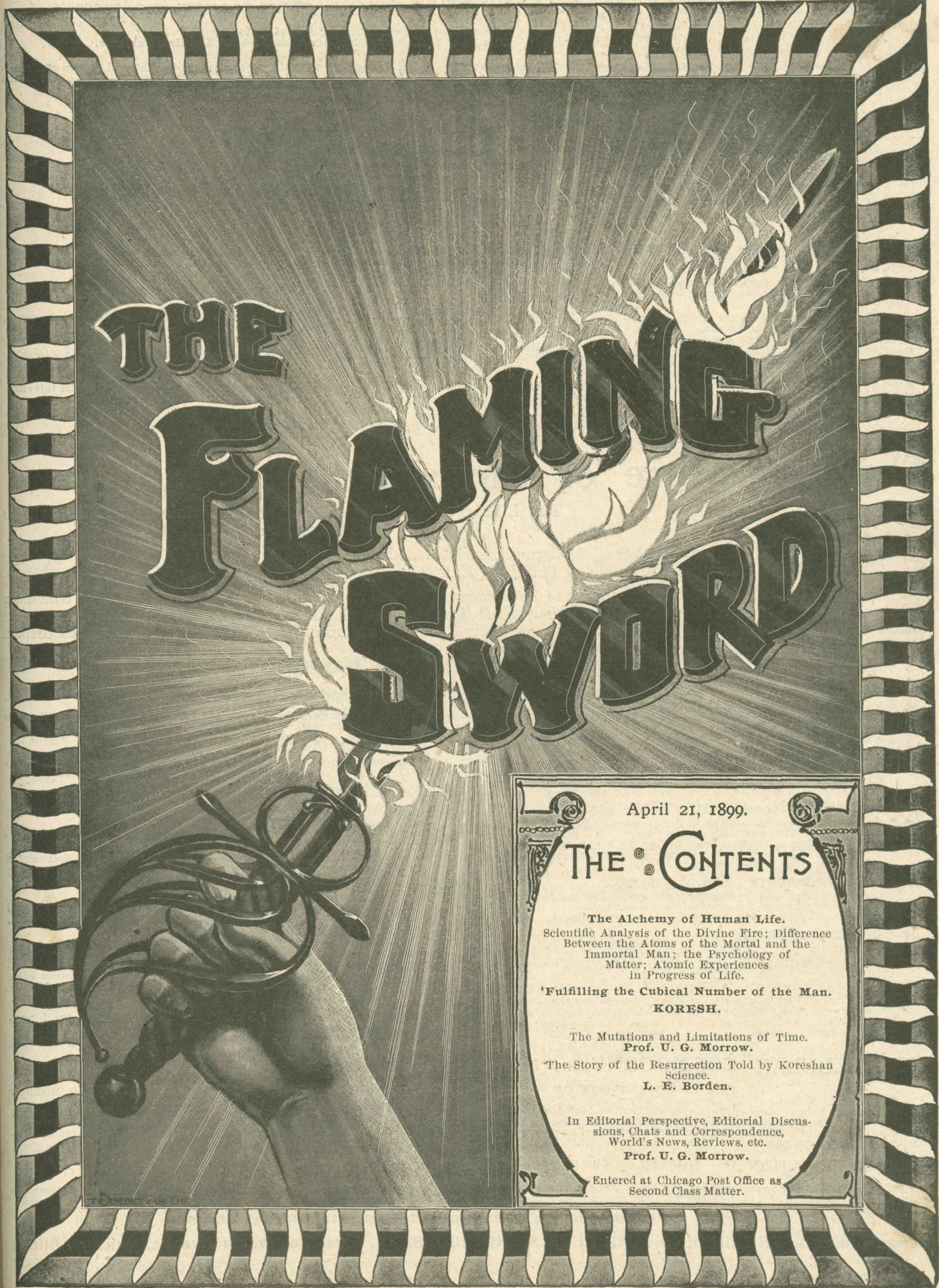


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April 21, 1899.

THE CONTENTS

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'Fulfilling the Cubical Number of the Man.
KORESH.

The Mutations and Limitations of Time.
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In Editorial Perspective, Editorial Discussions, Chats and Correspondence, World's News, Reviews, etc.
Prof. U. G. Morrow.

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The Flaming Sword

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

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The Alchemy of Human Life.

Scientific Analysis of the Divine Fire; Difference Between the Atoms of the Mortal and the Immortal Man; the Psychology of Matter; Atomic Experiences in Progress of Life.

WHEN the Lord passed away from the visible and material presence of his disciples, through what the New Testament has denominated translation, he accomplished a pneumo-psychic phenomenon which, though belonging at that time to the philosophic field of demonstration, can be accounted for on wholly scientific principles, with the possibility of repetition.

In giving a scientific exposition of the theocrasis (translation) of the Son of God nineteen hundred years ago, we are not assuming, hypothetically, a possible explanation with the hope that the reader may condescend to think as we do, on a correspondingly hypothetical basis. We are merely declaring a great truth which we absolutely know to be a fact, a knowledge of which must constitute the basis for the hope of human redemption.

The atomic theory of matter, in so far as it maintains the indestructibility of the atom, is false. We do not *think* it false, we *know* it to be so. Of course, we are declared to be the champion egotist of the world. We would not be justified in attempting to teach the world what we *think*. There are too many people engaged in that business, and we are free to admit that the "scientists" of the world are modest enough to instruct the world in what is *believed* rather than what is *known*. We do not propose to teach assumptions.

When matter is reduced to its smallest, indivisible point, it immediately dissolves as an atom of matter and becomes energy. Atomic destruction is the source of energy. All energy has been matter, and all matter

has been energy; therefore every atom of matter is capable of being dissolved to energy, and the quality of energy depends upon the character of the matter before the process of solution.

The composition of the Lord's material form was the same as that of any other human structure, except that the atoms of oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, chlorine, fluorine, sodium, calcium, potassium, magnesium, aluminum, cuprum, etc., possessed psychic elements not common to the atoms of the ordinary human;—the difference residing in the quality imparted by a constantly exercised purity of thought and life. This difference may be illustrated by the alchemical distinction between organic and inorganic calcium. From the ordinary chemical and electrical tests, they cannot be distinguished, but their action upon vegetable life demonstrates a radical distinction which the chemist does not define.

Every atom has its soul; and the psychic qualities are modified by the experience of the atom, by contact, in relation with other atoms. Every atom of calcium in an organic body, where it is in consociation with other atoms of organic life, is impressed with the soul element of every other atom. This experience of contact or touch gives to it a psychic complexity which does not belong to the so called inorganic atom. Mental impressions, good or bad, are psychically imparted to atoms of organic life. The pure mind imparts to the atom of the organic form in which that mind resides, a

psychic force and power which an impure mind could not enforce. It is thus that the corresponding atoms of the Lord's body could possess a psychic quality not possessed by mortal men having mortal organisms, in contradistinction to the immortal body of the Lord.

Vibration is Destructible to Atoms.

Every atom of matter can be destroyed as matter, through vibratory action. It cannot be destroyed as substance, for though it be changed from matter to energy, it remains as substantial as before the dissolution of the atom. Energy produced by vibration is more or less intense, in proportion to the rapidity of the motion to which the atom is exposed. This is as true of mental as of physical energy.

A tree may fall to the ground and gradually decay by exposure, and the process of change reduces the tree not only to its original alchemical elements, but in the transformation, through the process of decay, energies are generated and liberated from the hitherto alchemical environment. Throw the tree into the fire, or subject it to the friction of motion induced by the production of flame, and it is rapidly reduced to energy and dissipated. The light, heat, electricity, and magnetism generated and manifest in the flame, are but the substances of the material elements previously composing the wood of the tree.

The Visible Form of the Lord Jesus was Transposed from Material to Spiritual Substance.

