From all of which we must conclude that a world grows as canopies fall; and world-strata laid down in the order of annular evolution is an unavoidable consummation.

Coming back to the earth, what do we find here? No rings. No canopy floating high on the bounds of the atmos-

phere. We have a moon, however, and as long as it treads its ethereal path it affirms that the earth, away back in the vista of ages, had *at least one ring*. Then, too, we have an ocean, and as long as its waves beat against the ribs of earth, they will affirm that every drop of it was born in archæan fires and sent to the lofty skies. We are thus led up to the very highway of annular evolution. Waters formed in world-fires and driven to the skies, into the very midst of a whirling sea of world material, must have formed into rings, and the grand process of strata building began when the earth cooled down and the first installment of ocean came back to its surface.

Now it is very plain that the oceans came back to the earth via the poles; slowly and steadily as the march of ages, for they had to float as canopies from the home of rings over the equator—the beginning place of annular processes. In this march of canopies, then, we must see the tread of ages. Watery vapors must fall in polar latitudes as snow, and in medial lands as floods. The geologist knows full well that the ages have had their sweep of waters. Even in the more modern geologic times deluges of incalculable magnitude and power have swept the continents. The track of the glacier, too! the reign of inveterate winter and snow! who does not know that they have been again and again? Whence came those waters and those snows? The whole world is at sea on this problem, and will be there till it can see the origin of glaciers in the earth's primitive vapors, born in the earth's furnace, moored for ages on high, and called back in grand installments by the implacable decree of Annular Evolution.

There is nothing more positive in the geologic record than the fact of *ocean change*. Whole dynasties of ocean forms, once lifted to the plane of activity and power, have lost the scepter and sunk as weaklings or utterly died out, and new races have built on their ruins. This rise and fall of races demands oceanic *change*. But how can oceans change except by the *addition* of waters? How can oceans increase save by grand instalments from the skies? We are forced by the record that speaks for all time, to concede that the oceans have been augmented and deepened time after time, and we must trace the

cause to the very foundation and source of waters, back through the reign and fall of canopies, and through the earth's annular system *to its primitive fires*. Then, too, as all men know the earth has been built by grand world-stages, where shall we find a competent cause for the fact that the earth has leaped from plane to plane in an ever upward and onward career? Age has succeeded age, and yet it is as plain as the noonday sun that ages cannot end while the environing causes last. And we are thus forced to rear peculiar environs about an age to keep it in progress and then tear it away, to end it. Now this is the very thing that world-rings and world-canopies must ever do. The first ring that fell closed the first geologic age. Millions of years roll by. Another age reaches out for other bounds. Another ring descends, the old environs give way and a second age closes. Thus on and on the world has moved *by steps*, which it could not do but for rings and canopies.

We have presented the fact that a falling ring must become a canopy—a great world roof. It is very plain that such a roof of vapors must make a green-house world. So that every ring in its fall must have made a hot-house earth, and eternal spring must have reigned many times millions of years before man ever trod the earth. This fact is recorded on stone all up and down the ages. A green-house clime is repeatedly brought to a close by the fall of snow. Such things we cannot separate from the reign and fall of canopies. The presence of a canopy insured a green-house clime from pole to pole. But such a canopy moves on to its inevitable end at the poles. It begins to pile up its snows on a polar continent, the centuries roll on, the earth grows cold, and the glaciers begin their march. An age of heartless winter crushes out the life of perpetual spring. Such changes are no creations of fancy. They were as real as the dead, now sleeping for ever in the ruin they have wrought. In the very midst of inveterate winter another ring descends, and a green-house roof spreads over a world of ice and death, and of course the glacier gives way. Immeasurable floods sweep to the seas, and another great mystery is solved. For, the titanic rush of water at the close of a glacial age in the very lap of winter, can be thus *only* explained. Now it is very

well known that in very recent geologic times the changes from spring time to the reign of ice and snow, *has been sudden*. Sudden, too, has been the sundering of winter's chains. We can draw but one conclusion from this grand array of witnesses: That we are to look to the Earth's Annular System and to the annular canopy as God's material vicegerent for the building of the earth's crust and for all world changes. This being the case, and knowing that such geologic records are left visible in the most recent periods and that they point unerringly to such causes, we are forced to concede that rings and canopies have ruled all through geologic time—that they were the actual causes of all the geologic "ages;" that they produced all the "ice periods," and all the "deluges" the earth ever saw, and were the most potent factors in strata building all through time.

With these preliminaries at hand, a larger view unfolds, and we learn that He who began to rule from the eternal throne of law has never left His seat—not even when He performed His crowning act on earth and made a garden paradise, a cradle spot for infant man. I look the wide world-scene over and I see the most unmistakable proof that man certainly began his career just as all other animated beings did, in a green-house world under a God-made canopy of vapors. I call witnesses not alone from the wreck of ages, for, indelibly impressed on the human mind, is the human memory of world-tragedies which link the race with the reign and fall of vapor skies. My bible tells me that the human family was cradled in an Eden clime, which is nothing less than an affirmation that God was still ruling the earth by annular law. Why should men doubt that scheme of an earthly paradise, when we cannot look back and fail to see the same plan in all the ages of the past.

I say we have the most conclusive proof that man came upon the earth when it was a green-house world, and made so by just such a vapor canopy as the wild denizens of earth beheld in the geologic past—just such a canopy as we see today around the planets Saturn and Jupiter. This is God's plan of world building—wisdom's scheme for the nursing of infant

racés. The circumstances attending the deluge of Noah are plain in the reader's mind, and they are so prominently annular in all their meaning that we are forced to admit that all through the antediluvian period of more than two thousand years, a vapor heaven was rolling around the earth. Every feature of the great deluge forces us back upon this rock. The immortal declaration that it rained forty days and forty nights is no stretch of terms when, inscribed on God's page of rock, I read of many a world-rain that may have lasted more than forty years. One thing impresses me, however, that such a rain could only have come from that heavenly ocean which in all ages was the grand source of waters and snows until the time of the flood, when, as we are told, it "was broken up" forever. No less prominently does the canopy of vapors stand out to view in the declaration that at the time of the flood the "*heavens were opened*" to let down the waters. Such an expression belongs only to a heaven *shut up*, and to the view that all men must have had, that on high were the "foundations of of the deep." What can such a declaration as this mean if it does not show a heaven hiding canopy: "In the 600th year of Noah's life all the fountains of the great deep were broken up." Certainly we are to understand that a mighty down-rush of waters came from that deep, because it was "*broken up*," and hence we must conclude that the heavens, such as we now see, had been closed from the gaze of man. No sooner do we come to this conclusion than we see that all through the antediluvian age the sun was not seen as we see it today. Then is it not a little remarkable that in all the scriptures referring to antediluvian history we find not a name that can be translated "sun," not one? Now if in that long period from the "expulsion" to the breaking up of the deep no sun name was used, it is certain that the *sun was not seen*, and we are forced back upon the eternal rock of *canopy* evolution.

Again, if the sun was not seen during that age, we are forced to concede that the *rainbow during that time was not seen*. What, then, are we to do when told by the biblical penman that when the "fountains were broken" up and the "heavens were opened," the "bow appeared on the cloud?"

It tells us plainly that a vapor sky had passed away; that it leaves no ground for opposition to the claim that a lingering vapor canopy gave birth to this terrible world tragedy, and that in so doing it was only completing the grand drama of evolving skies begun immeasurable ages before. This deluge was the beginning of the end. After the fall of the waters, the God of nature told man that the bow was a sign of security from such a flood. That so long as the bow could be formed on the cloud, no more floods could occur. Every intelligent person knows that this is the most unreserved declaration that the deluge of Noah opened the skies and cleared the heavens of vapors, so that the sun could perform its everlasting duties. Then, too, that bow was made a *token of a new covenant* between the heavens and the earth. Again it is plain that such a covenant as the bow affirmed, can mean but one thing, and that the passing away of an old order of world-scenes and the coming in of a new.

Here I turn to other scenes. I could fill a hundred pages with such testimony, but this is enough to show that all the early biblical scenes are to be studied from the standpoint of canopy progression and Annular Law. As we go back from the time of the flood toward the birthday of the human family, we approach the gates of an *Eden world*. Such a world as we see again and again in the geologic past, and of course we find a more perfect sun-hiding canopy. And now that my readers may understand what an Eden-world means, we must consult the student of optics, and with his instruction we will try to explore the depths of man's earthly Eden—the garden which the God of nature made for him by placing a vapor roof over the Earth.

THE SKIES OF EDEN.

Let us imagine ourselves to be placed on the surface of the planet Jupiter in N. latitude 45° . Thousands of miles above our heads is a vapor ocean rushing from the west toward the east with startling velocity. Away to the south, in the equatorial heavens, is a great white crescent reaching from horizon to horizon. It is the snow-white equatorial belt many thousand miles wide, and which we now behold with wonder across

the mighty void of millions of miles. It is moon-shaped, and all the time it pours down the effulgent beams of day, and we would soon learn, as we stood under such a vapor heaven, that day and night could not alternate as they now do with us. A vapor heaven would shine with snow-white brilliancy, and night would be a mere shade thrown back upon the skies from the under-world.

