SPECIAL FEATURES OF THIS ISSUE:

Where is the New Jerusalem?—Origin of Babylon.—X Rays of the Cosmos.—Koreshan World-Philanthropy.—World Events of 1899.—The Fabric of Existence.—Editorial Topics and Discussions.



December 29, 1899.

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Where is the New Jerusalem?

The Location of the Spiritual World; the Origin of Babylon, and Source of Antichristian Spirits; the Messiah of the Age and the Involved City of God.

Astral Nucleus and Cosmic Shell.

KORESH.

World-Events of the Passing Year.
P of. U. G. Morrow.

In Editorial Perspective, Editorial Discussions and Miscellany, World's News, etc.
Prof. U. G. Morrow.

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THE FLAMING SWORD AS A HOLIDAY GIFT.

10,000 NEW SUBSCRIBERS FOR 1900.

CHRISTMAS and New Years are upon us. The Holiday Season is here; and during this season, people usually lavish money and gifts upon friends to make them temporarily happy. Millions of dollars are expended every holiday season in celebration of the two great days in Christendom. Many useless things are purchased; but nevertheless, some valuable gifts are made. Articles for personal use are always acceptable. But do they not grow old? Are not toys soon thrown aside? Are not books soon read and laid away, and the gift forgotten?

During this season, many diamonds and costly gems will be purchased and presented to special friends; many of our readers cannot deal in expensive luxuries; and yet *real* diamonds for your friends are not out of your reach. Gems on the bracelet and the brooch are not so valuable as gems for the mind. The *mind* is the main thing, and we should care more for it than for mere externals. Gems of truth are of infinite value. You cannot do better than bestow these lavishly on your friends. Besides, one likes to have gifts remembered *all the year round*. It is desirable to make such gifts as will be of use throughout the year—a gift that will, in fact, *renew itself every week*, and come bright and fresh into the hands of those who will appreciate your gift. There is nothing better for a valuable holiday gift than a year's subscription to THE FLAMING SWORD.

Deep-seated Christmas Sentiments.

Your friends will not spurn your good intentions. The mere fact that THE FLAMING SWORD comes to them as a Christmas or a New Year's gift will lead them to appreciate it if they respect you. Perhaps they would not think so well of it if you presented it to them at any other time of the year; for associated with Christmas are deep-seated religious sentiments and friendship ties. Perhaps there is not one of our many readers who has not a *special friend* whom he would like to see interested in the marvelous System of Koreshanity; and the majority of our readers are able to make presents such as they desire. Select a special friend, or two, or more; you know them, and can appeal to them in a special way and touch them personally. Subscribe for THE FLAMING SWORD for them, and write them personally, informing them of what you have done, and that you desire to have them accept the best Christmas gift you can bestow—the means of acquiring a knowledge of the beautiful science in which you are interested

If thousands of our readers were to pursue this course, what a holiday gift it would be to us! You could make your gifts serve a double purpose. It would help us as well as the friends to whom you present THE SWORD for one year. You have no idea of what we could do in the way of extending our work, beautifying THE SWORD, and increasing its interest and value, if we could, in a few weeks, double our subscription list! We desire to have our friends think the matter over, and see what they can do in this way to help spread the gospel of Koreshanity. You have powerful incentives to activity: The desire to spread the truth by reaching your friends in a special way; to assist THE FLAMING SWORD by at once doubling its subscription list; and you know it always does you good at Christmas time to bestow gifts. We select from our many letters received, one of the first responses to the call for 10,000 new subscrioers during 1900; it will explain itself:

Correspondents' Appeal to Make Christmas Gifts.

MANAGER FLAMING SWORD:—Today is the 13th day of December; and according to the last SWORD, *thirteen* seems to be a lucky number with the Koreshans. So I will send out a call to the readers of THE FLAMING SWORD, to begin the New Year by each sending THE SWORD to one or two friends as a holiday gift.

Indeed, what better present could be made than this beautiful orb of light? At the same time, we have the satisfaction of bringing those we love within reach of knowledge they would perhaps otherwise miss. We may not reach the 10,000, but we shall have made a good step by doubling the number of subscribers for the start; and of course doing as much as we can during the year. So here are $3.00; $1.00 for our own paper, and $2.00 to pay for THE FLAMING SWORD to two friends as below. We have the will to do all we can to spread the glorious gospel of KORESH! With best wishes, your sincere friends,—B. T., and R. T., Sauk City, Wis. Merry Christmas! Happy New Year!

Here are two sisters living together, working hard for their own support; but they send us *two* new subscriptions, besides a renewal of their own. We here express our heartfelt appreciation of this sacrifice and noble effort. We like the spirit of it, because it evinces a desire to benefit the neighbor and to contribute to the blessing of humanity. These sisters have the honor of making the *first response* to our appeal for 10,000 new subscribers during the year 1900. It is a good beginning, a good example. We believe the above letter will appeal to all our friends who will, with us, appreciate any sacrifice for the advancement of genuine truth in the world of chaos.

We are prepared to fulfil our part during 1900. We are putting forth our best efforts to secure thousands of new subscribers ourselves; we are advertising, and sending out thousands of samples. We desire to open the New Year with an *active campaign* on the part of an army of interested readers. Besides the opportunity of presenting THE SWORD as a holiday gift, you will be able to secure subscriptions from neighbors and friends. Let us try; let us do our utmost. Let our efforts during the coming year, *close the nineteenth century* in a way that will surprise the world!

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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Where is the New Jerusalem?

The Location of the Spiritual World; the Origin of Babylon, and Source of Antichristian Spirits; the Messiah of the Age and the Involved City of God.