Mental energy is more potent than mere physical energy. Mental energy is pneumatic and psychic. It is spirit and soul energy. The principal source of spiritual energy is intellectuality; the principal source of soul energy is affection. The intellectual energy corresponds to electricity, but the energy of desire, that is, of affection, corresponds to magnetism. Human magnetism is derived either from pure love or from bestial lust. They are radically different in their effects upon different people. The magnetism of a sensual person repels a pure-minded person by the contrariety in their magnetic qualities. The greatly intellectual man devoid of love for humanity, is electrical but not magnetic. The man who loves his fellow men and is full of human sympathy, if he knows how to wisely conserve his devotion to the race, is magnetic.

Jesus was magneto-electric; so intensely so that his love was of the deepest and purest kind, and his electric power of the most thrilling character. His mental vibra-

tions were so intense, that his mental forces aroused the vibrations of the inner souls and spirits of those who heard him, and the responding vortex dissolved his body in what the world has known as his translation. Every atom of the Lord's body was reduced to pneumatic energy. That energy has been denominated the Holy Spirit. The Holy Ghost not only proceeded from the personal Lord, but it was the product of his dissolution, hence it was the veritable substance of his body; and when it was absorbed by his followers, they became the temple of the Holy Ghost because they had partaken of and appropriated his life, that life being an aggregation of spiritual entities.

The Lord was absorbed by his church. His external and visible form was absorbed into his intellectual and affectional invisible interior, it being centralized in the anthropotic astral nucleus of being in its ascent, while at the same time there was a radiating, or descending, energy of absorption. He entered the throne and altar of universal potency and dominion, as the imperial Majesty of the universe; at the same time, through the powers of the animal life of Deity, he precipitated himself into the race, which he impregnated for regenerative action.

"I am the bread which came down from heaven, which if a man eat he shall live forever." "My flesh is meat indeed, and my blood is drink indeed." The spiritual interpretation of this passage, is not the most important one, for the reason, as Swedenborg says (not because he said it), that "The Word is in it fulness, in its holiness, and in its power, in its literal sense."

Literally, the Lord was eaten. The phenomenon was accomplished through the dissolution of his body,—its reduction to spiritual energy, the Holy Spirit, and its absorption by the Lord's disciples. The theosophy of today, derived from a mere theoretical and false interpretation of Buddhism, has a vague conception of the principle of absorption into Nirvana, but it has no scientific exposition of its phenomena. The Lord was absorbed. We do not *think* it, we know it. We not only know it as a fact, but we know the laws by which the phenomenon was accomplished; and we have many times, in the Koreshan literature, defined the specific character of the mental factors and processes essential to the theocrasis of the individual, and of the thousands who shall consume by the electro-magnetic combustion, in which the anthropotic world is about to be conflagrated.



The pouring out of the Holy Ghost, which was one of the witnesses that those who received it were the sons of God, was the influx of the *spirit* of Abra-

ham into that which should ultimately become the *flesh* of Abraham; the *spirit* of Christ into that which should ultimately become the *flesh* or body of Christ.

Fulfilling the Cubical Number of the Man.

Wisdom of the Prophet Who Counts the Number 666; Its Relations to the Mathematical Cube of the New Jerusalem; the Amplification of Zodiacal Evolution.

WE ARE requested to explain Rev. xiii: 18. This, like all other passages of the Bible, is subject to many phases of interpretation, all of which are correct, depending upon the specific domain to which the interpretation is related. There are four primary degrees of interpretation that are true, with as many antithetical correspondences that are false. To enter into all these expositions at this time and in a *FLAMING SWORD* article, would cover too much ground for the occasion; hence the inquirer must be content with general suggestions of the significance of the verse in question.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six." This beast represents the power and spirit of the dragon (the serpent), because it is said and they worshiped the dragon which gave power unto the beast. The dragon power in the domain of secular activity is the wisdom of commerce. This is the controlling wisdom of the world, in the opposite sense from the divine wisdom. In the divine sense, the wisdom of commerce is that which determines the control of the commercial act in every domain, for the good of the world in the administration of its highest and most perfect uses.

"Here is wisdom." Where? Where is found the mind of understanding; for this mind counts—that is, fulfils the number of the beast. The man who has understanding, and in whom is commercial wisdom on all the domains of commercial activity, fulfils in himself the termination of the beast (animal) life; that is, the animal life of God, and reaches the point of transition from the animal domain to that of the spiritual divinity. The number six hundred three score (60) and six, is the number which fulfils the numerical value of the cube,—the symbol of righteousness, and the circle, the symbol of truth. The cube indicates that which is absolutely square in all directions; it has six surfaces, each surface being the square of ten, which is the cubic root.

The Decalogue is the cube root of righteousness. The number is ten, the square of this is one hundred. As the cube has six surfaces, there are six times one hundred, that is, six hundred. This six hundred is related to three axes of the cube, having six poles. The three axes represent three principles,—length, breadth, and thickness, which can be translated from geometrical to moral qualities. Length has reference to the science of law; breadth to its application, and thickness to its results; they also signify knowledge, will (determination to perform), and performance of the law. To know, to will, and to do, are signified by three score, or sixty. In

the man who knows the law and wills to do it, may be found the end and the beginning.

Everything that has form has length, breadth, and thickness; but as there can be no numerical equation without the knowledge of the fourth dimension (which determines limitation) as well as the three other properties of matter, this fourth property must necessarily be understood. These three dimensions are embraced in the fourth. The three primary dimensions determine limitations in space, while the fourth defines limitations in existence. The end and the beginning determine limitation, and these constitute the fourth dimension of matter. Time is limited co-ordinately.

The New Jerusalem lies four square,—the length, breadth, and height being equal. This is a cube; it has no reference, however, to a geometrical cube, but rather to a mathematical cube, the number being the cube of its numerical cube root, which is ten, the primary evolution being six hundred. (We employ the term evolution, where the ordinary mathematician employs the term involution).

The Zodiacal circle in the physical heavens is a type of the beast. It is the cycle of God's animal life; the word *zodiac* means this. It begins with Aries and terminates with Pisces. Man develops all the stages of progress toward his divinity, through the corresponding anthropostic cycle. When he terminates his progress in the involution of his divinity, he completes his animal being and is transited from the divine animal life to his spiritual or man (divine) existence. When the apex of the individual being is attained, then the zodiac of his career is complete, and he stands forth in the culmination of the beast (animal) life. Having overcome that phase of being, he enters by absorption into Nirvana. This is Elijah the prophet, the end of the cycle. He is the man who has wisdom; he has understanding, and fulfils the number of the beast (the cycle of God's animal.) He is the man of sin, the man who took upon himself the sins of the world; he who "was made to be sin," yet who knew no sin. Of him it is said:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne;" and also, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God [because the city, the New Jerusalem, is in him], which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

This city, which lieth four square and is the number of a man, has for its second power from the definite cube root (the root of righteousness), the number ten, six hundred and sixty-six, or six hundred three

score and six. This is the New Jerusalem, found in Elijah, the prophet of this age. This fulfils the number of the beast; he counts it, that is, he fulfils it. We have given a mere outline, a suggestion only, of the significance of this verse. A volume might be written, and then its significance would be merely hinted at.

In the Lord's descending degree, he entered the race and took upon himself its sins. At the end of the age

he is born in sin and shapen in iniquity,—like all other men; he overcomes his sinful nature as the man of sin, and becomes the man of righteousness, when through theocrasis he sits upon the throne. This is the tabernacle which was passing through the process of cleansing from 1839 until 1870—born into the world in 1839, and illuminated in the fall of 1869 and the beginning of 1870.

The Mutations and Limitations of Time.

Consideration of a Quality of Extension of Existence Analogous to Space; the Geometry of Time; the Mathematics of Dispensations and Cycles of Solar Precession.

PROF. U. G. MORROW.