Again, over our heads we would see a ruddy vapor belt striated with darker bands and lines. From these bands and lines let us learn a very important lesson. The optician tells us these lines, though there might be thousands of them and all strictly parallel, must appear greatly diverging from the horizon to the zenith. We would see every band made up of lines, and the *vanishing* points of all these would be in the horizon. Such bands and belts, then, as we see today sailing forth in Jupiter's canopy, if seen in a favorable place from the planet's surface, would seem to be giant world-"pillars of cloud," standing *point* downward on the east and west horizons. Each one, if seen as it passed overhead, would appear like a great *tree stem* made up of countless other stems that diverge and branch toward the zenith like a great celestial tree. We have seen something similar to this in the fanlike rays of the rising and setting sun.

Now a canopy is simply *made of bands, belts and lines*, and it matters not from what part of a planet's surface one may look up into such converging and diverging scenes, his eyes would everywhere meet the very appearance of an all-expanding and overshadowing celestial tree. Every band would be a tree trunk or stem standing on the horizon and spreading its branches of prismatic foliage and varying glory on the vault above. The horizons would be full of such stems, and we can readily imagine how the inhabitants of Eden, gazing upon such an imposing scene, would speak of *a tree* of the utmost consequences to man. Such a tree was moving as a marching glory across the sky of the Eden world of man, and he must have seen it as a "*flying tree*." The reader will here recall the fact that there comes down through traditions of hoary antiquity the very thought of "*winged trees*." The "*winged*

tree of Jove," the sky-god, is well known to classic scholars.

Remembering, now, that as all through geologic time a tropic or green-house earth was made by a vapor canopy, we must admit that such a canopy and such an overarching world-tree, are plainly presented by the biblical narrative of Eden. Here I desire to bring in some collateral testimony. It is very plain that a vapor heaven means a *concealed* sun and sky, and it is a most remarkable fact that this idea of "hiding" or "concealment" is entrenched immovably in the ancient world-thought. There is hardly a race that does not affirm that the primitive sky and sun were concealed gods. Almost every race presents the thought of a *succession of suns and skies*. Our sky and our sun had each a *father* and a *grandfather*. A vapor heaven necessitated the absence of rains and tempests, thunder, etc. This thought also comes down from the remotest times. Ancient Greek, Roman and Hindu legends tell us that the thunder-god was born after two ephemeral heavens had passed away, and Genesis affirms that in the very beginning of man's career the "Lord God had not caused it to rain on the earth" (2: 5). But inexorable law affirms that if there ever was a day when it did not rain on the earth, as it now does, then the sun was hidden by a vapor heaven. The sun must heat the earth's surface to awaken currents, and a sunless age would be a windless age and a rainless age. Again, a vapor heaven necessitates eternal summer, and this, too, comes down to us as an ancient world-thought from all races.

A vapor heaven must have impressed the human race with the fact that it was the source and fountain of waters, and I fail to find a race or ancient people that did not call its heaven by a name implying that it was water.

I may state, then, with the utmost assurance, that in going back into the history of the biblical Eden, we must enter a period of time when the earth was yet surrounded by *geological causes*—by ephemeral vapor skies. An Eden forces this very fact before us, and however fragmentary the memorials of that time may appear, they point unerringly to God's universal plan of world-making. We see, then, that we may and must read the geological history of the earth through the grand scheme

and key presented by the Annular and Canopy systems of Saturn and Jupiter. The philosophic scholar and thinker can no more avoid this conclusion than he can fly from the dawn of day.

The biblical account of creation begins with a water heaven—a “deep” on high,—“waters above the firmament,” and presents a concealed sun continually till man was driven from Eden, so that every item and element in the account must be explained according to this fact. The very “mist that went up and watered the whole face of the ground” is an emphatic canopy memorial. The motion of the canopy, ever upward from our horizon, presented the thought. As regularly as the sun went to the under-world, the “cool of the day” came on, and the air would deposit the moisture that it was continually drinking during the warm part of the day from the all-investing vapor, so that the scene was plainly one of falling mists. I cannot see how with an ocean of vapor dragging through the upper air, and the lower air moving over the seas and over the earth, in obedience to the urging force of a revolving canopy, that an abundant fall of mists was not a striking feature in every Eden the earth ever saw, and their name is legion.

Let us imagine a great fund of vapors on the very bounds of the air. Of course at such a time all the rains or mists that could reach the earth would have to come from that source. It may seem strange to say that the clouds could not form from vapors received from below, but from vapor received from above, but we will have to admit that such was the case. The sun in the day time poured all its heat into that vapory sea. That whole watery realm would grow warm. When we reflect that the capacity of moisture-laden air is greatly increased by heat, and that also moist air is more readily heated than dry air, we see how readily the great primal fountain of waters filled the air and was thus transferred as mists to the ground. I say then that this is but another link in the chain of evidence that must eventually force canopy facts into recognition. Here we find that the theory is not only philosophical, but we find its conditions so rigidly adhered to that it would seem utter folly to premise any other conditions than those incident to an Eden-world made by a vapor roof.

MAN IN EDEN.

“And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed.” (Gen. 2: 8.) In consideration of the well-known fact that the God of Heaven and Earth had been making gardens and Edens also, all through the ages, it has seemed strange that so much adverse criticism has been bestowed on *this one*, the last in the march of changes. When we come to see how worlds are really made, we will see Edens as essential factors, as the thinker must see in this case. To see a canopy as a sun-hiding feature, agent of the deluge, and an indispensable element in the new covenant with the bow as a token thereof, and then go back 2000 years and not see it still, would be strange indeed. The annular student would be the first one to see in Eden a grand fulfilment of geogenic progression.

Some commentators have seen a stumbling-block in the Hebrew Qedem, here rendered “eastward.” The root seems to have the meaning of “front,” “first,” and hence it is no abuse of authority to render it “*in the beginning*,” or the “beginning place.” The illustrious Warren took the liberty to suggest that it referred to the first land occupied by man, and as he claimed that man began his career in the North-world, it followed that Qedem pointed northward rather than eastward. Now if I can present evidence that the “beginning place” was southward, I may use the fact as canopy scenes require. Where did every canopy, band or belt begin its career? In the equatorial skies. As scene after scene floated northward and southward from that spot, new features began there. When each canopy by this process opened at the equator, there solar power began. There the sun began his great conflict with the vapors, and when the last canopy grew thin and parted, there the true and pure sky began its eternal reign. In every sense the equatorial heavens were the *place of birth*, the “*beginning spot*,” the “front” or starting place, as seen by all mankind. Now what would man call such a place? Whether north, south, east or west, it would receive a name

expressing its nature. I am free to suggest that *qedem* originally was a term used without reference to any quarter. However, when all canopies had gone; when all things ceased to begin in the south, but, like the sun of our days, began in the *east*, then *Qedem* became the name for that quarter. Hence the confusion. According to the testimony, then, the declaration might be thus: "In the beginning the Lord God made a garden in Eden," or if *Qedem* was a region: "The Lord God made a garden in *Qedem* in Eden," and that place was originally southward beyond a doubt, if we are to give the name its primitive meaning of "front" or "st."

The sacred penman tells us that in Eden man *dwelt naked*. Now the thinker wants no better evidence than this to strengthen the claim of canopy evolution. If man was naked in Eden, then Eden was a *green-house world*, and "man," Adam, was the world-type or representative of the whole human race. I do not for a moment doubt that He who made all things could have fenced in a garden spot with walls of gold and gates of crystal, and have placed one man and one woman therein. But God does not work that way. Properly understood, the reality differs from this as day differs from night. We will see how large Eden's garden was when we come to find that the two "Trees" that grew therein could not be contained by walls nor shut in by gates—when we come to learn that "His ways are not our ways," and the sooner we learn it the better.

We do not know how long the human family lived in Eden. It may have been many thousand years. One thing we certainly know, that he lived under a *perfect canopy*, for he was *deathless*. This brings us face to face with the problem of problems, and we may as well take it in hand now. The implication is very obvious that man was originally deathless in Eden because he was in a *perfect green-house clime*. But what do we mean by a perfect green-house? A house where solar chemism is controlled. We all know that a seed, as a grain of corn, grown where the sunbeams could not vitalize the germ, cannot be made to reproduce itself. If this world were today overcanopied by a vapor roof so that the active chemism of the

sunbeams was shut off, not a germ could be vitalized. Also we know that it is only through the vitalization of the *produced* that the *producer dies*. We know the sunbeam *matures and forces fruit bearing* in all the world, and that the very process is a *death-dealing one*.