WE OFTEN HEAR such remarks as these: "We do not understand what you say. Why do you not simplify your language, that we may comprehend your doctrines?" Especially do we find this difficulty among our readers, regarding the spiritual principles of the Koreshan Unity. If we state in the most simple English, the fact that the spiritual world is in the brain of the material human existence, we meet the same obstacle, namely, a misapprehension on the part of the materially thinking world which does not think spiritually, and therefore has not the slightest conception of spiritual existence and spiritual things. The spiritual world does not involve space nor time; therefore, if the mind thinks of size or form as belonging to spiritual existence, it thinks incorrectly and reaches false conclusions. There is that in the spiritual world which corresponds to time, space, form, size, weight, color, and number, but which is none of these as known in the natural world, by the natural functions and senses of the physical organs. Things are as real in the spiritual world as in the material and natural, but no more so.

There are two universal and perpetual qualities of existence; namely, spirit and matter. Without the perpetual existence of the two, there could be no continuance of either; they are interdependent and co-eternal. They are the sperm and the germ of reproduction, and, therefore, of perpetuity. The denial of the existence of matter is a denial of the existence of one half the universe; and the attitude taken by a certain class of antichristian propagandists concerning the organs and functions of sense, destroys the rational faculty and the powers of criticism and discrimination. There is nothing so detrimental to the powers of the human intellect, as the universal denial of all that the mind has a right to comprehend through the only faculties in its possession for the apprehension of truth.

There has been a war in the spiritual world, between Michael and the dragon. The draconic spirits have been precipitated according to and in fulfilment of the vision of John the Revelator. These draconic spirits, in the spiritual world, had lost the conception of the existence of matter in the natural world. They comprised the *debris* or waste of the activities of the intellect of the spiritual spheres in which they were, and when cast out and thrown down (precipitated) they descended into and lodged in the minds of the antichristian receptacles, whose love of the falses and evils of life causes them to rejoice in a doctrine which destroys the responsibility for the violation of law. "There is no sin! therefore, what I do is justified. There is no sin, therefore, there never was need of a Savior of men, because there is nothing to save."

In giving an exposition of the character and place of the New Jerusalem, we shall not so much attempt to furnish logical argument, as to emphasize and declare the facts of what we promulgate. John saw in vision, at the beginning of the dispensation, what was to transpire later in the progress of the dispensation toward its

close. In his description of the vision of the New Jerusalem, he announces the fact of her existence and descent in the following language:

> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

The New Jerusalem is the central city of the spiritual world. The center of the spiritual city is the Lord himself, in his spiritual state and degree. This city is the aggregation into itself of those who have become spiritual angels and are redeemed from among the spirits who have gone out of the bodies of the natural and material people who have died in the natural world. "These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They are spiritual angels spiritually redeemed; they are not the highest angels, nor is angelhood the highest condition to be reached by man in his progress toward the divinity of his goal and destiny. The sonship promised to man is a condition supreme above all the angels. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

One of the supreme aspirations of all angels is to become the sons of God. It is for this reason that the New Jerusalem reaches the desire to descend and become one with the man whom God raises up as the husband to meet the Bride. The New Jerusalem descends as the doctrine of the new life in man, for this doctrine is communicated as spiritual entities, not as mere words. In the descent of the New Jerusalem the tabernacle of God is manifest, for the declaration, "Behold, the tabernacle of God is with men," immediately follows the statement: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The descent of the New Jerusalem is the manifestation of Elijah the prophet, who is also the tabernacle of God.

The New Jerusalem which is above and is free, is the mother of us all. She is therefore the woman taken from the strength (rib) of the man upon whom the Lord caused a deep sleep to fall. This is the fall (declension) of the church, including the Lord, the head of the church, into the night and sleep of the mediæval ages, the Lord himself being this man. The Lord was the central star (astral nucleus) of humanity. The invisible Divinity within him was the central star of the universe, the personality of the Lord being the visible clothing of the invisible Godhead. In the Lord's theocrasis, after his physical resurrection, his visible personality or individualism was absorbed into the central identity and individualism of the conscious heart of the universe, the visible Lord becoming the invisible and eternal Godhead. Ascendingly, the Messiah (Christ), the Son of God, entered into the conscious unity of the everlasting Father. He was not, in his ascent, absorbed into an ocean either of conscious or unconscious existence; he attained to the point of overcoming, and sat down with his Father in his conscious throne, where he is the eternal Godhead. At the time His absorption into the conscious throne of the invisible Godhead took place, there was also a precipitate of spiritual energy, which has been denominated the Holy Spirit.

The Holy Ghost was the veritable substance of the Lord's life. It was this substance proceeding from and constituting the Lord's flesh and blood, mutated to spirit and absorbed by the church, which constituted—in the church—the fulfilment of the Lord's declaration: "My flesh is meat indeed, and my blood is drink indeed. * * * Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day,"—end of the dispensation. In the spiritual (electro-magnetic) combustion which dissolved the Lord's body and converted it to spirit, he ascended (converged) into the focal point of the universe, while at the same he radiated, in his descending spirit, which was the animal life of Deity, into the body of the Christian development. Hence the Lord, the Word, the two witnesses, entered into the church, to pass into the common declension of that body, and to take upon himself the sins of the world. It is therefore declared, the two witnesses lay dead "in the street of the great city [the Catholic and Protestant churches], which spiritually is called Sodom and Egypt, where also our Lord [the Word, the two witnesses]" lay dead for a time, times, and half a time. This was during the dark age of the world.

It is during this period of inanition, that the woman, the New Jerusalem, is gathered up and formed into the woman who, descending out of heaven, meets the resurrecting bridegroom. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his *wife* hath made herself ready." The result of this marriage may be seen by what follows the marriage ceremony:

> And I saw heaven opened [the illumination of the Messenger of the Covenant], and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and *he* had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God.

There is a vague conception of this truth in the mind of the Buddhist and Theosophist, denoted by Shambhala, a city mentioned in the Puranas. In this city appears the rider on the white horse, *the white horse Messiah.* He is to appear before the termination of the Kali-Yuga, the black age. Of course, he is to come in the

heavenly mountains, the altitude of science and its application to life. The Himalayas, the type of the heavenly mountains, are supposed by the Buddhistic philosophers to be the veritable place of the appearance of the Messianic presence.