THE USUAL conception of time is analogous to the popular fallacy concerning space; both time and space are considered as absolutely infinite, endless. It is thought that space is infinite extension—eternal extension in any and all directions, independently of the existence of the universe. Likewise, time is held to be continuous duration, and considered to be entirely independent of existence; that if there were no universe, time would go on unceasingly at the same rate,—seconds, minutes, hours, ages without end! We have already demonstrated in a previous article that both the universe and universal space are limited; and we now purpose demonstrating the limitation of time.

Philosophers of all ages have considered that time and space are related. They are properties of existence; it is impossible for one to exist without the other. It is obvious to all minds, that the universe of existence occupies both space and time; and the mind can conceive of the impossibility of existence apart from either time or space. Hence, it logically follows that neither time nor space is an independent property susceptible of continuity of extension apart from the universe. Existence has the property of extension in duration, as well as extension in space; and when we scientifically consider the fact that space is the *room* of form, we are forced by the logic of the relation of space and time to consider time as correspondingly limited.

If time and space are related; if they are corresponding properties of existence, they have corresponding relations to the world of existence. If space is susceptible of the application of the principles of geometry, there is also a corresponding geometry of time, which as definitely limits timic progressions and evolutions as the geometry of space limits its extense. If it be admitted that space is so related to form as to force its largest dimension to return to itself, perchance even a casual glance may reveal to the reader that the stream of time flows, not in straight lines, but in circles or cycles, returning to itself with return of events in the repetition of cyclic history and life, after a succession of periods or epochs, evolving and involving itself in the form in which space is made to return to itself in the completion of its circumference.

Space in the physical cosmos corresponds to time in the human world. The physical cosmos involves itself in the central sun; the evolved form is the circumference, the limited amplifications of its geometrical root of evolution; and a corresponding evolution in humanity proceeds from an involute point or pole, and that evolution progresses in the course of time and reaches its amplification in a definite period. If we can trace the properties of space and time in the physical world and the universe of man as corresponding properties, can we trace space and time to their origin? The stream of time flows on; but every stream must have its source. Father Time is not meaningless; and in the hour-glass the sands of time run through the conjoined cones and the time is made to return to its chamber. If we can trace the universe to the source of its existence, we are able to trace its every function, its every property and quality of life and existence to a prime Cause, and thus solve the problem of dispensations!

What marks the dispensations? What makes the epochs? What writes itself in human history? On the scroll of humanity life writes itself, its mutations, and its times. In the physical cosmos there is both space and time; in the human world there is time, and that which corresponds to space. There is no progress without that which corresponds to space; there must be progress in a given direction. Life ascends and descends; there are the lowest and the highest conditions of humanity. When the Most High is reached, we have the limitation of ascent. The lowest stratum is the outermost; it is down in the scale of human existence. From the very commonest use of language, it is obvious that space in the physical world corresponds to *life* in humanity; and the scientific translation of the properties and terms of time into qualities of human thought, is truth. The relations of space and time are analogous to the relations of life and truth.

Truth and life in their relations as the absolutes of being and existence, are prior in quality to time and space in the physical world; time and space in the great cellular form are but the expressions of qualities which inhere in thought and life in humanity. If the truth and the life, from which the universe with all its properties

of space and time is evolved, are perfect, it follows that space and time are alike limited to the form and duration of that which proceeds from truth and life. We may move along the line of logic from the outermost expression, limited in form and space, limited in its cycles of evolution and revolution, back to the Cause, and find the conclusion forced that life has perfect mathematical roots involved in the central cell, while truth has its corresponding geometrical form in the cube; or we might take the perfection of the sphere and cube of life and truth, and through a definite mathematical process, reach the amplification of their evolutions in the logarithmic scale of correspondingly limited space and time.

Time, in the physical world, is measured by astronomical revolutions, precessions, and cycles; eternity is made up of successive limited periods of duration. Time begins and ends, but time is always; it is the successive duration of orders and creations. The great clock of the universe keeps the time of the ages, and measures cycles as limited spheres of duration. A cycle of the solar precession begins with Aries, and completes its revolution in 24,000 years; it is a great cycle of time, measured in the circumference of the space of the universe, the Zodiacal belt. When the geometrical space of the solar precession is covered by the sign, a *space of time* is terminated; when the great circle of space returns to itself, the great cycle of time returns and brings a repe-

tition of events, involved in the great Head of humanity, in whom truth and life, space and time are conjoined, and from whom truth and life, space and time are again expressed in a new order, a new cosmos, in a new age.

The universe is cellular; its space is limited. Its form is spherical, and its greatest dimension is circular. The truth of the universe is the Cellular Cosmogony. Its life is developed in the cell, and expressed in rhythmic harmony in logarithmic spirals to its limited mathematical and geometrical amplifications of quality, degrees, functions, forms, and time; and its time is derived from cyclic impulse, which expresses the time it involves and repeats in the order of obedience to the laws of being.

Times change, truth progresses; truth reaches its ultimates in the science of the universe, and correspondingly, *time* reaches its culminations. The mutations and limitations of time are analogous to the mutations of life and truth as humanity moves forward in progress toward the goal of destiny. We are nearing the end of a great cycle; the sphere of time is nearly fulfilled; and as humanity nears the vortex of revolution, there is an increase of human momentum, and *time foreshortens*. The old time is passing away, and the new time is at hand! The Ancient of Days, the ultimate of Life and of Truth, has appeared in the culmination of a great cycle, bringing the period of universal day, the scientific light of the Golden Age!

The Story of the Resurrection Told by Koreshan Science.

L. E. BORDEN.

THE EASTER music rings out gladly, and the story of the resurrection comes again with its wonderful message: "He is not here, he is risen." The crowning miracle of the great Master's life is luminous with holy light shed over it from the new dawn of truth in earth.

It is no longer a blank mystery, when it is understood that the bitter cry wrung from the Man of Sorrows on the cross, told the moment of separation between his inner and his outer consciousness. The divine power in Jesus was his inner mind; this was the Father to whom he prayed. Think of a perfect mind where love and truth unite—love that is the very music of the spheres, so pure the highest known is but its faint reflection, as some fair shore is dimly mirrored in the moonlit waves. Think of such a mind poised for a few brief years in perfect human form. The powers of darkness mass their legions, and the fateful moment comes; death and the grave exult in gloating triumph, and the spirit slips from its shrine to find a resting place prepared, an inn where it may tarry for a night.

As it began to dawn toward the first day of the week, the Lord rose from the tomb. The mighty power of love came back to dwell in its own temple. The spirit, treasured while he slept, in his disciple's mind,

was strong to recreate, put death to flight, and choirs of angels sang the victory won.

On that first Easter day, one whose countenance was like lightning and his raiment white as snow, rolled back the stone from the door of the sepulchre and said: "Come see the place where the Lord lay, and go quickly, tell his disciples that he is risen from the dead." So the mystery of death was disclosed for all time; the door of the tomb was opened by the power of heaven.

Death is separation, not only of the physical atoms, but of the mind atoms; these fly to other minds of living men, whither attraction draws them. There is, it is true, a central nucleus, the *ego*, which is indivisible, and remains a unit in seeking a new dwelling place; otherwise there is a general breaking up of the mind, to which that of the body is analogous. In the death of Jesus, no such dispersion of mental forces took place. The God-mind, as a perfect sphere, entered into the brain prepared for its reception, and when three days had passed, the love of Mary, who visited the Lord's tomb and wept over his body, poured out the spirit that was in her; the soul returned to raise up its temple.