Now I do not claim that solar power was held entirely under control by Eden's canopy. I say so far as natural potencies favored, it was a perfect sun-controller. That from necessity the ripening or death-dealing power of the solar beam *was held in check* while the building or life-prolonging power was allowed almost complete sway. These two antagonistic forces of the sunbeam are sufficiently recognized by all. From this it must be seen that every phase and form of life is regulated in the physical world by solar force and always has been. In Eden, then, the sun-concealing vapors insured to man the immunities of a perfect green-house world to all intents and purposes. This means the subjection of all activities, physical, mental and moral, and from sheer necessity the infant race was as innocent and irresponsible as the infant of today. Hence it follows that he grew in all things as his Eden sphere ceased to be a perfect one—as solar activity began to invade. In that Eden plants grew on and on, but did not give forth the perfect seed. Solar actinism, unimpeded, alone could do this. The human family from pure necessity followed the same world-decree, and could no more reproduce itself than any other Eden plant—never until Eden's jasper roof and walls gave way. We look back into a period, then, in which the human race *vegetated*, as it were, and we are forced to make the canopy responsible for it. We look into God's great kindergarten, with the infant race under its primal Instructor, and we cannot avoid the conclusion that the God-formed roof *made man what he was*.

THE TREES OF EDEN.

We have already seen that the overshadowing canopy was an overshadowing and sky-filling *Tree*, and thus we are brought face to face with the *life-giving Tree*. I want to state here that I fully concede the symbolic features drawn herefrom,

and that this great world-scene grandly typifies the TREE that stands today and for all time in the midst of the spiritual paradise of God, and fully concede that to approach it one must pass under the *Flaming Sword* for the heart's purification. But we must remember that we can no more abolish the *physical facts* from which these types are drawn than we can close the gates of death. Man *dwelt on earth* in an earthly Eden, as surely as he was man, and for one to tell me I "must not explore" the mysterious depths of the antiquity that gives it sanctity, is to wrap the drapery of night about the dawn. I am exploring God's first temple, where he housed infant man from sun and stars and death—a temple whose "shining walls" and "stones of fire" were living realities in the lifetime of sinless man. I have found those stones prepared in the quarry of Nature and placed in position without the sound of a hammer, carried to their places by the music tones of Nature's harp, and if I do not try to illuminate the scene, the very dead will chide me from the wreck of ages.

Eminent archæologists are quite familiar with the fact that almost every race and tongue alludes to a tree now universally called the "world-tree." Were I to gather half the literature that I have found pertaining to this tree of trees—"holy trees," "life-giving trees," "winged" and "flying" trees, "trees of knowledge and wisdom," and "trees of death," it would of itself fill a volume. There was the "winged oak of Jove," known among the ancients as a miraculous tree, and Jove was the sky-god of Greece and Rome, and we must therefore put this tree in the skies. There was the *star-bearing tree of the Hesperian Gardens*, guarded by the world-serpent Ladon. The *Soma Tree* of the ancient Hindus and Parsees gave long life to gods and men, and was also a celestial tree. The Assyrio-Babylonian tree spread its shining branches over the whole heaven, and this tree was guarded by the "*serpent-god of the tree of life.*" Then the Scandinavians had a world-tree called the "Sacred Ash" and Ygdrassil, and they said its roots penetrated to the under-world and its branches spread all over the skies. The ancient scriptures of the Hindus speak of the *heavens as a tree.* The far-eastern races, as well as the far-

western, say that in the most ancient times "trees spread their supporting branches against the heavens and held the sky and earth asunder." These are all immortal survivals of the one great world-tree that stood on the bounds of the earth and ramified upward as vapor stems, and beautified the universal skies.

Then, too, we must not forget the famous "winged tree" of Pherecydes, over which a "*gorgeous veil was spread*," representing the world-engirdling vapors. The stars, it is said, were worked upon it. The "white Haoma tree" comes also in here. This was called the "tree of all seeds," and all trees came from it. It was the "*father of trees*." It was a life-giving tree, and he who partook of its fruit became deathless, just as the tree of the biblical Eden. "It grew," says a well-known scholar, "in the Persian Eden, *at the source of all waters*," but the source of all waters was heaven's vapor canopy. It is further stated that the White Haoma tree was "encircled with a starry girdle." Grill tells us this tree is connected with the "Bridge of Heaven," but this bridge is plainly the vapor canopy, for it was a "floating bridge," and moreover it was in the sky. The bridge of heaven is not infrequently an expression in old-world thought, and it must mean, in all cases, the vapor sky in its revolution around the earth.

The Japanese annals tell how, in remote antiquity, two solar genii, Izanagi and Izanami, "stood on heaven's bridge" and made the deep revolve, and how "at that time the heavens were very close to the earth." In course of time disorder and strife took place in the skies, and the old sun deity sent her grandchild, a young or new sun down to stop it. "He came down by way of heaven's bridge, and the old heaven passed utterly away." (The bridge broke down, just as in Scandinavian thought.) We do not need any stronger evidence than this to prove that a vapor canopy or floating bridge overarched the Eden of Japan.

The old Persians had a heavenly bridge and it was called *Chinvat*, and etymologists tell us the name means the "bridge of the Judge." This is readily understood when we recall that in ancient times a "judge" was simply a "*divider*" and

thus Chinvat became the bridge of division or separation, and we all know that heaven's floating bridge was a "divider" or "division" between heaven and earth. The Scandinavian Heimdaller, like the Japanese sun-gods, stood on the "*Bifrost Bridge*," and in this connection Warren says: "It is interesting to note that Heimdaller * * * is etymologically considered the "world-judge" or "world-divider," which is very significant. All men saw that *all these vapor scenes* were the collective "divider" of heaven and earth.

Away back in the Vedic period the Hindus had a Tree of Life, called the Soma tree, and they tell us this tree was in the heavens. In a later day the Buddhists also had a world-tree, called the "Tree of Wisdom or of Knowledge." The Chinese annals say they had an ancient Tree of Life, the Tong-tree, and what is most significant, they tell us this tree grew "hard by the *closed Gate of heaven*," which literally means "close to the shut up or *hidden sky*," which is also as good as we need. The learned Lenormant had no canopy in mind when he said that the Hebrew Tree of Life "grows in the midst of the garden with the tree of the knowledge of good and evil, exactly like the *Jambu tree* in the middle of the delightful plateau which crowns the height of Meru." Now the Hindu Meru is in short the *Meros* of the Greeks and the Meros was the thigh of Jove; and Jove was the *pure sky*, and this puts the Jambu tree in the heavens. Prof. Sayce, copying from the Asiatic tablets, says; "By the *full waters* (great deep) grew the giant overshadowing tree whose branches were of lustrous crystal," etc.

I might go on to a wearisome extent with these witnesses of the great world-tree that grew and spread out its branches on high as though to "make a holy habitation of the gods, whose roof was like a forest of trees," but this is enough for a volume of the size intended. As I leave this branch of the subject I cannot do better than commend to my readers Dr. Warren's valuable and fascinating book *Paradise Found*, from which I have gathered much valuable information in this work.

We have much old Assyrian thought that might come in here, for, freshly derived from the buried libraries of immemo-

rial antiquity the centuries of vandal hands and heartless interpolations have not disfigured their many golden facts. The tablets tell us that "In Eridu a pine tree grew. Its crown was crystal white which spread toward the deep vault above. *The Abyss* of Hea was its pasture ground." Now Hea was Assyria's god of celestial waters, and his empire *was the sky*, therefore, the "abyss" was on high. Assyria itself was an ancient name for the "sky-filling tree." Asherah="grove," "trees," and the "*World-ash*" of the Norsemen comes from this source. In this "Ash," Odin, the predecessor of the thunder-god Thor, sat and "taught men letters from its branches." Then, too, this "Ash" was inseparably linked with the "Bifrost Bridge," the "floating bridge of heaven," over which they say *Surt*, the sun, led his fiery legions in their march against the serpent of darkness and disorder, and which "*broke to pieces* as the solar army mounted it." The "golden age" of the Norsemen closed with this contest and this collapse of the "bridge." Thus, like all other peoples, this northern race saw the old heaven pass from view, as the sun swept his vapor foes away.

I am here reminded of a kindred thought that had its birth on the shores of the Nile. The Egyptian serpent, Typhon, once a good and benignant "protector," formed a rebellion in heaven and tried to rob the sun of his power, and for awhile succeeded. He made a chest and *hid the sun* within it and then cast it with its tenant on the deep—the celestial Nile. After floating a long time on the waters it finally lodged in the top of a *tree at Byblos*, and this tree became the great central roof-pillar of the temple of the gods, i. e., the universe roof: for the sun and the serpent were the actors in the scene. Thus the *tree* and the *serpent* are ever connected. The serpent is its vapor guardian everywhere. It guarded the "golden fleece" which hung in the Cholchian *forest*, and it must be admitted that wherever found outside of symbolical usage, it was the spirit of celestial vapors. It would take a great volume to treat this subject as it should be treated.

LIFE IN EDEN.