It "was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the *righteousness of saints*. As the Lord himself is the righteousness of saints, she is necessarily clothed upon with the Lord Christ. This is the reincarnation (resurrection) of Elijah the prophet—Elijah meaning God the Lord. "And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb." The marriage supper is the conjunctional unity of God and man, through the office of Elijah the prophet, who is the rider on the white horse, and who is also the "angel standing in the sun," in illumination, and who cries "with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God." To ride on the white horse is to come into possession of the knowledge of the laws of chastity, which is the white stone.

The New Jerusalem will descend out of heaven through the succession of her twelve foundations, twelve principles reduced to practical order in the organization of society and government in the earth. The first foundation of the New Jerusalem was Jasper;—this is a white stone. It is the principle of chastity; but as principle cannot exist in use until practically applied in life, this principle must be embodied in a personality, through whom it may be wrought into practical performance. Commercial chastity, whiteness, purity, must be operative in every domain of activity, in the Ecclesia (the church life), in social life, and in the secular world. Such a correction of commercial abuses in every sphere of activity as to render commercial wisdom legitimate from the point of the highest standard of righteousness, must obtain. In this must essentially and primarily be involved the recognition of the manifest King of kings and Lord of lords as the Messianic reincarnation. He is the rider on the white horse, Elijah the prophet, the King of the new dispensation, the Messenger of the Covenant (conjunction).

The recognition of the Lord as the tangible and objective personality at the end of the age, is an absolutely essential prerequisite to the universal baptism, upon which the world depends to inaugurate the divine life in the world. We are upon the verge of a great baptism. This will proceed from a theocrasis which will begin centrally in one man, extending to include a central group formulated to constitute the great biologic battery, the principles of which are known only to Elijah the prophet. From this group the conflagration will extend, to include the thousands who are worthy to enter the fires of purification. Thousands will dissolve in the world's conflagration, and thus will be fulfilled the predictions as to the burning up of the world at the last day,—end of the age. This conflagration has no reference to the destruction of the physical cosmos, but to the people who are to constitute the new genus, the sons of God. The second principle includes the laws of organic unity, the construction of practical government on the basis of equity, equations of the industrial system, and the equitable distribution of the wealth of production.

Astral Nucleus and Cosmic Shell.

The Alchemy of the Physical Universe; Congeries of Energies and Planes of Materialization; Origin of Luminiferous Ether; the X-Rays of the Cosmos.

THE ASTRAL NUCLEUS (the central star) of the alchemico-organic cosmos is the central point of cosmic limitation. There are as many varieties of primary energy flowing into this nucleus, as there are primary strata comprising the rind or shell of the circumferential limitation of cosmic form. The projected and conspicuous sun—the one made visible at the point of atmospheric limitation, the point of the contiguity of our atmosphere of oxy-nitrogen and the atmosphere of hydrogen immediately above it—is a refocalization of these energies, and therefore, in the radiation of solar energy, there are as many qualities of radiatory energy as there are qualities of energy flowing into the central star. The astral nucleus and also the solar projection are points of congeries of the various qualities of energy in existence. Every metallic and mineral substance known to science, is held in electro-magnetic solution in the congeries and radiation of solar fluid, for energy is nothing more nor less than material substance destroyed as matter, but converted to the substance of energy.

The space from the most central point of the cosmic form to the outer limitation or rind of the same form, is permeated with this fluid solution. It is the luminous ether, the attenuate ether of the "scientist," though the "scientist" is totally ignorant of its character and source. It is the ultra-penetrable (X-ray) of the alchemico-organic cosmos. The reagency of these currents of energy, as they unite at the astral nucleus, produces a rematerialization; that is, a conversion of the energy to matter, which ignites in the brilliant luster of the star. It is by virtue of this constant convergence

of energy from the complex circumference of matter, that the astral nucleus is supplied with the substance of its constant combustion and radiation. The central star gives out as much energy from its own polar center, in the character of energy, as it receives into itself from circumferences. The energy flowing into the star is the product of the destruction of matter, which of course is converted to energy.

There are necessarily two general kinds of energy interflowing from the two extremes or limitations of cosmic form;—one of these is from circumference to center, the other is from center to circumference. The currents flowing from the center toward the circumference are cathodic; those flowing toward the center are anodic. We have, therefore, a reciprocal interchange of energies, so equipoised as to maintain in perpetual existence the structure called the universe.

In the primary location of the rind of the alchemico-organic world (universe), there are seven prime metallic substances, each one of which is as constantly dematerializing as it is materializing or depositing. The outer lamina or gold plate generates its golden fluid, and sends it off toward the central star. The silver stratum does the same, with all the other metallic substances entering into the constitution of the rind or shell of the universe. There are, therefore, seven primary metallic essences or energies constantly flowing into the central star, and the same number constantly radiating into and depositing the metallic rind or strata. The five mineral strata and their consequent energies are subject to the same law of transmutation. These all comprise the ultra-penetrable rays of stellar, solar, lunar, and planetary potentiality. In anthropostic life, or the existence of universal human form and function, there exist a corresponding center and circumference, with interchange of spiritual and mental energy between the anthropostic stellar nucleus and the final seven churches,—the golden candlestick,—into which the life of the human race merges as the manifestation of the fruit of the grand cycle of progression,—a condition toward which the world is now rapidly hastening.

World-Events of the Passing Year.

Spectacular Scenes in the Closing Act of the Drama of the Age; Social Earthquakes, War-Clouds, and Political Storms; the Cry of Peace and the Rumblings of Revolution.

PROF. U. G. MORROW.

STEP BY STEP the shining orb of the sun journeys through the Zodiacal constellations of the physical heavens, along the line of the ecliptic. He makes his annual tour of the world; and as he journeys, he measures the minutes, days, and months of the year. He clips time into years when he reaches the southern solstice; and he marks the noontime of the great year-day when he mounts on his spiral to the zenith of the northern tropic. When his imperial march to Capricornus closed the year 1898, the world entered the greatest and most remarkable year of history, characterized by startling events and movements of stupendous import. The year has written itself in the stars; the great world-events are symbolized by the great astronomical convention of the planets in the southern constellations, the formation of the solar trust, the capital of which is comprised of the gold, silver, diamonds, and the products of the mineral kingdom. The astronomical world watched with interest the great planetary conjunctions; and the world of humanity has watched the great massing and concentrating of forces in the affairs of nations.

The irresistible forces which move the world and make history are rapidly accelerating; we are approaching the verge of the vortex; and the lines along which nations move are penciling toward the final focus of events, the crisis of the drama of the age. The closing years of the passing century, the passing age, are bringing in rapid succession, startling fulfilments of the prophetic declarations which the Founder of Koreshanity made years ago; and we have observed with intense and peculiar interest, the changing scenes and striking contrasts in the course of events of the present year. The world's stage has been crowded with actors in the tragedy of modern civilization; and a number of exciting climaxes have stirred the heart of the great audience of humanity. As we look back over the scenes of the year, we see its principal events arranged in timic perspective, clearly defined against the horizon of the past.

New and powerful impulses have seized the millions; new ambitions and aspirations have originated through the achievements of America. The brilliant star of progress of the Western world is struggling against the forces which would hold it in the narrow channels of tradition. The destiny of nations depends upon the year 1899; the past merges into the present, and the present into the future, and the great volume of forces operating in the world flows on as time passes. As we near the consummation, the departments of world-activity are being summed up; and the results are being expressed in movements which acquire momentum at an accelerating ratio. The tendency of the world during the year has been in the direction of movements on the universal scale. Great world-projects have been undertaken, eclipsing all great movements of the past. Cosmopolitan railways have been planned; efforts at alliances of great world-powers have been put forth, and discoveries have been made which are destined to revolutionize the affairs of the world. The automobile has made its advent; liquid air has been discovered; and wireless telegraphy has been tested by governments. We have

witnessed the development and organization of gigantic trusts and corporations, which have absorbed the principal industries of the world and monopolized the avenues of commerce. America has been swept by the tidal wave of trusts, with an aggregate capital of $6,000,000,000. The inevitable has come; and the world stands amazed and puzzled over the problems which have risen out of the surprising territorial expansion of the money kings.

The year opened with the cry of universal peace; the Russian bear waved the mock olive-branch, and endeavored to psychologize the civilized powers into a gigantic trust of nations, the formation of a universal peace compact. A wave of excitement prevailed throughout Christendom; and enthusiasts eagerly followed the *ignis fatuus* in hopes of the establishment of the new era of universal peace. The false cry for peace on the universal scale, fulfilled the predictions of the seers of the primitive Christian church. There is no peace; and the cry was made in the face of ominous signs of universal conflict! The excitement of the peace congress was eclipsed by the home-coming of Admiral Dewey; the American nation manifested its love for war in the worship of the hero of Manila. The celebration of the battle of Manila and the reception of its hero at New York, by nearly 5,000,000 people, constituted the most gorgeous and spectacular scene in the history of America, and was one of the principal events of the year.

The shame of France aroused the indignation of the civilized world; the corruption of the French republic was demonstrated in the Dreyfus tragedy. The persecuted captain was called from Isle de Diable for retrial and reconviction; but threatened revolution and overthrow of the French government made necessary the pardon of the convicted. The world has been severely warned against corrupt militarism, which is influencing and disturbing the affairs of the nations of Europe. Crowns are in danger, and thrones are tottering. Christendom is at its worst; ostensibly ruled by the Prince of Peace, its kingdoms are protected by armies and navies, and corruptionists control the affairs of church and state.

When the sun entered the constellation Leo, the British lion became enraged by the defiant spirit of the South African republic, and plunged into war. The attention of the entire world has been directed to the field of conflict. The world was surprised that England should wage so unjust a warfare; and still more surprised at the manifest weakness of the British forces. The people of the nations of Europe and America cannot withhold their sympathy for the struggling, frugal Boers, as they stand to defend their rights against the intruding lion. The forces have engaged in two months' warfare; the Boers have entered Cape Colony and Natal; but the British have not occupied a single city of the allied republics, nor set foot on republican territory. More than the mere rights of the Boers and the alleged rights of the Uitlanders is involved; statesmen of the world are free to declare that the entire British empire is at stake! Britain lost in her conflict with the American colonies; she has maintained her commercial supremacy during the century, but a rival has developed on the Western continent, which has sapped her strength. The crisis of nations is at hand; and it must involve the very heart of commerce which has throbbed in England.

The climax has been reached in American affairs; the present government is resting over a smoldering volcano. Crime has increased; strikes continue; discontent prevails in the world of labor. The southern race-problem is pressing to the front for solution; and the question breaks out afresh when Negroes are dragged to the stake and burned to death. Prosperity and poverty stand in startling contrast. The climax of republican prosperity has been reached in the greatest event of the year—the establishment of the gold standard, the setting up of the golden calf in America. The Finger of Koreshan prophecy has long pointed to this event; it portends the end. As we now write, the daily press contains the startling news of the proposed trust of banks —the projected national bank of the United States. It is reported that the money kings aim to form an institution that shall be the government's agent, and control the finances of the country. At its nod, Wall street would obey, and the financial power of the nation would be in the hands of the bank officials. Standing behind it is the unlimited wealth of the Rockefellers, the Standard Oil Company, the Morgans, the Havemeyers, and the Sloans. The intention, it is reported, is to ally the institution with the United States government, and to make it the head of the money power,—the power behind the throne of American imperialism!