That crystal sphere of rainbow-tinted truth, that pure thought-world of bright, celestial spirits who compose the mind of God, finds ever in some human brain,

its holy place. The transcendent idea of a suffering God who became obedient unto death, even the death of the cross; who was mocked and scourged and wounded, but for the love that was in him, *despised* the shame; who made himself of no reputation and was numbered with the wicked in his death; who in the hour of nameless anguish cried in pity, "Father, forgive them, for they know not what they do,"—such an idea of love and heroism is the most sublime that religion can furnish or the mind conceive. And yet, lacking a groundwork of scientific knowledge to establish the events of our Lord's life as facts not poetry, even a conception so lofty, is losing its power to sway the hearts of men. It may be fairly questioned how many gathered this Easter tide, in the beautiful churches filled with light and fragrance, find peace or comfort in the story of the resurrection. The fiat of materialism has gone forth: "Miracles do not happen," and the

higher criticism has devastated the Bible narrative.

The science of miracles is told by Koreshan truth in a reasonable way that to many minds illumines the life of our Lord. One of our earliest and keenest passions is the thirst for truth; we want to see how things are done; and the child who takes his toy to pieces to find what is inside, is but an epitome of the man who questions the mysteries of life and death. If facts contrary to present experience are seriously recorded in the most ancient and remarkable of religious writings, we must ask whether science may not disclose laws that govern such facts; whether the conditions under which these events occurred may not again arise and the facts themselves be repeated. "We never shall know and we never can know; let us eat and drink, for tomorrow we die," is the attitude of some minds. Others more wisely are waiting, expectant and receptive, ready to catch the first rays of dawning truth.

In the Editorial Perspective.

PROF. U. G. MORROW.

THE ELIXIR of Life has been searched for from time immemorial; the persistency of the human mind in the direction of its discovery, is indicative that it will ultimately be discovered and applied. A European scientist announces that he has discovered a process by which he will arrest senility and make man young again; it is a galvanic system, by which rejuvenescence is claimed to be assured. He claims that electricity is the life-fluid, which he can send forth from the poles of his battery. The modern mind is in utter ignorance of what electricity is; it is as much a mystery as God himself, and as long as its nature and origin are unknown, it will be enveloped by halos of modern scientific superstition. The scientist supposes that electricity, wherever it is found, wherever it is generated, is a homogeneous something, always the same in quality, whether in sun or star, mineral or man. There are just as many different kinds of electricity as there are different kinds of matter, and just as many different qualities of electricity as there are states of experience of matter. The lowest quality is from the lowest mineral or metallic substances from which it may be produced; the highest, is mental electricity, the light of the mind, substantial, potent, and human. It is ignorance which places the energy resulting from the alchemic destruction of the atoms of zinc on a par with the human intellect and soul, the electricity and magnetism generated in the cells of the body and brain! The highest quality and kind of alchemic force ever generated in humanity was poured out upon the primitive Christian church, the sublimation of the body of Jesus the Christ. The Elixir of Life is Life! The great catholicon is human vitality! The panacea is *in* not *out of* the human form! There is but one way to destroy senility in humanity and to overcome death, and that is through the conservation and polation of sex potency, in the formation of a biological battery, and the baptism of the world with its energies. The key is Alchemy; the process is Messianic, and the result is physical immortality.

When we view the field of modern reform, we observe in the hundreds of movements, but weak efforts to destroy economic and other evils. "Reform" is obviously chaotic, where energies are misdirected, and the theories fallacious. It is evident that

reform must be made in all departments of the modern system of human relations. As many schemes are projected to effect changes in society, government, and the church as there are departments. Must these changes come by fragmentary efforts? Suppose the world should adopt, piece by piece, the various schemes suggested to save the world from its bondage? Would the plans fit in one great system of life? Suppose a man sick with a complication of diseases, should undertake to use all of the remedies in the world to cure his illness; would he be likely to recover? Who could harmonize in practical application the various theories of reform which cannot be harmonized in the mind? Who is to adapt one plan to another in a unity of effort? Would a sensible mechanic undertake to construct a machine from promiscuous selection of wheels, journals, and forms which were never intended to be joined together? The hundreds of reform schemes will never comprise a system; yet many reform journals undertake to advocate ideas from all of them! There is not a fact in human history to show that any great successful movement in any line of human activity has ever resulted from patching up an old order. What the world needs is one great system of reform which will, in its harmony, cover in its application the entire world of human relations, with the power and authority of the truth, with the force to promulgate it and to establish itself in the actual control of humanity in one government of righteousness. The Koreshan System is not partially, but wholly revolutionary; it does not propose to patch up the old world, but to clothe the world of the new age with new garments!

Talmage fastens the festal flowers of all the chapels and cathedrals of all Christendom into one great chain, to bind Easter with the great closing Easter of the world's history, the resurrection. He applies rhetoric to the rising righteous; ages have rolled round, and the great clock of the world's destiny strikes ten, eleven, twelve!—when time shall be no longer! Behold, the great archangel hovering; he takes the great trumpet and kisses into it one long, loud, terrific, thunderous, reverberating, resurrectionary blast. Look at the graveyards! Tombs are tumbling, graves are gaping, coffins are cleaving,

and bones of bodies are breaking through! See, they rise! the dead, the scattered skeletons; souls and spirits are selecting the reviving ruins; magic and miracle mold new matter, dead and decayed, into flesh and forms; and spirit and soma, soul and skeleton become united. Chemistry creates clothing for the ascension into the sky of the radiant righteous. The procession begins; the brilliant bonfire of the burning earth begins, the bonfire of victory. Upward and away! Christ comes and carries the Christians carefully under the cover of his wings, battalion after battalion, nation after nation! Up, up! On, on! to the everlasting gates, to the peace of paradise beyond the systems of suns and stars. Open! open! with the keys, and let the conquering hosts come in! Judgment, joy! Palms, peace! Resurrection! Resurrection!

An evolutionist concludes that if God is self-created, there must have been a time when he did not exist, and hence a time when he began to exist; and that there are certain existing things which antedate the Almighty, some of which are infinite space, eternal time, and equally eternal matter. It is a fundamental doctrine in Koreshanity, that God creates himself; that life in any domain is perpetuated through the seed of its life. Wheat creates itself through its seed; the Almighty creates himself and perpetuates his existence through the Seed-man, the Messiah. Jesus the Christ was "the beginning of the creation of God," not only the beginning of the work of creation, the new creation, but he was the "beginning of the creation of God;" the generation of Jesus was the process of the *making* of God Almighty! The outer sphere of divine activity is limited by the outermost plane to which life can descend, the limited physical cosmos, with its limited space; the cycles of time necessary for the Almighty to create and reproduce himself are the limited spheres of time, measured in humanity and in the co-ordinate physical universe, the cycle of the precession of the equinoxes. The physical universe is eternal; it has always possessed its life; it was never dead. Any system of evolution which starts with the hypothesis that effect can be infinitely greater, or any greater or less than cause, is nothing but a vagary!

Along with the trusts and combines, is manifest a tendency to municipal trusts for the manipulation and control of public utilities—for the benefit of political rings, and not for the people. As foreshown in THE FLAMING SWORD at the close of 1898, the present year is marked by the success of the many antithetical movements in co-operation. The capitalists are co-operating, the syndicates are combining, and trusts are forming; America is expanding, nations are uniting, and churches are preparing for a great federation. Clubs, leagues, societies, unions,—organizations of every description in every line of human relations,—are multiplying; every trade is forming a brotherhood of workmen, and every line of business is concentrating its forces. The world is preparing for a great contest of forces, a great battle—the battle of Gog and Magog. The tendency to municipal ownership is the manifestation of a determination of certain elements to fight the trusts; other movements are for the purpose of preventing trusts, that competition may be perpetuated. The old house is divided against itself and cannot stand; revolution and ruin are inevitable, when the keystones are removed from the supporting arches!

It is a proof of the unity of humanity in Jesus, that the primitive Christian church contained doctrines similar to every ancient system of religion and philosophy. It is equally a proof that each of the many systems of philosophy in the days of Jesus was a mere fragment, from the fact that it did not and could not find place for what the others contained. If Jesus had the ability to put together and harmonize the features of the

fragmentary systems, he manifested a profundity of thought and mental perception and comprehension of truth that the founders of other systems did not possess! With equal force, the argument is applied to the Koreshan System of Universology, the evolution of the philosophy of Jesus. It would require generations to put together, by external processes, all of the fragments and beliefs of the world. Libraries would have to be searched, the journals of all the world perused, and advocates of thousands of views consulted. Koreshanity has not come by such a process; but the fact that it contains the unity of all truth of the universe, demonstrates its supreme authority, and the marvelous capacity of the mind which involves and expresses it!

There is nothing in the popular theories of world formation to indicate that the earth's axis has ever changed its obliquity to the plane of the ecliptic. If the earth was thrown out from the sun, or if it was pitched from the hand of the Creator, or evolved from whirling vortices, its planes of rotation and revolution would remain the same continually. Astronomers generally agree that there has been no marked change in the tilt of the poles since the beginning. There are, however, many facts discovered which disprove the statement that the earth's ecliptic and equator have always sustained their present relations. There is abundant evidence demonstrating that the north and south polar regions were once tropical. The facts of astronomy, geology, and cosmography point unmistakably to the truth of Koreshan Science, and as directly and unmistakably refute the popular conclusions. The change of the ecliptic and equator is the simple result of the change of the earth's magnetic centers, and consequent change in the direction of the axis of revolution of the heavens.

The *Baptist Flag* asks, referring to our statement that the refinement of this age is "the mere refinement of hell according to the devil's code of morals," if THE FLAMING SWORD has "been living all this time in 'hell's half acre' in Chicago." Hell covers a greater area than a half acre—not only the entire city of Chicago, but the country and the world! It is not simply hell on the half shell of the world, but the entire hollow! We cannot conceive of this present mortal and corrupt world being any *less* hell than it was nineteen hundred years ago; then it was a generation of vipers, children of the great serpent. Jesus told the truth when he declared that the mortal world was from beneath, its father being the devil. Hell's domain is the devil's, a never-ending legacy to his children. It is the domain of death; it is the home of the devil, the home of death, the home of the present dying world. Of course, hell has its focal points; Chicago is one of them,—and the old Jerusalem in the time of Jesus was another!

The modern churches, both Jewish and Christian, are asking themselves the question, How can we enlist the young people in the church? A paper recently presented before the central conference of American rabbis sounds a note of lamentation, affirming that careful observation reveals the fact that for the most part it is not religion that attracts the young; that beneath the thin varnish of piety, club methods are resorted to, and that the only thing that points to heaven is the church steeple! It has been said that "everything else but a desire to know the truth, calls the rising generation to the temples and synagogues. The life of the church has long since left it; only the shell remains, and now it is breaking up by forces before which the leaders are helpless to do aught else than federate the remains, as the foundry gathers up material for the heap of scrap-iron!

Modern charity is a system of false philanthropy. In the present social and economic system of competition, the wealth of

the masses is stolen, and small sums given back to the classes who suffer most from lack of employment and substantial support. An exchange says that by recent investigations it has been shown that two thirds of the money given to charity bureaus, is used in paying salaries of charity officers. Charity work is an auxiliary of the iniquitous system which prevails in the world. It is called Christian work; it serves to make a showing in church and society reports, to make the poor feel contented while more wealth is being taken, and to cover up a few dark blots on modern society and government!

Inconceivable distances are traversed in the limited cell of the universe. It is estimated that all of the blood in the human system passes through the heart every three minutes. The mileage of blood circulation reveals some astonishing and undreamed of figures. With the average 69 heart-beats in a minute, the blood travels 207 yards in 60 seconds, 7 miles an hour, or 61,320 miles per year. If a single corpuscle could move continuously for 100 years, it would cover a distance of over 6,000,000 miles; and the aggregate distance covered by corpuscles in all the 1,500,000,000 people of the world in 100 years, would be over one quintillion (1,000,000,000,000,000,000) miles!

How strangely the world perverts the facts of the universe. Under the world-wide delusion that no man ever lived before Adam, a Philadelphia professor speculates what language Adam spoke. He purposes discovering it by isolating 100 children in an experimental colony, allowing them to communicate their thoughts in ignorance of any known language. What language did Adam speak? He spoke the language of God Almighty, for he was the Almighty! It is sheer absurdity to undertake to discover the divine tongue by experimenting on the children of the devil.

A great trust of nations may result from the Czar's peace conference—the great peace syndicate, the United States of Europe! This is obviously the year of federation of the world's great forces; combines of great industries, formation of syndicates for the control of the products of labor, the federation of the churches, and the conjunction of the planets. What a remarkable year in the history of the world! What startling signs of the times,—and who can read them?

Koreshanity scientifically defines the great issues in the campaign of righteousness; it makes sure the calling and election of its candidates. It bombards fallacy with truth; destroys sensuality with purity, and its antidote of death is the Elixir of Life. The turning point is the vortex of revolution; its result is peace, and its reward is natural immortality in the tangible world.

The ancient Jews believed in re-embodiment, and Jesus taught it: "Whom do men say that I the Son of man am? Some say, Elijah, and others Jeremiah, or one of the prophets." The

genealogy of Jesus marks out the line through which he came down from Abraham, the personalities in whom he had existed during the Jewish age.

The democratic party cannot constitute a factor in the divine kingdom; it is opposed to American expansion. According to Bible prophecy and the Koreshan scientific forecasts of the world's destiny, the government of the twentieth century will expand until it fills the whole earth!

A Chicago electrician has invented a plan to prevent fraud on the part of the purchaser of articles from the slot machines; but genius hesitates to make application of any device to prevent fraud in the board of trade and stock exchange!

The world itself, not simply its methods, must be reformed; it would be as impossible for a corrupt humanity to exist in a new order of divine light, as it is for a system of righteousness to prevail in the nineteenth century.

With war in the Philippines and a war cloud growing in the zenith of Samoa, the Pacific Ocean is not peaceful; its waters are agitated by American and British warships.

The difference between alchemy and chemistry is, that alchemy demonstrates that matter is destructible, while chemistry holds that matter cannot be destroyed.

The mill cannot grind with the water that is past; present thought only is of use, present life only is available. Existence is always in the present tense.

Alchemy is the light of transmutation, chemistry its darkness. Al means light, and chemistry demonstrates its character in omitting the prefix.

When the new world is ushered in, there must be a new humanity with a new mind to inhabit it.

The church is in a sorry plight; it does not know where Jesus is,—it has lost its head!

The false shepherds of the church keep the wool pulled over the eyes of the sheep.

The man who undertakes to borrow truth, increases the rate of interest on fallacy.

The competitive system is maintained by the beast and the false profit.

Plutocracy and power are combining against the people and poverty!

Even the image of the earth's surface in the eye is concave!

The white man's burden is the white man!

The Elixir of Life is human vitality.

Death is the devil's trust.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

What Does the Sphinx of Egypt Signify?

EDITOR FLAMING SWORD:—I saw in a recent paper that some noted scientist has discovered that the Sphinx in Egypt was erected to commemorate the winter solstice, as explained in the enclosed clipping; but it does not look reasonable. Can you give a more rational explanation?—A. H. C., Cass Lake, Minn.

The paper before us announces the theory rather than the discovery of Prof.

Beswick, that the Sphinx is a monument to Spring, erected to commemorate the lengthening summer days. The idea is founded on the fact that the body of the Sphinx is like a lion, with a man's head; and that the corresponding constellations, Leo and Aquarius, are in the horizon at midnight of midwinter.

The great Light of Egypt is reflected

from the face of the Sphinx. The Egyptians were concrete in thought, and embodied their wisdom in symbols such as the Sphinx, the Great Pyramid, the obelisks, etc. The Sphinx is a monument of Bio-Astronomy; it is a gigantic prophetic symbol, and it has stood during all the ages in which its declarations have been successively fulfilled.

The Sphinx represents the culmination of the great cycle of Mazzaroth, the power of truth in ultimates, which is Leo, and the commercial uses of life,—Aquarius; these are the constellations in the horizon of the Sphinx in midwinter, and Leo and Aquarius are opposite constellations and opposite signs in the Zodiac. In a reflex sense, the Sphinx represents the Anglo-Saxon race; England is the power of the lion, which is the power of commerce; and the power to control the multitudes, which is Aquarius. The Sphinx also represents individuality, specifically in America, and the man who introduced individual liberty into the world,—George Washington. The face of the Sphinx resembles Washington's.

The word sphinx means the throttler, and portrays the law which governs the resurrection of the dead. Jesus was the Lion of the tribe of Judah; Judah is the heart, the lion is the heart, and the sign Leo indicates the heart. And one function of the heart is to throttle, because it chokes off the currents of venous and arterial circulation, and regulates their flow; the circulation of the goods of life is commerce; therefore Leo is the power of commerce, while Aquarius is the science of government. This principle of the lion not only applies to secular commerce, but also to church and sex commerce. Consequently, the Sphinx signifies the throttling of human passions in the control of sex. Jesus was the great Sphinx, who, by virtue of the operation of the Holy Spirit, communicated the power of the lion to throttle the passions; it is through this power that man overcomes death and rises in the resurrection.

The Sphinx was used as a chapel; there is an underground passage-way leading to the subterranean chamber, the hell, of the Great Pyramid; from thence extends the "well," to the mouth of the Grand Gallery which, according to the chronology of the Pyramid, enters the Grand Gallery at A. D. 33; representing the resurrection of Jesus, which typifies the resurrection, or harvest, of the Christian dispensation.

As the constellations Leo and Aquarius are in the horizon both morning and evening, while the sun is in Capricornus, so the Sphinx, with the body of a lion and head of a man, represents the beginning and the end of the present dispensation,—the Lion of the tribe of Judah, Jesus; and the great Teacher at the end of the dispensation, the water-carrier, Aquarius, the container of the universal solvent, scientific truth, which solves all problems. Prof. Beswick is ignorant of the scientific language of symbolism; and

therefore his theory, while partially true, applies in a remarkably limited sense, compared to the Koreschan interpretation of all the phases of prophecy and truth of the great stone image in the desert.

Where Has Jesus Been During the Past 1800 Years?

(1) You say that Jesus the Christ was transmuted to spirit and was planted in the race; then according to that there was no more Jesus Christ in existence, only in a segregated condition; but the Scriptures say that he is the "same, yesterday, today, and forever."

(2) You also teach that when he comes again he will not be the same individual that he was while in the world, and that he ascended after his resurrection, but will come in the 144,000 personalities. But the angels said to the disciples that the same Jesus would come again in like manner as they had seen him go away.—S. L. B., Cal.

(1) If Jesus, born into the world as a natural man, went away bodily into the clouds, taking with him his substance, his life, and mind, he was neither the promised seed, nor the bread to be eaten by the church, nor did he impart his life to his disciples. If Jesus did not enter the church as he said he would; if he did not go into his disciples as he promised; if their mortal bodies did not become the temples of his own individual, divine life, then he was neither the life-giver nor the divine seed, and consequently could not be the Messiah to baptize his people with himself.

The only way by which Jesus could get into his disciples as the substances of divine life, was by reducing himself to spirit; and if he entered his disciples, he did not go off into the sky. A seed enters the soil and dies in it; it comes again in the order of its reproduction, and the multiplied seed stands forth with the same life and consciousness. Wheat is sown in the soil; it dies and comes again in the harvest; it is the same wheat, the "same, yesterday, today, and forever," and it is ever the same by virtue of its own functions of reproduction, which is in and through death. This is the law of the resurrection of God Almighty. Jesus was segregated; his body was broken up as the bread of life; the Shepherd was smitten and the sheep were scattered into humanity to bring forth much fruit. The animal life of Jesus has not lived since it died in the mortal church, but his central spirit "ever liveth;" it is that part of the Almighty which never dies, the most central, the highest consciousness of the universe,—Elohi. The external life of Jesus has been in the church during the age; he died in it, fell away and apostatized with it, just as the external life of the seed must become the stalk to dry up and decay, while its interior life becomes re-

newed in the seed at the end of the season.

(2) What matter is it if the same personality of Jesus does not return? Did he not say that if, as the seed, he should remain out of the ground and should not die, he would abide alone? If he abided alone, there could be no salvation of humanity, no more sons of God, for the same reason that if there were only one grain of wheat in the universe, and that one should be kept intact out of the ground, there could be no more wheat! If the body of Jesus went into the sky, there is no resurrection, neither can there be any. When Jesus came into the world nineteen hundred years ago, did he have the same body he possessed before he came? If he multiplies himself into 144,000 sons of God just like himself, he will be 144,000 times more glorious than in one. Jesus was the Godhead; and the perfect structure of the Christ necessitates the Godbody, with perfect members of the divine Man, the completeness of himself, in the amplification of his life in the divine evolution. The harvest of abundant yield is more glorious than the one seed sown! The resurrection is the harvest; it is the resurrection of Jesus' own life, the resurrection of God! The same Savior is come again in the field in which he was sown; and God and man will again become conjoined, not in one man only, not in one resurrected being, but in 144,000, who will overcome death and become sons of God through the power given them when the divine life was sown in them at the beginning of the age.

Substances of the Immortal Flesh.

EDITOR FLAMING SWORD:—(1) If there is no immortal body in the earth at the present time, and has not been since the flesh of Jesus was changed to Holy Spirit nineteen hundred years ago, how can you determine by analysis what substances composed the Holy Spirit? Is there no difference in the combination of elementary substances in the mortal and the immortal flesh?

Modern scientists teach that there are from 69 to 73 elementary substances, and that all or nearly all of these are found in the human body. If they are found in different proportion in different bodies, and yet we find no immortal flesh, how do you know how many elementary substances are contained in the immortal body? What are they, and in what proportion are they found?

(2) What part of the body contains the crucible in which they are melted and compounded? What is the kind of fire used, and who is the refiner?—E. E. L., Curtis, Neb.

(1) Concerning the difference between the mortal and the immortal flesh, we refer our correspondent to the article by KORESH in this issue, "The Alchemy of Human Life," a scientific analysis of the divine fire, showing the difference between the atoms of the mortal and the immortal

man, the psychology of matter, and atomic experiences in the progress of life.

In the analysis of human life, more things are to be considered than the mere so called elementary substances. Common chemical analysis can detect no difference between organic and inorganic elements. The problem of the life of matter has not been solved by the chemist; alchemy alone is able to trace life in its ascent and descent through all the planes of experience from the mineral to the man. In the study of this subject, every vestige of the theory of chemistry must be eradicated from the mind.

The immortal man is the complete involution of the universe; he is the summing up of universal experience, and involves all its "elements," and possesses its functions. Whatever is in the great world is in the world in its least form—the perfect man. If we can understand the universe, its form and functions, we can know definitely the functions of the immortal man, what he contains, and the relations of all his parts.

(2) In what part of a plant is the crucible in which its life is elaborated and renewed? In the seed. The seed is formed by processes of involution of life, through aspiration of corpuscles. Analyze the seed in its relation to the plant, and the secret of the elaboration of life is known. In the generation of mortal life, the fires of sensualism burn in body and brain; in the generation of immortal life, it is the divine fire which burns and purifies. The transformation of mortal life to immortal life is Messianic; the Messiah of the new dispensation is the crucible. The divine fire, the theocrasis or translation, burns up the Messiah of every dispensation; it burned up Enoch, Moses, Elijah, and Jesus.

At the end of this dispensation the fire will be communicated to thousands, and the result will be the so called translation of the saints. It is to be applied scientifically; immortality will come through the destruction of the conarium or pineal gland of the human brain. The Messenger of the Covenant, Elijah the Prophet, is the refiner to purify a people for the new age.

Severing Mortal Relations for Immortality.

(1) In order to overcome death in the body, is it required of one to forsake father, mother, wife, and children; and must one enter the Ecclesia? Or can one remain with father, mother, wife, and children, and by living a chaste life still overcome death?

(2) When a man dies and his spirit enters the spiritual (mental) world, is the individuality of the departing spirit lost, and if not, does it retain consciousness of its previous existence?—E. C. D., Cedar Lane, Pa.

(1) The laws of life are no more immutable than are the laws of death. Ties that are not severed for life are severed by death. One cannot leave this world of present relations, either to enter the spiritual world or the immortal condition, without severing all present ties and relations.

Nineteen hundred years ago, it was declared by Jesus emphatically, that unless a man forsook his father, mother, brother, sister, wife, children, houses, and lands, —everything, he was not even worthy of being his disciple. Do you suppose that a corpuscle in the plant could ever enter the seed if it chose to remain with the retrogressive corpuscles? Do you know what becomes of such? Corpuscles that choose to stay together in the relations in which they grew, go to make up the stock, and they all ultimately die together; while the progressive ones, severing all ties, unite in the seed with newer and higher relations.

Unless a man leaves all, he cannot even be a soldier of the U. S. army! Can he remain at home and fight the enemy? Unless a man leaves the influences and the ties which bind him to the mortal plane, he can never become immortal; the two planes are distinct; the one is hell, and the other is heaven. He cannot serve two masters, two directly opposite influences; it is either one or the other. The change of the devil's flesh to the immortal flesh, the flesh of God, must be complete or not at all. If a man cannot cease to be a devil, then he cannot become a God. Jesus enunciated the two great commandments on which depended all the other principles or laws of life, when he said that one must love the Messiah supremely, with *all* the soul and strength, and the neighbor as one's self; and there is not a power in the universe that can change the conditions or laws through which immortality obtains. There must be no other gods placed before the true Pole of Life, when manifest in the world with Messianic function.

(2) Mortal man is not individual; he is already vidual. When he dies there is a dissolution of his body, and a corresponding dissolution of the soul; however, the central ego maintains its viduality, and the entities of the mind retain their consciousness, but not their memory. Individuality is not reached until the resurrection, and not until then is memory of past embodiments regained. See reply under head of Conscious, Individual Immortality in issue of April 7.

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ACTIVE SOLICITORS WANTED EVERYWHERE for "The Story of the Philippines," by Murat Halstead, commissioned by the Government as official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific, with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, H. L. Barber, Gen. Mgr., 356 Dearborn St., Chicago.

Living Inside the Earth.

Prominent Scientists Now Claim that We Live Inside Instead of Outside the Globe.

The Detroit Journal Favorably Reviews the Cellular Cosmogony.

The question of the form of the earth is one that has never ceased to be an interesting scientific problem. While the school books teach us that this globe we inhabit is almost round, and treat all contrary theories as ridiculously obsolete, there are still many people to be found who, even today, will persist in asserting that the old astronomers were entirely wrong in their conclusions. They admit that the arguments advanced by such ancient philosophers as Pythagoras, Copernicus, Galileo, and Newton were based upon theories that might reasonably have seemed to be correct at that time, but they insist that that time has passed, and hold that those who now persist in teaching children that the earth is a sphere, are morally guilty of a great crime.

The probable shape of the earth is a question that has always puzzled philosophers and scientists. It is a subject for which great and good men have suffered; and yet it still appears to be a problem on which all scientists are not agreed, for just as we had the matter nicely settled, another company of philosophers has appeared to tell us that we are all wrong, and that our duty to ourselves and to posterity should compel us to unlearn all we have learned and begin over again.

It is true that the antagonism to these generally accepted laws comes only from a limited number of persons; but there was a time when even Galileo and Newton were in the minority, and one would be narrow-minded indeed, to refuse to listen to the arguments advanced by those who are struggling to persuade the world to change its mind upon this subject, however fanciful their theories may appear.

It was only the other day that one of some repute advanced the opinion that the earth is square, and he presented what probably seemed to him to be indisputable evidence in support of his theory. In the same way, there are people who today believe that the ancients had the only correct view of things, and that the earth is really a flat, circular body, floating on water. Others believe that the Ptolemaic system was correct, when it declared that the earth was immovable in the center of the universe, while others again hold that the earth is in the form of a long cylinder.

A Scientist Finds a New System.

All these theories have been exploited so many times, however, that they can be passed with the merest mention; but the newest and most astounding proposition of all is worthy of more consideration. This theory is to the effect that the earth is a hollow sphere, and that we are living on the crust inside.

Dr. Cyrus R. Teed is the scientist who has evolved this new system; and while the road that he has mapped out has proved too hard a one for many of the best thinkers to tread, he has found no difficulty in winning converts to his theories, so that it may be said that there are some reasonably sane people today who believe that "Koresanity," as he calls his system, is the only solution to the old problem of the earth's shape.

Dr. Teed's system is quite an elaborate one, for it embraces not only the form of the earth, but propounds entirely new astronomical laws. It teaches that we do not live on a convex surface, but that the earth is a vast concave sphere, on the inner surface of which we exist. This sphere curvates concavely eight inches to the mile, being 8,000 miles in diameter and 25,000 miles in circumference. The evidence to prove the correctness of this theory has been found by the use of a new and curious instrument called the Geodetic Rectilineator.

This wonderful device for measuring the earth is the invention of Prof. U. G. Morrow and while scientists of the best repute have laughed at the pretensions of the inventor, it is nevertheless claimed as a fact that the standing challenge of \$100,000 to be paid to any recognized leader of scientific thought who will demonstrate that the instrument is in any way inaccurate, has not been claimed. From the basis of measurement taken by this Geodetic Rectilineator, all other calculations respecting the universe are made.

Its Principal Features.

One of the most important items in connection with the amazing theories of Dr. Teed, is that of the central invisible sun. This is a body that, it is claimed, rotates on its axis, and is nothing more nor less than electricity in essence, having a positive and negative side. When its positive side is toward us, it projects its energies in currents throughout the sphere; and the rays, passing through the various atmospheres, which act as lenses, produce light and heat. The appearance of the negative side produces night.

According to the teachings of "Koresanity," the shell which we call the earth is 100 miles in thickness. It is formed of metallic and mineral strata, containing all the principles of an electrical medium, the energies generated being stored in the invisible sun. As we live on the inside of the shell, so the continents and the seas cover the inside, just as they are now supposed to cover the outside of the earth.

Dr. Teed treats the heavenly firmament on lines that are just as new and novel as his theories in regard to the earth. He explains that the sun, the moon, and the stars are focused at different points of degrees of intensity, quality, and origin. The stars and the planets are but little points of focalized energy, spheres in the process of combustion, their diameter being very small. In the same way, the comets are nothing more than lenticular reflections of the sun's rays through lenses, and they do not fly off into space and return. They simply plunge back into and feed the sun. Eclipses of the sun occur by reason of the conjunction of the sun

and moon causing an eclipse of the sun by a reflex of its own self.

According to the Koresan theory, there is nothing beyond the outer crust of this hollow globe. The shell within which we live is the limit of the universe. Nothing more exists.

Objections Ingeniously Explained Away.

However ridiculous the theories of Dr. Teed may appear, it must be admitted that he has some quite logical explanations of the different phenomena, and all the objections that might ordinarily be raised are explained away very ingeniously. For instance, there is the old school book example of the ship disappearing behind the hill of water.

To this "Koresan" says, that when a ship has sailed to the vanishing point of the space equal to the altitude of the eye from the water, all the ship's hull embraced within that vertical space will become invisible, while the sails above that horizontal visual line will be still in view. Extend the visual line of power with the telescope, and the vanishing point is pushed farther away, according to the power of the eyepiece, and the hull is again brought plainly to view.

The reason why we cannot see across the hollow globe, Dr. Teed tells us, is because the atmospheres intervene. They are of different composition and different density, and refract rays of light and vision. In fact, we are told we can see but little farther than the upper stratum of our air, and the reason why we can see the sun, the moon, and the stars so plainly, is that they are near the junction of our own atmosphere and hydrogen.

Such is the theory of the earth's form and substance; and if we are not prepared to admit that all we know about astronomy and the other sciences is not worth knowing—as one must do before he can accept the doctrines of "Koresanity"—we must allow that the theory is an ingenious one, and that the man who could develop such an idea into a quasi-practical science is at least entitled to some consideration.—*Detroit Journal*, March 18, 1899.

* * *

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I have disposed of 63 books in this place (Carthage, N. Y.); could have sold 25 more if I had them to spare, but I only had 40 left for two other places on my route before another order is received. The whole town is excited. One government surveyor, who with others is surveying the new ship canal, told me today that the disappearance of vessels on the sea was "only a trick of the eye." Have sold books to six teachers in the public schools, and to three ministers. The teachers are talking CELLULAR COSMOGONY to their pupils, and the ministers are talking it to their people. Do not fail to have 150 books at G—, on the 7th; in fact you ought to ship the books at once, as I must have them right away. I gave away six books here, where I know they will do good; one went to the government surveyor.—REV. U. GORDON MITCHELL, Traveling Representative of Guiding Star Publishing House.

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cular, changed his mind, came to the Mission and purchased two copies, one of which he sent to another surveyor. The CELLULAR COSMOGONY is reaching the brain cells of thinking people!—Dr. GEO. CANNON, Cal.

* * *

The World's News.

Wednesday, April 12.—U. S. ready to pay Spain \$20,000,000 for the Philippines.—Electric trust forming in New York.—Gen. Lawton's men still chasing Filipinos.—Chicago plumbers on a strike.—Pope prays for peace.—England and Russia agree on terms in China.—Agitation in England and Germany over Samoa.—English house of commons deplores lawlessness of English clergymen.

Thursday.—English and American officers and marines massacred by Samoans; rebel chieftain encouraged by German consul; excitement in Washington; British cruiser and gunboat ordered from Australia.—Italy sending warships to China.—President of Bolivia forced to flee from capital; insurgents win a battle.—Aguinaldo says he will keep up the fight for ten years; insurgents yet on the run.

Friday.—Bryan declares for 16 to 1.—Cubans agree to fall in line with American occupation and be peaceful.—Skirmishes with Filipinos continue.—McKinley may call for volunteers.—Single-taxers cheer a prayer, at a banquet, for defeat of America by the Filipinos.

Saturday.—Floods in Wyoming drown a score of Indians.—U. S. consuls notified to return to Spain.—Anarchy and riots in Asiatic Turkey.—Germany is taking steps to punish Chinese for massacre of missionaries.—American railway association adopts uniform code of rules.

Sunday.—A French physician reports discovery of cancer microbes.—21st anniversary of Pope Leo's coronation.—Cruiser Raleigh, of Dewey's fleet, arrives in New York, and is cheered by thousands.—Filipinos concentrating near Pasig; campaign of the jungle mostly over until after the rainy season.—Compressed air applied to street cars in New York.

Monday.—A \$200,000,000 whiskey trust is forming.—Gen. Otis proposes to exchange Filipinos for Spanish prisoners.—China asks for representation at disarmament congress.—American and Cuban soldiers sent out to find bandits operating in the country.

Tuesday.—Chicago river on fire; from it three bridges are ignited; petroleum the cause.—Leading Filipinos to confer with American officers at Manila regarding terms of peace.—Riots at Spanish elections; troops restore quiet.—A wife of the Sultan runs away with an Englishman.—Cardinal Rampolla wants to be pope when the time comes.

* * *

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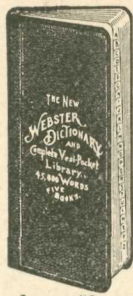
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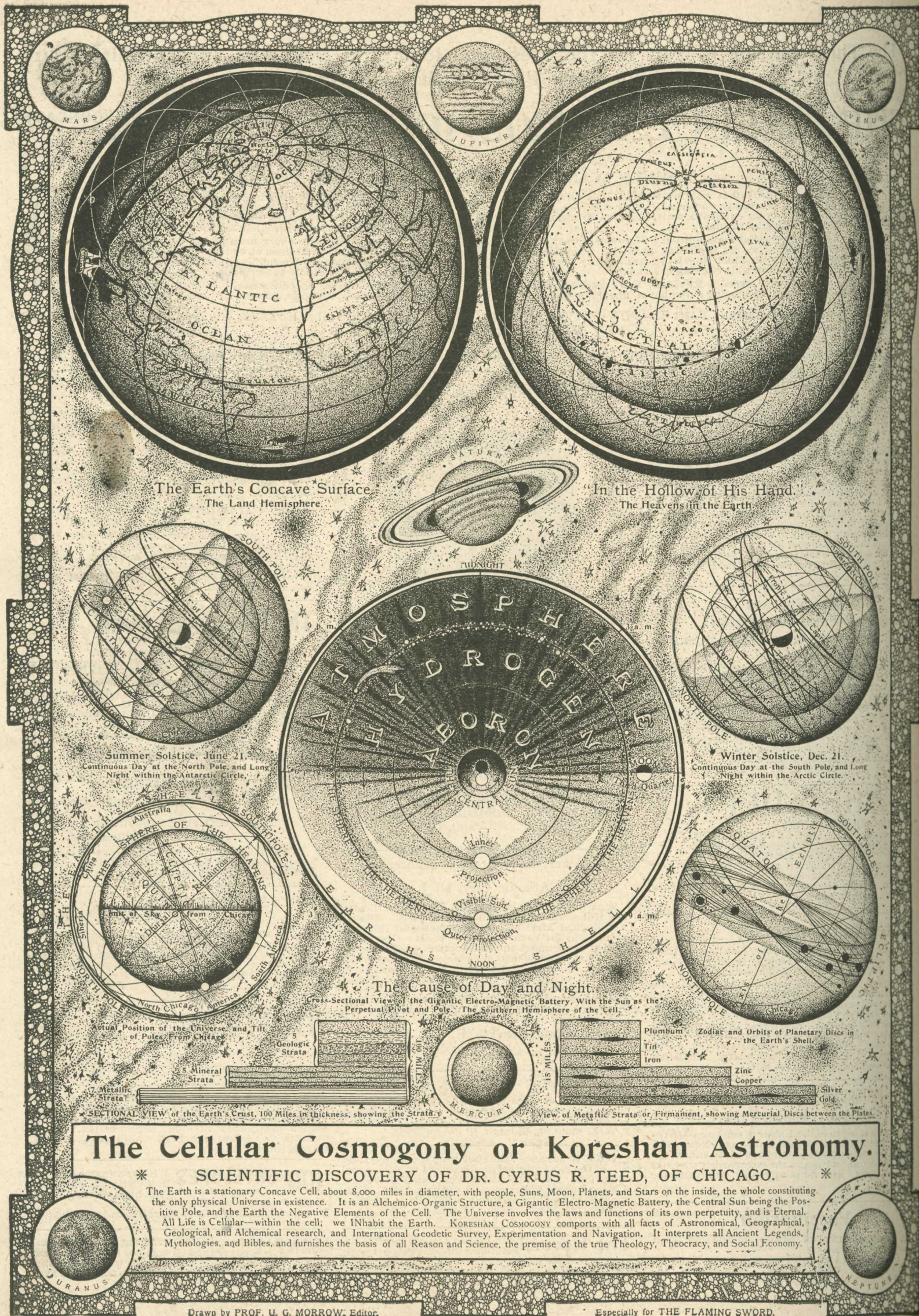
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