I have long since shown that the sunbeam in its uncurbed power is a vitalizing, fruit-ripening and plant-propagating agent, and now the fact that biblical and legendary testimony points to controlled sun-power through Eden's tree of life, it opens the Eden world to view, and at the same time lays open to our gaze the causes that let in the Reaper, Death—I mean *physical* death. Solar power held in check by Eden's vapor roof, secured long life to Eden's inmates, but at the very time Eden's physical change began, Eden's roof was changing too, and as an inevitable result solar power was growing. If sun power, held in check, made Eden's scene of rest and inactivity, then sun power let loose upon the earth by the passing away of an ephemeral heaven of vapor, plunged the earth into a stage of activity and consequent death.

Now I have long since shown how that the deluge was practically the end of the vapor heaven, and I cannot do that work here. I need only point to the fact that a flood vast beyond conception did occur, and that the fall of the vapor skies was its all-competent cause; that the great longevity of man ceased at that time; that a new covenant was made between heaven and earth then. The God of nature said then to all men that the "waters should never again cover the earth;" that the heaven was opened then; that the bow came then into view as a sign that no more floods should come. These are witnesses that testify through all time that a Jupiter-like canopy filled the heaven of primitive man, controlled his sun, gave him long life, and at the close of this grand world-drama Earth leaped for the last time to a higher plane of existence. From this grand wind-up of world stages we may now go back to the Eden period, when a *partial* wind-up took place.

I have no doubt in my mind that Eden was a scene of eternal physical life. This is what a perfect canopy with solar chemism under its control means. Death could not rule until the environment impelled it. We certainly know that the sunbeam, checked in its all-controlling energy, shorn of its vivify-

ing activity, must have prolonged human life. We are to a great extent today indebted to the sunbeam for our very physical being, and in proportion as our mental and moral natures are linked to our physical natures, so in the same proportion the sunbeam has been one of God's *instruments* in framing man's whole being from his very cradle time in the Eden world. The sunbeam has a double power. It has an energy of actinism that is continually promoting decay and consumption, and life is as much under its inexorable sway as it is tied to the air we breathe and the food we eat. At the same time it has a building power. The latter forever promotes life, the former forever urges on the reaper, Death. In a vapor-invested world the solar chemism as an *active* destroyer was necessarily held in check, and the building and life-prolonging energies were consequently in the ascendancy. In such an Eden world whose sun was shorn of its death-dealing power, and whose life-giving power was unchecked, the world's great vapor-greenhouse roof comes plainly into view.

In course of time, however, the climate changed; the great geologic agent was losing its grasp upon Earth, and from sheer necessity Eden was the victim again. The climate was growing cold. Men *ceased to go naked* and were now clothed in "coats of skins." But how could a warm world grow cold unless polar snows increased? And how could polar snows increase without *thinning* the canopy? And how could the canopy grow thinner without losing control of the sunbeam and thus admitting change, activity and death into Eden? This was the *modus operandi* according to Annular world-making, and the Edenic narrative presents this last of world-changes in harmonious accord therewith.

In such an Eden, then, almost every gate to the world of knowledge and mental growth was closed to humanity. There could be no mental activity until the world of knowledge was opened to man. The eye must see, the ear hear, and man must partake of that world before its fruits can cause growth and expansion of mental power. What was the star-world, the sun-world and every feature of the distant heavens to a race that could not see them? Would such a race ever have had

an *astronomy*? Would it ever have had a telescope or spectro-scope? And is there any limit that we might place to the extent of "*blissful ignorance*" in an Eden world? When the first chill crept over that world of innocence, it was nature opening up a world of knowledge to the gaze of man, and he began to partake of it as he partook of the air in which he moved. The first ray of the equatorial sun, the first glimpse of the world beyond, lifted the beholder higher, and as old scenes faded away and *new* ones came to view, man went higher and higher, until the very tongue of Deity said the "*man has become as one of us.*"

The race, as I see it, looked upon the vapor-world as a *Tree*, because it had that appearance; and moreover, because it was a vapor-formed scene, it was a *serpent-formed* or *serpent-guarded* tree. Plainly, then, it was the world-vapors, that is, the serpent spirit, that presented these features to man, and when the life-prolonging tree passed away and the tree of knowledge came into view, it was truly said that the serpent caused man to partake of its fruits. This of course was the outward view that all men had of this great world change. Those "coats of skins" tell us plainly what was going on. They would be entirely out of place if man had not begun to partake of the tree of knowledge. If today man were still naked in Eden, he would not yet have tasted the serpent-proffered fruit. He could not have approached the Tree of Knowledge till the vapors grew thin, and the vapors could not grow thin if some of them had not fallen, and they could not fall without necessitating "coats of skins," or some other storm protectors. It was a dying world-canopy that gave knowledge, and every day, by its weakening and thinning, it gave *new* glimpses. But as new scenes came into view and gave man a knowledge of actual things, it must be remembered that the *old* environment was passing away and a new one coming on. In other words, the *Tree of Life* was receding from the grasp of man, and the Tree of Knowledge coming more and more within his reach. Not only was this change bringing a knowledge of good things, but it was bringing him to experience evil things. I am well aware that these physical phenomena

of Eden can be and have been appropriately used as types of the spiritual birth and fall of man. I give this thought its own legitimate field. The very type is a deathless witness of the fact that man was bound with more than chains of steel to an environment that gave him *physical life*, and that the great scene that overshadowed him was in every sense a life-giving tree, that the more completely he was environed in its shadows, the more effectually and effectively was he held back from the tree of knowledge. Then too, day by day, in the ordering of wisdom, as the tree of life receded from his gaze, the tree of knowledge came into view, and *his eyes were opened to see the world as it actually was*. But day by day, as he partook of the fruit, the germs of physical death were planted in his being. It was the voice of God and nature that said to the whole earth, "*In the day that thou eatest thereof thou shalt surely die.*" It was a voice that said and says forever, *the environment shall make the man*. In the very nature of things, man could not partake of the tree of knowledge and live also. The eating thereof was physical death, for in it were the seeds of all the ills of earth, and evil or sin had its birth therein, and all men know or should know that the fruit of evil or sin is spiritual death.

But says one: Why should evil flow from man's natural environment? I do not know why, any more than I know why the loadstone that attracts iron has that property in it. Neither do I know why, in this momentous world change, when man passed from childlike ignorance, simplicity, innocence and inactivity, he fell into the arms of Death. I only know it is *law*, and that as man passed inevitably into the great field of knowledge, invention, irrepressible activity, temptation and sin, he made, in the ordering of God, a magnificent upward and onward stride. It was no more intended that he should remain forever in that cradling environment than the babe should lie forever in its cradle of today. Linked inexorably to Eden's change is the grand scheme of man's salvation. I presume, then, that it is a part of the plan of Omnipotent Wisdom that the physical, mental and spiritual victories exult and exalt in eternal harmony, and trustingly I leave it there.

THE SERPENT IN EDEN.

But, says a critic, the mystery deepens as we find Satan taking the lead in this affair. Ah! there is the rock on which the world has split. Satan had access to the human heart then, as he has now. He took the lead at the cradle of the race, just as he takes his place at the cradle today. As *knowledge grew* then his wiles invaded as they still invade. Is it necessary for me to say any more on what everyone feels to be the truth? But the serpent, *as such* in Eden, was *not* Satan any more than the serpent *as such* today is Satan. It was a type of evil then, as it is a type today. The serpent type of necessity became linked to the original power that determined the destiny of Eden and the fate of man *as man*, an after production of the human mind. The serpent of Eden *as such* was the vapor spirit that engirdled the earth, and for that reason was the guardian of *every Eden tree*. It was originally held to be the "spirit of universal *wisdom, prudence and foresight*." The Savior of men said: "Be ye wise as serpents," and it was an injunction older than the days of Solomon—a sentiment inscribed on the very skies of Eden.

But why was wisdom attributed to the canopy spirit? Because it was ascribed by all men to every personality *on high, because it was high*. The high heaven was the observatory of the Deity, and the spirits of the heavens were wise because from their lofty position they could see and know all things. They saw the earth below and the world beyond. I find this to be a fact beyond dispute in the whole realm of old-world thought. Minerva, the goddess of wisdom, sprang from the summit of the sky, the head of Jove, and because she knew all things, the serpent was made her companion and symbol in painting and statuary.

But every race had its serpent spirit of wisdom, and is in every case traceable to its home on high; and so plainly are we told from a world of testimony that all people looked upon this vapor spirit as the agent and author of Eden's privileges and immunities, that we cannot for a moment doubt that if

the serpent-formed, i. e., vapor-formed canopy had not been *there, Eden had not been.* Thus men at first looked up and saw this spirit as the author of good, and thus everywhere I find it called the "good serpent." There is no race that did not originally worship it as a world-"benefactor," and a "life-giver," and protecting spirit. All this because it protected the whole world from the ravages of sun-power—from storm, tempest and death, so plainly set forth in the Mosaic narrative of Eden and its people.

It is plain, then, that we cannot separate Eden's world-roof from Eden's life-giving tree, nor the inevitable world-change from the world-serpent. For it must be conceded that Eden was the greenhouse world. America had its Eden and its golden age, as its archaic legends prove. A time *when "all beings lived together without danger."* "A period of primeval innocence," "when the panther, the deer and the wolf fed together," "when the rattlesnake was as harmless as the rabbit." All this was the world's great echo when the "good serpent" or spirit of the waters was the "*Agathodemon*" (good demon) in every sense. This was the one original thought of the vapor spirit, the "serpent of the deep." This was the thought of the day when men believed that this Edenic condition would exist forever, and this is the reason that all humanity worshiped this spirit as divine. The vapor sky was their God until by sad experience they learned otherwise. Now when men began to learn that this vapor heaven was not the true sky, they felt that the serpent was a "*deceiver.*" It had promised them Edenic joy, Edenic life. Now the threatening skies, the chilling blasts and the opening eyes proclaimed that the vapor heaven was a false and ephemeral sky, and the vapor spirit a "liar" and the "father of lies," and we now see plainly how these epithets became also attached to the spirit of evil, the Satan of the human heart. For men were thus impressed with the thought that the serpent of the skies had rebelled from the good order of heaven and carried innumerable hosts with him. Thus they saw him *more* subtle than any animal of earth, "than any beast of the field."

This idea is most emphatically depicted in the change of

worship so far as observed all around the earth, on monument, pillar and tomb, where the serpent is represented as a *fallen god*. The students of archæology have long been puzzled over this change. In Egypt in particular, the serpent, once called the "savior" and "guardian of men," became the object of the severest censure and blasting imprecation. The very name of the serpent is mutilated on the monuments, and everywhere we find sun worship built on the ruins of serpent worship, showing that this deceiver of the whole earth became inseparably linked with the spirit of evil at a very early period.

Now, it is very plain that this deceiver, this serpent of the skies, as a false feature was presenting the "tree of knowledge" to the human race. I say that the departing vapor sky that had made an Eden world, and as a protecting canopy, was a life-giving preserving power, had led humanity to trust that it was their everlasting Eden, and in the name and power and deception of an ephemeral and false heaven, seen and known by all men as a deluding serpent, presented the Tree of Knowledge of Good and Ill, in the very midst of Eden, to the parents of the human race. This, when traced to the grand intent of the Omnipotent Creator defies the powers of human intelligence and laughs at human creation. In it is the fiat of Almighty Intelligence and in it revolves the golden spindle of Fate. In it we see one of the grandest revolutions the earth ever saw,—a revolution fraught with tremendous and overwhelming consequences to the human family. Earth was changed from a perpetual but precarious Eden-home to a temporary scene, and the human race is invited to look from a physical earth to a spiritual heaven. Who cannot see in it the same Hand Divine that all through the tread of ages has lifted this earth again and again from plane to plane? Shall we continue to call this great world-step "*The Fall?*" It is very likely those who experienced the change from an Eden clime to one of torturing vicissitudes, considered it a fall. But in the light that eternal justice planned and directed the great scheme of man's redemption here, we cannot give it such a name, for it was nothing more nor less than another grand upward and onward leap. We understand that "by that *fall* salvation is come," and in

that *fall* "lie the riches of the world." (Rom. II: 11, 12.)

If men had known that away back in hoary antiquity, the serpent was thus looked upon as the type of wisdom and prudence; that as a canopy spirit it was a protecting power, saving and preserving not only from death, but from the storms, tempests and other ills of time, they would not have been so puzzled over the fact that the *brazen serpent* of the wilderness pointed forward to the saving ministrations of the Son of Man. We now see that a more appropriate prophetic symbol of saving grace could not have been placed before afflicted and heart-longing humanity.

We have seen how in the ordering of Nature's God, an Eden world and clime was produced. We now see that the whole plan of a terrestrial paradise is but the legitimate result of God's manner of making worlds. The one inevitable result of a hidden sun and an all-involving vapor heaven. God only knows how long that Eden clime continued. It may have been long, very long.

When then I learn from my bible that man was driven from Eden's paradise lest he should "put forth his hand and take also of the tree of life and eat and live forever," I see not only the utmost harmony of the declaration with the laws of nature, but I see in the fact of his expulsion a link in the grandest of records, and an act of the most stupendous kind and of tremendous import. If man by any means whatever had been able to remain in the garden, he *must* have partaken of the fruit of Eden's tree. He could no more avoid it than he could avoid partaking of the life-giving air. He was driven forth by inexorable law—because the life-affording elements of Eden were naturally drawn from it. It was as much a world-change as that which characterized the close of Tertiary time—not so great, perhaps, but the same in kind under the same hand divine. Then, too, as long as he thus partook he could not die, any more than he could die while he breathed the air, for while there he was partaking of life.

Of course the inference is plain that man lost Eden because he had sinned. Is it not a fact that man thus driven forth would conclude that sin was the direct cause, inasmuch as all

men know or ought to know that *sin came as knowledge came?* Sin comes now as knowledge comes, and I assume it always came that way. The babe and the idiot cannot sin. So sin and the tree of knowledge of good and evil are inseparable and always have been, and the reasons assigned in Genesis for man's expulsion are legitimate, natural and essentially correct so long as law is law. All can see that it follows from this that as knowledge is more perfect the Tree of Knowledge becomes to *us* a most appropriate symbolism of God's dealings with man.

I understand that the Eden that man lost was first his terrestrial or material home and its paradisaical nature, and second, that inseparably linked with this change was the change in his physical, mental or moral self, but as this is a question that more properly belongs to theologians and metaphysicians, I will agree to leave it with them, with the understanding that they will lay opinions on the altar facts rather than immolate facts on the altar of opinion, for most assuredly this physical Eden which man lost is but a type of the Paradise lost by every man, by disobedience, from Adam down.

That a great world-change took place away back in the centuries involving the condition of man cannot be disputed. The dovetailing of Annular testimony crowds every doubt out of court. A "Golden Age" passed away and man no longer vegetated in his garden world, and he was compelled to eat "by the sweat of his face." A vapor world-roof and an ephemeral heaven rolled away as a scroll, as others had done times uncounted in the geologic past. Every link in the chain of testimony points to the claim that the earth once more, for a period, became the victim of solar power. The very name of deity, *Elohim*, was changed to *Jehovah Elohim*, which is immortal testimony that the heavens had changed too. Even the "thorns and thistles" appear to be, according to good authority the production of this last world change. Certain it is we had as yet no evidence of the presence of thistles in the geologic past.

CHERUBIM IN EDEN.

“So he drove out the man 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. 3: 24.) We now have this great problem fully before us, if not fully in hand. Let us keep in mind the solari-vapor combination as the physical agency in the creative hand in the making of an Eden home for the infant race. We all know that if certain conditions of the vapor heavens made a terrestrial paradise, a *reversal* of those conditions destroyed it, i. e., drove man out of it. Now it was plainly the covering primordial vapors, the solar vicegerent, that made all the Eden times Earth ever saw, and hence it must be conceded that this all-competent agency placed the immunities of Eden around man, and it must follow as surely as thunder follows the lightning's flash that the phenomenæ attending man's expulsion were a part of the inevitable drama of a dying canopy. It was vapor supremacy that lifted toward the summit of Edenic perfection and solar supremacy, that closed the gates and guarded the path to the life-giving tree. Follow this search to the end of time, and we will utterly fail to divorce Earth's Edenic life from canopy causes, and as signally fail to separate man's expulsion from solar activity. That has always been the plan of the Omnipotent Maker of worlds, and it must ever be.

The Cherubim have long been a sore puzzle to commentators. No less an authority than the learned Geikie has said: “It must, we fear, remain forever a mystery.” Now it is well known that Assyrian tablets and monuments call the sun a “*flaming weapon*,” the “*flaming blade of war*,” a “*disk of fire and slaughter*.” In the great world-battle between the Assyrian sun-god Bel and the serpent, the former used a “flaming sword that turned four ways to the north, south, east and west,” and we thus learn from the remotest antiquity that the solar flash was a weapon of flame. So that the “mystery” vanishes like dew before the sun when we learn that the Cherubim were the vapor vehicle of the solar beam—the spirit of

the covering canopy, and the actual custodians of the great vapor tree, and hence they were equivalent to the serpent guardians of all the eastern races. (Remember the serpent Ladon of the Hesperian tree whereon grew the "golden fruit" —*the stars*, which Hercules, the Greek sun-god, slew. Remember, also, the serpent that guarded the "Golden Fleece," hung also on a tree.) I think the word itself is no longer of doubtful import, for the very office of the Cherub was to "cover" or "conceal," and is inseparably linked with the great host of "concealers" that come into court from the very ends of the earth; all of which show concealing or unsubstantial vapor heavens. The *Cherub* and the *Seraph* are at least allied characters, and by many are considered identical, so that what is said of one may be said of the other. But seraph=saraph="fiery serpent," and is so rendered in the Bible (see Num. 21: 18; Is. 14: 26 and 30: 6). Moses was told to "make a saraph and set it upon a pole," as a healing and preserving power, which of course was copied from that saraph or fiery cherub on high, whose preserving and life-giving power was known to the whole earth, and for this reason it became a most appropriate emblem of the Saving Power divine. This only can explain why a serpent was made such a symbol.

Again and again the sacred penman represents the Deity as "dwelling with the Cherubim." But, say what we may, the Deity of biblical man, when viewed independent of his spiritual character, as the Hebrew mind generally conceived, dwelt in the heavens. Thus sings the Royal Psalmist: "And he rode upon a cherub and did fly. Yea he did fly upon the wings of the wind. He made darkness his hiding place; his pavilion round about him *were dark waters and thick clouds of the skies*," etc. (Ps. 18: 10, 12; see also II. Sam. 22: 11). "Thou that dwellest between the Cherubim shine forth." (Ps. 86: 1.) In Ps. 99th, God speaks from a "*cloudy pillar*" amid the Cherubim. Thus writes John Kitto: "Whether the Lord is described as at rest, or in motion; as seated on a throne or riding in a triumphal chariot—these symbolical figures (the Cherubim) were essential elements in the description." Again the same author says: "Each (cherub) had four

wings; the two under ones covered the lower extremities, and the upper ones spread out on a level with the head and shoulders, and were so joined together to the edge of his neighbors' as to form a *canopy*, and in this manner they soared rather than flew, without a vibratory motion of their wings, through the air." Again: "That consecrated place, with its striking symbols, called the *presence* of the Lord, there is reason to believe, continued to the time of the deluge." In other words, the "*Presence*" as then seen by unlettered man was the actual canopy, the very Deity in *visible shape*; and we see, how man by the very operations of nature, was led step by step from the material to the spiritual. As each canopy passed away man was told by the very act to "look higher." Thus plainly exhibited on the ever-changing skies of the remotest human period is shown the very origin of both monotheistic and polytheistic thought, here, there and everywhere in the bosom of humanity. There was the visible cosmos of all-abounding energies, and their spirits, visible or invisible, that gave them existence and motion, impressed the all-pervading thought of *material* animation. The more thoughtless saw each a deity. But each and every venerated form passed away and left its votaries without a god.

It was then, I say, a voice speaking from the very bosom of nature said "*look higher,*" "*look onward.*" A portion of the old Semitic race heard that voice, indistinctly at first, but it sounded plainer and plainer as time rolled on, till man learned in his inmost soul that the true God was not an ephemeral but an eternal power. From this kindergarten came out and yet come the people of God.

"Extol him that *rideth upon the heaven* by his name Jah." (Ps. 68: 4.) "He *rideth upon the heavens* in thy help and in his excellency *on the sky.*" (Deut. 33: 26.)

From the buried libraries of the old Assyrians we gather testimony of this *shining vehicle* of the Deity most high. The tablets, translated by the patience and toil of almost a century, present the flashing wings of the Cherubim. Smith, one of the greatest of Assyriologists, tells us the ancient heavens were all grandeur, delight and glory; that the "spirits of the abyss"

were the motor agents of the *active* and *battling* skies. Painted on the empyrean were *personalities, nondescript forms*, arranged in "order," "rows" and "courses,"—"*wandering creations.*" "These spirits of the deep, the great God appointed *Bel* and *Hea* to watch over them." But *Bel* was solar light, and *Hea* was the Neptune of the Assyrians. Plainly, then, the forms that floated or marched across the abyss were sun-lit vapor forms, for sun and vapor guardians of celestial nondescripts can mean nothing else. The translation of these tablets furnishes us these words of immortal truth: "*And great gates were made in the shrouding darkness.*" It tells us in the language of the immortal discoverer that there were powers and forms in heaven, which "*made trouble therein.*" "Seven of the evil gods who like a flood, descend and sweep over the earth." Further, we learn there was a time of "*peace,*" "*harmony*" and order among the inhabitants of heaven. This was followed by trouble. "*Sin*" (who was the crescent god) "*is greatly troubled in heaven.*" The spirits of disorder took possession. "*To the earth like a storm they came down, before the light of Sin they came.*"

Now, if the Assyrians saw these phenomena, the man of the bible, the man of Eden, and the whole earth saw them also. Smith sums up his convictions in these words: "*They appear to believe that in the early days of the world there was a chaos or confusion in heaven, and monstrous forms of animals ran riot, as evil spirits in the universe; while the sun, moon and stars had not been set in their places.*" Who cannot see a vapor heaven here with the high heaven beyond and hidden? Who cannot see the powers of the serpent enthroned on high? Who cannot see in the "great gates" or openings in the hiding canopy, the very facts of banded and belted skies? Who cannot see in the marching elements the soaring and shining vehicle of the Deity, whose name and throne were planted upon its top in the "hidden or secret place," known to all men?

Now it is well known among bible scholars that there was a belief ever prevalent among the ancient Hebrews that the Most High had a "hiding-place," a "secret place." It was a thought that antedated all ideas of metaphysical and mental creations of the spiritual tabernacle and dwelling-place of God.

This actual but invisible tabernacle of Jehovah was a God-created feature, and was known as the Holy of Holies to all his worshipers at a time when man had not yet learned the fact that the kingdom of God was in the hearts of men. In all this, then, we see the wings of the covering Cherubim. The very thought that such objects had their home in the skies as a part of the paraphernalia of the celestial tabernacle ought to settle the question as to what they were. For such terms as these would never have become the common property of human thought as thus attached to celestial phenomena, if they had not been visible expressions in the very constitution of the skies.

The Hebrew God, and therefore the biblical God, was a being *above* all other gods. He was believed to be the ever existing *One*, because he inhabited, as man thought, the *one ever existing sky*. He was without form, *self-existing*, because, as man beheld it, the true sky was self-existing and without form. All lower heavens were not ever existing, and *had form*. For this reason the vapor heaven was regarded as an unsubstantial, and therefore as a *false* heaven. Men saw it as *distinct* from the *true* sky and pure home of the Deity above it. In the false and unreal sky lived the vapor spirits, and for this reason they were called "*false spirits*," "false gods." Hence arose the names the "*True*," the "*One*," the "Ever-existing One, without beginning and without end,"—terms which, so far as I have been able to find, are common among all races. It transpires that all the false gods known to the biblical penman, both in name and in character, reflect vapor or solari-vapor natures, which of itself ought to settle the question of vapor skies.

When the vapor sky had so far departed as to permit the true sun and true heaven to rule, the "*covering cherub*" became the "*fallen cherub*," as men then believed. On all sides the very aspect of nature told man that old scenes had ended forever, and that the heaven most high had made an unending covenant with the earth. It was then that the "Ark of the Covenant" was made, at once a memorial of a world departed, and an emblem of a world renewed forever. The "Ark" was thus a memorial of the concealed heaven, and for that reason

a symbol of the concealed God, and we thus see how, since that day, it has become emblematical of the *immediate presence of Deity*. So that in every sense it is an unmistakable and ever eloquent canopy witness. It was made of pure gold, suggesting the pure sky as the home of the Most High, as man then thought. It was covered by the golden wings of two Cherubim, which, canopy-like, overarched the sacred chest as world-guardians and protectors, which the canopy was in every sense. Its proper place, when not carried in front of the army, was *within the tabernacle* and "*behind the veil*," a perfect symbol of the *concealed Jehovah*, whose home and throne were *beyond the vapor veil* of the whole earth.

I submit this veil as the classic "web" or "peplos" of Harmonia, well known to students of Greek and Hindu thought, another link of the irrepressible arcana of a lost environment. The prophet Ezekiel makes use of this magnificent memorial when he compares the king of Tyre with the "covering cherub" that "walked up and down amid the *stones of fire*" and calls him the "shining cherub that covereth," i. e., protects. As a canopy, with all its imposing grandeur, falls, so too the prophet utters this prediction or threat: "I will (also) destroy thee, oh covering Cherub, from the midst of the stones of fire." (Ez. 28: 16.) So far, then, we see the Cherubim as shining and covering features, and moreover actual attendants of the solar fires. In Archibald Geikie's *Hours With the Bible* (page 102) I find an old Babylonian tablet with Eden's tree and its two Cherub guards. The male guard has the horns of an ox. Now the ox or bull is everywhere in Western Asiatic and Egyptian as well as ancient Greek thought, a *symbol of solar power*, and we are forced by this fact to associate the cherub and the ox. On this same tablet the serpent stands erect in the background, and this vapor symbol completes the picture. The vapor tree, the vapor-solar guards and the vapor genius itself—a picture of the celestial realm. But this is not all. Geikie, whom we all delight to honor, states this remarkable fact: "The tradition of their presence (the Cherubim) in Eden impressed itself deeply on the popular mind in Assyria, *reappearing, age after age, in such form as the*

winged bull, with human face, which guarded the entrance of the Palace of Nineveh." Now the Palace of Nineveh was a "temple of the sun." This is very important, for it makes the solar oxen or "sun bulls" equivalent to the Hebrew Cherubim, and what is still more significant, the Assyrian word for oxen or bull is "*Cherub*" or "*Cherubim*," which brings the claim I have made, that the Hebrew Cherubim were solar genii, almost to a demonstration, and opens the door wide enough to see about all there is in the word. The sun god Apis of Egypt is a bull. Bulls carried the Hindu sun across the sky, just as "horses" dragged the solar chariot of the Greeks or Romans.

In Ezekiel's mystic temple we have the grand definition of the vapor heaven of his time, and we see in that sacred enclosure the office of the Cherub again. We see the true custodian, as well as the holy tree emblazoned on columns and walls and doors. "On the doors of the temple, cherubim and palm-trees like as men made on the walls" (41 : 26). "It [the temple] was made with cherubim and palm-trees, so that a palm-tree was between a cherub and a cherub, and every cherub had two faces" (41 : 18). Here we have the palmated or tree-like form of every vapor belt or band that ever shrouded the skies. Between these bands (palm-trees) were sun-guards as all my readers must see, and this alternation of band and sun-glow must have been a most conspicuous feature on the great part of the vapor skies.

With this association of palm and sun, one can see how the Greek sun-god Apollo was born under the shadow of the "holy palm," the "tree of Delos;" and how the great world-thought of celestial gates guarded by solar genii is found in traditions that come down from immemorial antiquity. So, too, with this association we may understand how all ancient writings present the inevitable contest between sun and vapor forces. It is found everywhere. The ancient world-names of all peoples are plainly arranged in two classes—on one side the sun ever aggressive and victorious in the end, on the other the vapor element, now prosperous or transiently victorious, but eventually subdued. The very names of Israel and his foes are immortal memorials of that grandest of progressive changes

that ultimates in the inexorable necessity of the birth of a new order on the mighty ruins of laws and institutions of an old environment. "Ye have heard that it hath been said by them of old time, ye shall," etc. "But I say, *ye shall not*,"—an expression, *multum in parvo*, that we are just beginning to understand.

We may now return to Eden with the full assurance that we understand what the expulsion means. The Cherubim in the Hebrew skies were the Cherubim of the Babylonian or Assyrian skies. If they were sun-guards or sun-bulls in one land, they were solar genii in all lands, and it is in vain to attempt to separate these fiery spirits from the reign and fall of vapor canopies. Here we learn that man, who once dwelt naked in Eden, now was dressed in "coats of skins." This affirms, as though from the tongue of Deity, that Eden, once warm, had grown cold. But Eden could not grow cold under a greenhouse roof—under a perfect vapor canopy. It is plain, then, that vapors had fallen from heaven's vapor sky, in the higher latitude. But they must, by their fall, have made the canopy thinner, and a canopy made thinner only opened the "great gates of heaven" for the sun guards to march into position. Solar flames grew into power as the vapors lost power.

Now let us take a glance at the snow-white equatorial belt of vapors in the watery heaven of the planet Jupiter. When the inhabitants of Jupiter's Eden get their first glimpse of the sun and his flaming guards, it will be in that belt of solar fires. Streamered and banded as the vapor heaven of that planet is today, its sky must be a vast overarching tree. But that tree must pass away as the equatorial belt grows thinner and the sun rides into power. So, too, our sun and its attendants grew into power as our world-tree faded away. Now it is very plain that the equatorial sky was the beginning place of all these scenes. There every ring began its grand career, as it sank slowly as the tread of centuries into the atmosphere. There every belt was formed originally, and thence it spread north and south to fall in the higher latitudes. There every belt eventually opened its "great gateway" and let in the sun-

light of the pure skies. There originally flew the shining and covering Cherubim until its fiery wings covered the utmost heavens. The sun bulls grew prominent as man's hold on the world-tree of life gave way. In other words, the life-prolonging power of Eden's tree weakened as the sun guards gained power, and thus in every sense of the word the Cherubim with flaming sword stood guard over *Eden's gate* and barred the path to Eden's tree.

The first view of the sun in the equatorial skies, under these circumstances, must have impressed Edenic man that the sun-guards carried a *weapon of flame*. The Mosaic narrative states that these spirits carried a "*flaming sword*." That statement is all sufficient. I take it as the *exact record* proclaimed from the ever-speaking and prophetic skies. A record inscribed with the hand of God by a pen of fire, and by the same hand and pen, impressed forever upon the human mind. A vapor heaven, a guarding cherub, a flaming sword!—Eden's tripartite essential. A compact never to be annulled. It was and is forever the decree of nature and of nature's God that a sword of flame should hang over Eden's tree at the closing period of this the mightiest and grandest of world-dramas. Then, too, it was demanded that that weapon of flame should be wielded by sun-born custodians—by Cherubim whose office was made by implacable law, to keep the path to that overshadowing tree. There is no mistaking the trend and intent of the Omnipotent mind in this affair; for the sun-bulls still urge the solar chariot. The sword of fire still hangs on high and must hang forever. That sword cannot depart while law is law. Never till the oceans boil and lift themselves as vapors to the sky, or the oceans of some wandering world coil their serpent folds about the earth again.

As the equatorial vapors thinned away the solar disk came into view in this the world's great beginning spot. Then it is plain that in this first or initial place the Cherubim and the sword must also have taken up their primitive abode. What, then, are we to do with the translator's rendering that the Cherubim were placed on the "east of Eden?" *Qedem* is the Hebrew word, but its meaning is also "before," "in front of."

To be in the front is to be in the beginning or the "first," etc., and it is plain that here we have the choice of rendering, and instead of the east we may say in the "front or beginning place." Had this thought been understood, a great deal of miscalculation had been avoided by the commentators in regard to that puzzling expression, the "Ancient of Days," who had his throne amid fiery scenes. Qedem is frequently rendered "ancient." Why not "east," "eastward?" The "Ancient of days" is to us indeed an ideal name of the ONE by whom the worlds were made, but this does not affect the overtowering fact that the expression comes from the word Qedem, which points unerringly to the *beginning and the birth of days*, where man saw the eternal "*Time measurer*," the sun, peep in as the spirit of "day" from the hidden sky. In that "first" or "front" spot Kronos ascended the throne of *time* and measuring off the first days that man ever saw, gave birth to the immortal thought. It was an *original* term applied to the snow-white equatorial vapor belt of hoary antiquity—the brilliant vapor sky of antediluvian man—the first age of *measured time*—the ANCIENT OF DAYS. In the days of the prophet Daniel another snow-white ephemeral belt overarched the equatorial earth, for the penman plainly says (7: 9): "*I beheld till the thrones were cast down, and the Ancient of Days (attig) did sit, and his garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, his wheels burning fire.*" (Here the Hebrew "attig," an inverse reading of the original root.) Now the flame and the wheel are solar scenes without a shadow of doubt, and hence the Ancient of Days was an original feature on the solar throne, as man beheld it. This was in the sixth century before Christ, and we are presented with a world picture of a departing canopy. The "*seats*" or "*thrones*" of the "*lofty ones*," the vapor gods, had been thrown down, and attenuated vapors, "white as snow" or "wool," were necessarily the last or closing scene of a departing canopy. This vapor heaven must have continued many hundred years. In the days of Isaiah it had begun to prognosticate its ultimate fall, for the penman here says (34: 4): "And the host of *heaven* shall be *dissolved* and the

*heavens shall be rolled together as a scroll and all the hosts of heaven shall fall down. * * * And the unicorn shall come down with them, and the bullocks with the bulls."*

Mark these emblems of solar power. The "sword," the "unicorn" and the "bull." *All located where? In the sky.* But we must hasten back to that Eden sky which thousands of years before had also come down with its "sword and sun-bulls" as then beheld; though in a sense these powers rule forever on high. Edenic man must have seen the solar disk first in the equatorial *Qedem*. There, in the attenuated vapors, he must have seen that orb surrounded by a *flaming halo*. No one can doubt this. Now the sacred penman tells us that the flaming sword "*turned every way.*" How could it *turn* every way unless it were circular? How then can we divorce that "sword bathed in heaven" from its solar parent? We are here forced to the conclusion that the sword and the Cherubim came as an inevitable result of a departing canopy, and we must bring the new-born sun with its halo into the field, or we may conclude that the sword *shone everywhere* in the vapor sky, in order to answer the penman's description.

But the optical student sees a fuller and completer picture in Eden's skies. It was a day and place of magnificent *perihelia*. Scoresby and Parry give us a scene that sometimes flashed from the polar sky. It has sometimes been seen in the skies of the temperate zone when the vapor crystals of the air have favored it. Many people have seen "mock suns" or "sun-dogs." Well, "sun-bulls" were just as real in every attenuated vapor heaven the earth ever saw, and here let me give my readers a pen picture of Eden's flaming sword as it must have appeared "bathed in heaven" again and again. A perfect *sphere* of red or amber flame in the center of a flaming halo, a line of flame running horizontally through this center and reaching from side to side of the halo; another flaming line running at right angles to this, forming the first cross man ever saw. On the shining halo, at the points where the cross meets it, see four "sun-dogs" or "mock suns," almost as brilliant as the sun itself. Those who have seen the secondary rainbow, or the "shadow of the bow," will understand

how this gorgeous scene of prismatic colors would have *its* shadow or secondary system of circles or suns, and the whole picture one of great complexity.

I hope my readers will give this complex form, seen by Ezekiel, the close attention it demands. Some of you may have seen it more or less complete in hazy skies or in the vapor-burdened air. In connection with this optical glory remember Daniel's "wheels of burning fire" and "throne of fiery flame," canopy memorials of golden worth. Take note how, in this complex system, Ezekiel's cherubim were its God-formed custodians. Then recall the fact that the Cherubim were sun-guards, or sun-bulls, and the necessary companions of the solar disk in every vapor-laden sky. See all these as "living beings," because man thought all moving things were "beings," and shining glories the incarnation of Majesty. Keeping these facts in view, there will be no perplexity in the effort to fathom the fact that "unicorns, bullocks and bulls" were "among the hosts of heaven," and why it was said, "*they shall come down.*"

Outside of canopy progression, outside of ephemeral vapor heavens, these things defy all efforts of solution. Give the Annular student credit for *this* explanation, who sees in all this God's plan of world-making. I would delight to trace these things to the end. I find them as a grand procession of vapor actors in the whole drama of biblical scenes. See that *flaming cross* with golden, fiery *crown!* What did it say to every tribe and tongue? It uttered as from the very throne of Deity, "NO CROSS, NO CROWN," and the God-spoken truism has echoed on and on, till the strings of Humanity's heart vibrate with it. Men may be slow to learn the great lesson of marching, speaking and teaching skies——But I must cut this lesson short. Eden's "river!" "Earth cursed for man's sake!" I could plead for space to show the tremendous import of such expressions. The fallen "Abel" and the "seven times" honored "Cain"—tempting memorials of the mightiest world-changes—I must leave them for other times.

I suppose such a complex system could be mathematically demonstrated, even though it had never been seen. This

compound systems of suns, circles and flaming wheels, all brilliant with rainbow beauty, winged in their flight across the home of Deity—a living personality, a complex being, as man beheld it; each circle a “flaming sword that turned every way”—a wheel within a wheel, dominating the whole—this was the cherubic glory of every canopy the earth ever saw, as it thinned away and the clear heavens peeped in with starry eyes. Now let each one of my readers read the first and fifteenth chapters of Ezekiel entire. The prophet, looking up from *Chebar's* strand, undoubtedly saw this grandeur *marching through vapor skies*. Then, two thousand years after “heaven's windows” opened, this “splendor of El” still startled the world. “*Ezekiel*” was its name, and I have presented it on the title page of this volume, in the form that law demands.

CONCLUSION.

The testimony gathered on behalf of the story of Eden must now be closed, all too soon. I had planned too extensively, and I find at this late hour that it would crowd a book of 200 pages like these to do justice to the subject. I have had to leave altogether out of sight that interdiluvian period between man's expulsion and the true antediluvian age. It was plainly a time of clear skies, and was closed by the spreading of another vapor heaven—the heaven of the Golden age, and which I have called the *Chronian Canopy*. It was a period when humanity everywhere had come to recognize the fact that there was an *eternal heaven* above the vapors, and called it the “Most High Heaven,” the home of the Most High God. The ancient Parsee saw it and called it the *True*, because it was the true sky. Everywhere it was called the “*self-made*” and “*self-existing heaven*,” and when that pure sky came into power, the monotheistic part of humanity bowed in adoration to the Most High. Who does not see here the Master Hand in the world's great kindergarten? The Testimony and the Law began in that school to teach the eye and reach the heart. But they tell *us* another tale. Man learned by the fall of skies

and the fall of gods to look up to the *one true sky*, and finally higher still to the *one true God*. "First the blade, then the ear, and after that," etc.

I say the Law and the Testimony tell us another tale. They declare, and will voice it to the end of time, that this planet once had an *Annular System*—that it continued as a mighty world-builder throughout all geologic time, and closed the grand procession of skies when "Heaven's Floating Bridge" gave way under the step of solar legions. In the sight of all mankind the final wind-up occurred when *Michael* and the *Dragon fought*, and the latter "was cast down to the earth," "and its place was found no more in heaven." When the heavens rolled away for the last time, when vapor skies were transformed to skies lit up with flaming suns and stars—a vault of eternal fires.

But this is not all. The Law and Testimony asseverate, as far as facts can affirm, the stability of order; that all prophecy was fulfilled when these shadows of a vapor world passed as a scroll, and all cherubic forms *came down* from their lofty habitation. The old environment was a condition made by a shining and magnificent drapery of skies. Ours is one lit up by the glow of flames that will hold the scepter, till in the lapse of immeasurable eons, old suns grow dim. The old earth and the old heaven have gone—a new earth and a new heaven are here. The old earth and old skies passed away in the ministration of flames, sounds and confusion that startled the world. The new earth and the new skies are the heritage of a new era, and the one grand aim of Omnipotence in the roll of ages is being accomplished in the steady pressure of the *Grand Intent* that the *Most High shall rule in the hearts of men*, and that Truth shall not be immolated on the altar of Creed.

The God that said "Let there be light," said it that it might echo on and on forever, not only in the material but also in the spiritual world. If the thinkers of this generation see fit longer to prop the tottering fabric of old school thought, it is nothing to me; but be it known that annular students do not intend to go down with the sinking craft. Our witnesses come down from the ages and from the remotest ends of the

earth. They speak from the planets—nay, they shout from the very stars, and they say in language too plain to be misunderstood, "The decree of the God of nature is that old walls must give way."

Who does not see that, from the very nature of the testimony set forth in these pages, the demand for a new school of thought is imperative? It awakens a call that cannot be silenced. The author of this monograph may have to plead guilty to the crime of leaping the fence of modern Theology. But why should he not so plead, when God has decreed that no walls of interdict and dogma can be built high enough to confine the feet of research? The great King of kings don't build fences against the march of science and intellect. Man, created a little lower than angels, endowed with God-like faculties, and made a temple for the dwelling of Deity, was not born a theistic criminal, that his feet and hands should be ironed, and his lips locked against the outflow of soul. Thought marches and walls give way at the trumpet's sound.

The "everlasting doors" swing open for entering hosts. Thought evolves too, because God so planned and planted the unswerving intent. The universal world-cry is "Light! Light!!" In the jumble and discord of the world's cosmogenic monuments the gloomy shadows enwrap the childhood of humanity and the searcher cries "Light! Light!" The Annular student turns the calcium rays of law upon the shadows of the past and lo! in the vanishing mists, eternal LIGHT!

On this rock of greater and grander prospects the world of thought is to build. There the geologist of the future is to stand. It is as plain as day that he is brought face to face with the fact that man lived amid canopy scenes. The very scenes of humanity's cradle time declare to the whole earth that the geologist must build anew; that the edifice he has built must be taken down to its nethermost stone. Young man, young woman, stand by the Law and the Testimony and the God of Truth will reward.

Here ends PART FIRST of EDEN'S FLAMING SWORD. I am

compelled to make two volumes where I had intended but one. Before me lies a pile of Mss. that must be called "unavailable" or "laid out for reference." On the wrapper I see this significant title:

"EDEN'S GOLDEN CROSS AND CROWN."

PART SECOND.

No doubt the author of these sheets may be persuaded to publish them in pamphlet form, same style as this little volume, and for the same terms and same price. Speak to him about it. For my part I shall be pleased to know what opinion my readers have formed regarding this effort. Do you not think this world once had *rings*? and which of the two schools of geology has the "inside track" when cold and stubborn facts float in from the troubled deep?

* * *

So he drove out the man: 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. 3: 24.



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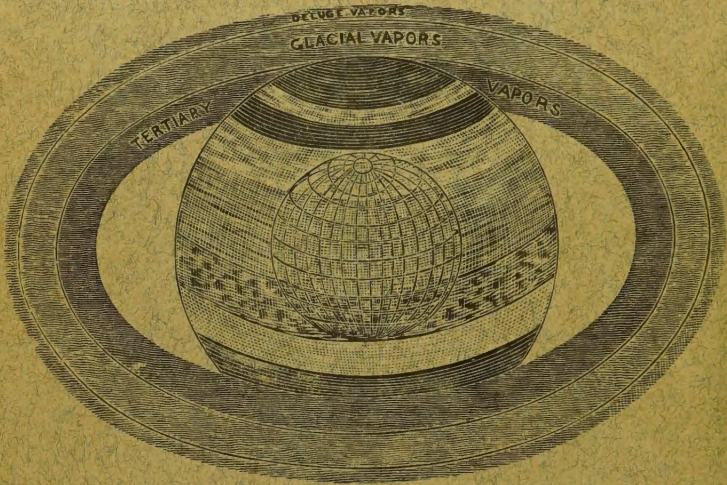
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