The passing year has been a remarkable period in the history of Koreshanity; and the Koreshan movement constitutes the supreme trust of the forces of life and truth. The influence of the System spreads as the days go by; and as the forces of the world accelerate in their convergence toward the whirlpool of disaster, the formative forces of Koreshanity, which comprise the forces of reconstruction of human society, accelerate toward the consummation. We are closing a successful year of Koreshan propaganda; during the year, the piercing mental rays from the positive pole of progress have radiated to greater circumferences of humanity, preparing the way for the exercise of Messianic function, and the final conjunction of the spiritual and natural worlds. Amid the excitement of great world-affairs, the Voice of Koreshanity is heard; it is the Voice of prophecy, the Voice of truth, the Voice of the New Age. We stand at the close of the remarkable year of progress, awaiting the lifting of the curtain which shall reveal the startling developments of the closing year of the nineteenth century. What it will bring forth the world will observe as the events transpire; humanity will study itself, while the Master of universal problems interprets the whole!

Jesus, as manifest to the world, was the perfected man of many previous embodiments, through which he became involved as the perfect Word. He reached that stage of his being in which he became the *generated* man, the divine man, and the parent of the new genus to proceed from the implantation of his life in the race.

In the Editorial Perspective.

THE EDITOR.

THE FABRIC OF EXISTENCE is woven by unseen hands. Persistent forces and factors of creation are manipulating the secret shuttles which contain the spiral rounds of the threads of destiny. Being blends the many colored strands and skeins in the great loom of existence, and weaves for Itself the eternal garment of the universe. Forces are felt everywhere, and phenomena are observed. The orbs of the sky move in harmony, and the earth teems with life and activity. We see the tangible substances of the mineral kingdom in their complex relations and combinations; we observe the thousands of species of the vegetable and animal kingdoms; and standing at the climax of creation is man. The universe contains evidences of *marvelous design;* the wonderful works of nature are wrought by some supreme intelligence, which in some way operates through all planes of life and existence, producing the phenomena of effects. What is the meaning of it all? The problems of being and existence have puzzled thinkers from time immemorial. Theologian, philosopher, and scientist have alike battled with the questions of the origin of the world, and have put forth numerous theories of the universe and its cause. No thinking mind can contemplate the existence of God without, at the same time, entertaining some kind of an idea as to how he made the world; and no mind can study the universe without, in some way, endeavoring to trace it to its cause. The questions of theology are the questions of cosmogony. The universe exists, and it exists in some form or other; whatever that form may be conceived to be, it has been structured in accordance with law, with purpose, and design. The first questions to be settled in solving the problems of theology and cosmogony are, the form of the universe and the relation of cause and effect. The first and only solution of the great problems of the universe, is expressed to the world by the Founder of Koreshan Universology. Its wonderful harmony is forcing the attention of profound thinkers. The fragments of truth expressed and perverted in the numerous fallacious systems of ancient and modern times, are all blended in the marvelous Koreshan Cosmogony. The simplest illustration of creative functions is the seed borne on the plant—the involution of the structure which produces it. The seed is the pivot of creation and of perpetuity of the life of the plant, with functions to produce a corresponding form. The life of the seed is in the growing plant; its life emanates from the seed. The Koreshan Cosmogony agrees with the Judaistic and Christian systems, that God is personal, and that he creates the cosmos; but holds that God when manifest with creative functions, is the perfect Man. It agrees with the pantheist, that the universe is eternal, and teaches the doctrine of the immanence of God in the cosmos; but holds that the universe is not God, any more than the growing plant is the seed. It agrees with the atheist, in his opposition to the absurdities of the modern church, and that mind and energy are contained in the world of material existence; but holds that the spiritual heavens in which God dwells are in the *human brain.* It agrees with the Darwinian, that evolution obtains, but denies the Darwinian *theory* of evolution. The universe is one great system of continual and eternal evolution and involution of *life.* Koreshanity solves the difficult problems which confront the modern mind; the key to the solution is the knowledge of the form and function of the physical cosmos, which reveal the laws of alchemy, the laws of the mutations of mind and matter.

A reader of THE FLAMING SWORD writes that he enjoys, as a rule, the paragraphs in the Editorial Perspective; but that in many of them we seem to manifest churlishness. We *are* hard on some things, unyielding in argument, and persistent in exposing the shams and fallacies of the modern world. Jesus was sometimes bitter in his denunciation of the scribes and Pharisees, nineteen hundred years ago. He called his host at a public dinner, a hypocrite; and he drove the money-changers from the temple in his supreme, majestic, and irresistible indignation! We are at war with the enemies of truth; and we use the legitimate weapons of *offense;* and these involve the presentation of facts and evidences; the ruthless unveiling of hypocrisy and depravity; the disarming of opponents in SWORD contests; the burning away of the cobwebs, and the tearing away of the scales from the eyes of the people. We warn; we teach; and we laugh and jest when necessary. We have just finished reading a splendid article in the *Atlantic Monthly*, in which a prominent writer asserts that a reformer destroys his cause if he is content with partial success; a complete work is absolutely necessary, and that all past successful reformers have made it "their business to *get heard.* They used vitriol, but they were dealing with the hide of the rhinoceros." The article advocates giving the people the "raw truth." Modern civilization is a desperate case, and needs some awful remedies! The world is afflicted with hypocrisy of the rankest quality. Modern hypocrisy does not need our charity; it lives on deception, and we do not propose to supply it with food. We are in hearty sympathy with the following closing lines of the article referred to: "The general cowardice of this age covers itself with the illusion of charity, and asks, in the name of Christ, that no one's feelings be hurt. But there is not in the New Testament any hint that hypocrites are to be treated with charity. This class is so entrenched on all sides that the enthusiasts cannot touch them. Their elbows are interlocked; they sit cheek with jowl with virtue. They are rich; they possess the earth. How shall we strike them? Very easily. Denunciation is well enough; but laughter is the true ratsbane for hypocrites. If you set off a few jests the air is changed. The men themselves cannot laugh or be laughed at; for nature's revenge has given them masks for faces."

The Founder of Koreshanity was the first to announce the emplacement of the primary metallic and mineral substances in the shell of the earth, in the order of their specific gravity, with the heaviest primary substance outermost. The lightest atmosphere surrounds the central sun, while the heaviest atmosphere touches the earth's surface. The outermost rind or stratum of the earth's shell is solid gold. The order of emplacement of the materializing substances in the central solar sphere, is from circumference to center, in the order of their specific gravity; that is, the energies generated in the gold stratum of the earth levitate to the heart of the sun, while the lightest substances in the sun are in contiguity with the lightest atmosphere of the cell. The central sun is the involution or turning-in of the physical shell, and consequently that which constitutes the outer stratum of the firmamental environ of the universe finds its positive pole of activity in the heart of the sun. The shell is formed through the materialization of gravic energies; the sun is formed and maintained through the partial materialization of levic energies; the grosser qualities partially materialize at the verge of the vortex of the sun, and so on until quasi-materialization of gold obtains at the sun's center. We note now, with peculiar interest, after thirty years' of promulgation of the Koreshan Cosmogony, the declarations of Astronomer See, of Lowell Observatory, that the sun has a center about three times as dense as mercury; and following this declaration

is the *new theory* of Lord Kelvin (Sir William Thompson), of England, that the *heart* of the earth is solid gold! The clever Kelvin advocates the emplacement of the substances which compose the solid convex globe, in the order of their specific gravity. How did they get in that position and order? They *sank* to their respective planes while the earth was in a molten state, and they have not changed since the earth cooled; and they are supposed to serve no other purpose than that of filling for the supposititious solid earth.

Thirty-one Chicago clergymen expressed their Christmas sentiments in the pages of a Chicago daily. They boast of the achievements of the church, and assert the reign of the Prince of peace throughout Christendom; but the wish that "the song of angels should be brought down to earth and be sung by men, and kings and presidents should lead the chorus," betrays their realization of the fact that churches and nations are not harmonious, and that peace has not come to humanity. The assertion that "there is more of the spirit of Jesus among men now than in any era of history," is made despite the fact of the alarming increase of corruption, depravity, and crime. The man who presumes to believe that "we find Jesus sitting in the gates of authority, inspiring the brains, nerving the hands, and moving the arms which control the world," either has an elastic conscience which overlooks the powers of oppression throughout the world, or has invested in the watered stock of false church conceit, which in its endeavor to whitewash the nations, permits no mention of the gigantic evils which prevail in society, church, industry, and government. The clergyman who attempts to palm off on a credulous world the puerile and fallacious intellectual products of the nineteenth century, and the false and monstrous system of competism, with its enslaved millions, as the result of the practical application of the principles of divine truth, does not possess a knowledge of the first principles of the doctrines enunciated by the Founder of the primitive Christian church! The hands that are nerved to control the world today are the hands that grab for gold; and the arms which are moved to protect and promote the greed for gold, are fire-arms!

The century problem is being discussed all over the civilized world; and in some of the articles published on the subject, there is a general confusion of cardinals, ordinals, and zeroes. The editor of the Chicago *Times-Herald* takes the position that the nineteenth century ends with the year 1899; and it is reported that the German emperor and the federal council have fixed upon the same time, and have issued a proclamation of celebration of the incoming century, on the night of the coming December 31. It was the *Times-Herald* which reported that the Pope had decreed the end of the century at the close of the present year; but this proves to be a mistake—the result of a misinterpretation of the Pope's language, in an eagerness to sustain a point made by a sensational daily. A fallacious premise always leads to fallacious conclusions; and the premise of the conclusion that the year 1899 ends the full nineteen hundred years, is, that the first year of twelve months of the present era was zero! Why not make the first century the *zero century*, and logically make this the *eighteenth* century? The *first* of anything cannot be zero. The first century *began* at the beginning of the year one, and ended when 100 full years had elapsed—December 31, 100; and consequently the second century began January 1, 101. The twentieth century begins, according to all calendarial facts and counts, January 1, 1901.

The declarations of THE FLAMING SWORD during the past year, concerning the issues of the coming political campaign are proving true. New issues have arisen as results of the Spanish-American war and the acquisition of new territory; and the old issues upon which the last presidential campaign was fought, are being laid aside. There is no hope for silver in the face of the gold standard law; no chance for free trade, when expansion has done more for American commerce than any free-trader has ever dared to hope. Expansion is being laid as the principal plank in the republican platform, and it is opposed by the opposite party. There is a tide in the affairs of every nation, which taken at the flood leads on to fortune. The present flood—which gives the American nation its prestige among the powers—is but a suggestion of the coming power. Coming events cast their shadows before; and the present tendency toward expansion and imperialism is a reflex from the now developing imperial theocracy, which will ultimately sweep the world; for when the divine Kingdom is established in the earth, the key-note which will inspire all its subjects to activity will be expansion!

If there were no way by which mankind could fall, there could be no possibility of fallen humanity rising again. Only that which possesses altitude can fall. Lucifer, the Light-bearer, the "Bright and morning Star," was Adam, who fell in the Garden of Eden—the place where the Almighty plants his seed. Jesus was Lucifer in his reappearing—in his rising from the hell into which Adam fell; and Jesus likewise fell into the mortal world. It is conceded by all Christendom, that the fall of Adam was the cause of mortality—death. By that one man death came; therefore, the possibilities of both death and life inhere in the very nature of God. The mortal world is the continual product of the descending life of Deity; the mortal man is the product of the divine precipitate, and constitutes the soil from which the Almighty reconstructs himself through the processes of regeneration or resurrection. Only that which is down can rise; and nothing can be *down* unless it has fallen from an altitude. The laws of the rise and fall of man, and the ascent and descent of life, are immutable and eternal.

Wanamaker, the American merchant prince, defends the department store on the ground that it is more convenient for the purchaser, and saves both time and money. The many departments are all under one management; they constitute a trust, a co-operation on a large scale. The department store is an argument in favor of co operation and against competition. It simplifies trade, and obviates the necessity of the jobber. Capitalists are the first to take advantage of the tendency of the times in the direction of co-operation and socialism. The agitators create the sentiment, and the capitalists follow it up with plans for their own benefit. The great trusts and corporations are gradually blotting out the little competitive concerns. Competition itself ultimates in monopoly; for the successful extend their business and monopolize trade. The time is coming when the people will form a gigantic monopoly; wealth will then be held in common, and industries will flourish as never before.

What has Koreshan Astronomy to do with industrial and social reform? It reveals the only correct, scientific, and infallible pattern for the new social structure. It shows which side of the earth is inhabited, and also reveals which side of the people's bread should be buttered. The various departments and functions of human society must be related according to the laws which relate the departments and functions of the natural, physical universe. Koreshan Science of the cellular universe and the analogous form of the human body, constitute the only scientific demonstration of the possibility of successful communism, colonization, co-operation, and genuine commonwealth. It scientifically demonstrates the true form of human government, the principles of human economy, and the conservation of human energy.

The physicists assert that darkness is merely the absence of light, and that cold is the absence of heat. It would be remarkably strange if darkness possessed no qualities nor characteristics of its own! Tripler has demonstrated through experiments with liquid air at 300° below zero, that cold is the opposite of heat; that it produces phenomena; and that there are laws governing its effect upon various substances. Cold is a *force*, and a powerful one; if heat were *the* force and cold the *absence* of it, what phenomenon could cold produce? If it were the simple absence of heat, could it produce any *effect* at all? Ignorance has some specific characteristics; it is not the mere absence of knowledge. It expresses itself in various ways—even in the assertion that light, heat, and knowledge have no opposites!

A plea comes from a modern writer, for reform in theological education. The idea is to break loose from the narrow creeds, and allow each graduate to preach what he pleases. The theological seminaries of the popular denominations, teach the mediæval conception of the atonement; but there is a growing tendency in the direction of the "new theology," and a change in the creeds is inevitable. The orthodox religious world is in the initial stages of revolution; its complexion is changing, and new conceptions demand place in the minds of the clergy. "Higher criticism" is honey-combing the church; and the fallacies of christian science, theosophy, and occultism are creeping in. These, combined with the fallacies of modern science, make up the *coterie* of new *unholy ghosts* which the modern church contains.

The experiences of Jesus, the head of the church, were expressed in the early church and in the history of mediæval times. Jesus was crucified; he left the natural world through the process of theocrasis, a burning of his body; and through the operation of the resultant Holy Spirit, he was cast into the mouth of the great dragon of the age to be appropriated or eaten up; he crossed himself with the mortal world in his descent into humanity. Many of the disciples were crucified; many were burned at the stake and on pillars in the Roman amphitheatre in the presence of Nero; and thousands were torn to pieces and swallowed by lions. The cross of Jesus during the age was externally in the great crusades and wars of Christendom.

"History has proven beyond a peradventure that the paramount fact about any people is its religion." True; and the paramount fact about any religion is its founder. Religion is innate in humanity; it is the chief characteristic of the life of a people, the highest bond of unity. There never was a religion that was not put forth from a central, positive pole. Every dispensation has its religion, and every true religion begins with the head of a dispensation, a Messianic manifestation, involving specific qualities of human *life*. Religion has always existed; humanity and religion are inseparable. It is essential to human progress, because religion, with all it involves, constitutes the very heart of the being and existence of humanity.

Astronomers and geologists discuss the question, What is on the inside of the earth? The interior of the earth has been discovered; it contains atmospheres, suns, stars, and planets; the kingdoms of life, inclusive of humanity. The absurdities of the old system are being exposed; the impossibility of a thin crust environing a molten world over 7,000 miles in diameter, is becoming apparent. Koreshanity is gradually turning the world outside in, and changing the usual question to, What is on the *outside?*

An eastern prophet endeavors to outline the great events of the world for the year 1900; and in the list we note the following: The death of Queen Victoria; Japan will defeat Russia in war; trusts will increase in power; Aguinaldo will surrender; terrible flood on the Mississippi; presidential election will surprise the world; two of the greatest millionaires in the country will die; America will annex Cuba; revolution in China; overthrow of the president of France, and that the Boers will defeat the British.

Human types grow old when running through the press of tyranny and despotism; the wrinkled impressions are made on the face of humanity. When the types are worn out, the printer's devil casts them into the "hell-box." Humanity is in the "pi" box of the world today, a mass of broken words in confusion. A new font is needed, made up of high-class types, with new faces, cast in new matrices, shining with the brightness of the new age.

The end of a dispensation constitutes the limit of anthropostic solar radiations; a dispensation is a period in which the energies of a divine manifestation are dispensed to humanity. The early church was the original dispensary of the elixir of life. The modern doctors of divinity have now only vitiated substances to prescribe, and a new biological laboratory is therefore necessary.

A cartoonist illustrating the recent lunar eclipse, drew wiser than he knew. A maiden standing in the distance, blushes under the gaze of the earth, and hides behind her fan, which casts a shadow on her face. The astronomer assumes that nothing but a *globe* casts a circular shadow, but in this cartoon effort a disc does it just as well!

Astronomer See asserts that, notwithstanding the impressions made by newspaper reports, large telescopes are not necessary to great discoveries. Certainly not; but two things *are* necessary—the thing to be discovered, and the Discoverer. The discovery of the cellular universe was made without a telescope.

Light is the result of combustion. Nineteen hundred years ago the Light of the world radiated from a burning center, for "our God is a consuming fire." The body of Jesus was consumed through the processes of theocrasis; he was burned up in the presence of his disciples.

Christendom is singing Christmas anthems about "Peace on earth, good will to men," while the most advanced "Christian" nations in the earth are engaged in actual warfare, drilling soldiers, building warships, and preparing for the final struggle of powers!

The earth is the environ of the universe; it is the only physical world. It contains its own worlds of energy and life, because its life inheres in its form; its functions are within itself.

Next to an idea stands somebody's question; and next to everybody's questions stand the Koreshan answers in the language of science.

Modern Christians have a mythical Santa Claus for the children, and an unknown god for the adults.

When we turn over a new leaf on New year's, we leave the old year behind.

The past is always behind the times; the present only is up-to-date.

Necessity is the mother of invention; but genius is its father.

It is easier to borrow trouble than it is to get rid of it.

Happy New Year!

Editorial Discussions and Miscellany.

THE EDITOR.

Study to Understand Koreshan Science.

EDITOR FLAMING SWORD:—In "The Science of the Decalogue," page 16, KORESH says: "The manservant of those under the law is the masculine center of the brain." * * The maidservant of those under the law is the feminine center of the brain;" while on page 27 he says: "The manservant is the law of God, * * while the maidservant is the works of the law." In the first case the manservant and maidservant are the same, except in sex, while in the second case there seems to be a very different explanation. Will you please harmonize the two?

Now, either one of four things becomes evident: I am a fool and do not know it; or Koreshanity is a house divided against itself; or Koreshan literature, (which I have,—CELLULAR COSMOGONY and what is called the Koreshan Library, and three copies of THE FLAMING SWORD), is far from being a clear delineation of Koreshanity; or Koreshanity must be accepted entirely by faith without questioning or reasoning.—P. A. C., St. Albans, Vt.

It seems to us that it should require but little thought on the part of the writer of the above to harmonize the statements referred to, himself; but he has misconceived the meaning of the language used. In the first case, reference is made to man and maidservant from a physiological point of view, defining what they are in the brain of the mortal man, the man who is under the law. They are not the same, differing only in sex. Reference is made to *two distinct poles* of the brain. The pineal gland or conarium is the masculine pole, while the glandula vita is the feminine pole of the same brain. There are two poles; the one is anterior, while the other is posterior. In "The Science of the Decalogue" this point is certainly made clear. So long as they are distinct, and before the conarium is obliterated, they constitute the man and maidservant; but after the extirpation of the pineal gland, the glandula vita performs a double function; the change fulfils the law in the vidual, and the covenant is accomplished.

On page 27 of the same treatise, the subject is discussed from another standpoint, and the meaning in the supreme or divine sense is presented. Here, the vidual man is not considered, but humanity at large, and its relation to God. In this supreme sense the manservant is the law of God in personal manifestation—the man in whom the law resides. He is the supreme servant of humanity; while the maidservant is the works of the law, or those who are under the law. It is merely a question of correspondence; and to us, it is as clear as noonday.

Koreshanity is specific in all departments of science. It is to be accepted entirely from a rational standpoint; we do not desire it to be accepted any other way than by rational comprehension of it. Koreshan Literature contains clear expositions of the subjects treated. The System is in harmony with itself; but it requires time and patience to understand it. A man is not to be considered a fool if he cannot grasp it at a single reading. It is impossible to understand mathematics by simply reading the text-books; some mental operations must be performed in the line of application of mathematical principles. Koreshan Science can be understood only by diligently applying the laws of logical reasoning. Be patient, and try to understand the clear statements made; if you hunt for contradictions you may seem to find them; but the contradictions are in the imperfect mental pictures and illogical conclusions you form. In a few pamphlets, the Founder of Koreshanity does not undertake to explain the whole System; but keys or fundamental principles are presented, with some logical sequences. The System is as broad and as complex as the universe.

Promiscuous Replies.

(1) How do navigators determine directiens and distances at sea in fair weather and foul? (2) What benefit has modern astronomy been to navigation, and what benefit will Koreshan Astronomy be?

(1) In fair weather, navigators make astronomical observations on shipboard to determine their latitude; and they determine their longitude by comparing the time by the chronometer with that of the noon-time meridian of the ship. During cloudy weather, they rely on the compass and log-ship, by which they determine, at intervals, the distance sailed per minute. The log-ship is a quadrant shaped thin plate, fastened to a line reeled off at the stern. Massey's log is an apparatus thrown off stern into the water, having a fly-wheel and dial which register the speed of the vessel in about the same way that the aerometer registers the velocity of wind.

(2) Modern theoretical astronomy has contributed nothing to navigation; but practical astronomy, which theoretically attempts to explain, is of benefit. Co-ordinate latitudes and altitudes are well known to the navigator. The facts of astronomy are always the same, no matter what theoretical system is in vogue. The benefit the Koreshan System will bestow, will be in the correction of the discrepancies which now exist in an imperfect system of navigation, through the perfection of the methods of observation and laws of magnetic variations, etc., and a scientific geography.

Will the sons of God be all alike?

No; there will be different orders, and the individuals of a given order will manifest specific qualities of divine life. As the stars differ one from another in magnitude, so will the sons of God differ one from another; they will possess different magnitudes. They could not be the same in every particular. No two brain cells generate the same quality of energy, and no two sons of God will possess exactly the same quality of life.

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Koresh vs. Copernicus.

New Orleans Daily Item Reviews Koreshan Cosmogony and Points Out the Originality of its Founder.

It has taken a Chicago man to show that Copernicus was wrong. DR. CYRUS R. TEED, a Chicagoan, has undertaken the task of smashing the theory advanced by the Prussian canon and amplified by Newton, Kepler, and other contemporary scientists, and generally accepted as the correct one. DR. TEED is not only a reformer; he is an iconoclast of a very robust type. He has fashioned for himself an entirely new system, based upon ideas that are very likely his own, since no sane man has ever presented them for the consideration of the scientific world. Even in Chicago, which enjoys only in a lesser degree than Kansas, the reputation of producing strange cults and isms, the most charitably inclined are disposed to regard DR. TEED as possessing "wheels." Yet with all this, DR. TEED has not lacked disciples among that ever numerous class to whom the very fact that a thing is new, is sufficient to recommend it to their favor. DR. TEED'S hypotheses are sufficiently ingenious to merit even more than the usual amount of indulgent attention that is sometimes vouchsafed by scientists to a new and original proposition, however paradoxical or absurd it may be. