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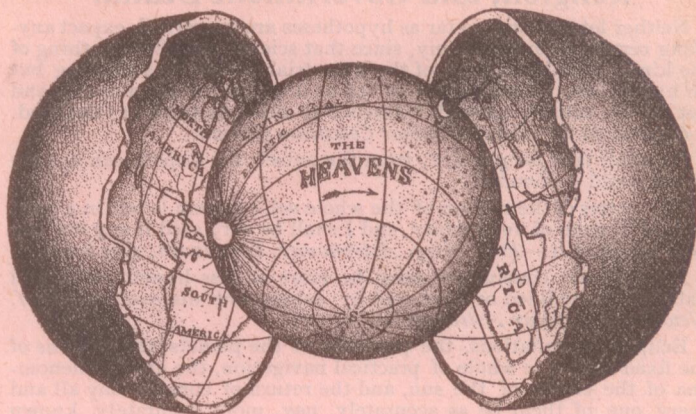
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New Acquisitions

[Handbill] Koreshan Integral Cosmogony. [Chicago: n.d.], 2 pp.

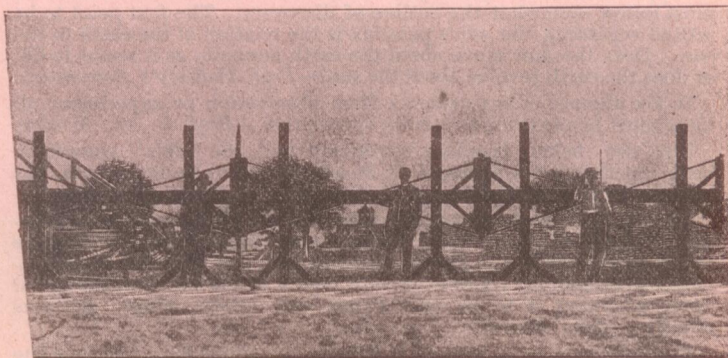
This rare early Koreshan handbill advertises two of the group's publications: *Cellular Cosmogony* and the periodical *The Flaming Sword*. The graphics illustrate the Koreshans' belief that the earth is a concave shell and that we live on the inside. The photograph of the geodetic survey is taken from an actual survey conducted by the Koreshans using equipment designed for surveying railroad lines. The object of their survey was to prove that the horizon was actually slightly elevated — thus validating their hollow-earth theory.

KORESHAN INTEGRAL COSMOGONY.



The Great Cosmic Shell divided into hemispheres, giving a general view of the world we inhabit.

HOWEVER strange it may seem to you, the demonstrated fact that the surface upon which we live is concave, constitutes the fundamental premise of a new **System of Science**, involving the solution of all problems of life and creation. Knowledge is power; and the knowledge of the universe at once puts into the hand of the Discoverer, the supreme power over the world of mind and matter. It is the key to all realms of thought—the Philosopher's Stone. It discloses the laws of Organic Unity, and is the unerring guide in the formulation of a true system of Social Economy.



Proving the Earth's Concavity by Actual Geodetic Survey!

Koreshanity is the only system having for its premise an absolutely demonstrated fact.

A straight line extended at right angles from a perpendicular post, over land or water surface, will meet the water or surface of the earth, at a distance proportionate to the height of the perpendicular. We have, then, the plumb-line, constituting the radius vector, the chord or rectiline, and the arc. This figure, with its three indisputable elements, comprises the premise for the cosmic structure upon which the theology and sociology rest as their eternal firmament.—KORESH.

CELLULAR COSMOGONY, Price 25cts.

(See OTHER Side.)

Guiding Star Pub. House, 314 W. 63d St., CHICAGO.

Quicksands Upon Which Modern Science, Religion, and Government Stand.

Neither let any one, so far as hypotheses are concerned, expect anything certain from astronomy, since that science can afford nothing of the kind. The hypothesis of the terrestrial motion was nothing but an hypothesis, valuable only so far as it explained phenomena, and not to be considered with reference to absolute truth or falsehood.—*Copernicus in "Revolucionibus Celestium Orbium."*

We shall take for granted, from the outset, the Copernican system of the world.—*Herschel.*

The matter of the motion of the whole solar system is left in a most delightful state of uncertainty, and I shall be very glad if any one can help us out of it.—*Prof. Airy, Astronomer, Greenwich, England.*

Many of our conclusions must be more or less hypothetical, and liable to be modified or disproved by subsequent discoveries.—*Prof. Newcomb's Popular Astronomy.*

Eclipses, occultations, the positions of the planets, the motions of the fixed stars, the whole of practical navigation, the grand phenomena of the course of the sun, and the return of comets, may all and every one of them be as accurately, nay, more accurately, known without the farrago of mystery the mathematicians have adopted to throw dust in the eyes of the people, and to claim honors to which they have no just title.—*New Principia, by R. J. Morrison, F.A.S.L.*

We have, in company with others, watched the receding vessel until it had entirely disappeared, and with a field-glass partially restored it to sight, and with a telescope of forty powers, restored the vessel to the horizon's edge.—*Prof. A. Gleason, in "Is the Bible from Heaven?"*

We may obtain by indirect processes what we cannot observe directly; to understand these processes, and be sure of our results, we must follow somewhat the outline of discovery. The first point to be settled regarding the sun's parallax is the relation of the earth to the sun. Does the sun move about the earth annually as it seems to do, or does the earth revolve about the sun?—*Prof. Peabody's Astronomy.*

In the absence of any evidence from observation or experiment, all ideas must be regarded as merely speculative.—*Prof. R. A. Proctor.*

The two beliefs (modern astronomy and the Bible) cannot be held together in the same mind; he who thinks he believes both, has thought very little of either.—*Thomas Paine, in "Age of Reason."*

The more I consider them, the more I doubt all systems of astronomy. I doubt whether we can with certainty know either the distance or the magnitude of any star in the firmament; or else why do astronomers so immensely differ even with regard to the sun from the earth? Some affirming it to be only three, and others ninety millions of miles.—*John Wesley.*

It would be wiser at once to pull down the whole than continue the system of patchwork of which the Newtonian theory consists. For I am convinced that such a mass of deformity must, in due time, offend the common sense of mankind.—*Sir Richard Phillips, in "A Million Facts."*

Read The Flaming Sword.—The keen Weapon of the Koreshan Movement: it lays bare the fallacies of the world, and is at once the most Radical, Original, and Unique Journal extant.

Issued weekly, 16 Pages, \$1.00 per year.

(See other side.) Guiding Star Pub. House, 314 W. 63d St., Chicago, Ill.

H. E. Miller. *History of the Town of Savoy. West Cummington, Mass.: 1879. 26 pp.*

This charming little imprint, surely one of the few ever issued from West Cummington, Massachusetts, offers a wildly inaccurate—though highly entertaining—take on the origins of Mormonism. The author then erroneously grounds the Shaker society at Savoy in the remnants of Joseph Smith's followers, although his information about the Shakers contains some interesting grains of truth.

MORMONISM, ETC.

About the year 1810, the veritable Joe. Smith, of Mormon notoriety, coming here from Vermont, commenced the formation of a church, or "community." Smith, being a man of considerable tact and wonderful psychological or mesmeric influence, succeeded in attracting many followers in the north part of the town, and taking a wife, he seemed likely to prosper: when lo! a former wife appeared, and the citizens being loth to accept this innovation, he made a sudden exit in search of "greener" fields. He afterwards gathered his "Church of the Latter-day Saints," at Palmyra, N.Y., taking care to avoid future "domestic troubles" by securing their sanction through inspired (?) revelation.

THE SHAKERS

of New Lebanon, N.Y., established here, in 1815, a community from the remnant of Smith's followers. They built a grist-mill, shop, a hall for worship, (now used as shed on H. Ford's place) and for a few years prospered, but the region was not adapted to their mode of living, and after five years of experiment, returned to New Lebanon, with several families from Savoy. Their doctrines were a curious mixture of truth, witchcraft, and superstition. The excitement attending this revival was intense, and several persons became insane from its effects.

Miller's errors regarding the identity of Joseph Smith were corrected in an 1885 *History of Berkshire County*, Vol. 2 (New York: Beers & Co.), 535, where the compiler noted:

A church was begun in Savoy in 1810 by a notorious Joseph Smith, in the northwest portion of the town. He claimed to be a Baptist

minister from Vermont. Having tact and something magnetic about him, his meetings drew crowds, and some conversions resulted. A church was organized, and it bade fair to prosper. He married one of his converts. Soon a prior Mrs. Joseph Smith, in person or by proxy, made herself known among the members of the new society. He was a kind of forerunner of the real Joe Smith [the Mormon prophet], at that time only five years old, and also from Vermont. He left Savoy people, in the "New State," in a kind of wild religious excitement, shouting, seeing visions, prophesying, and speaking in unknown tongues.

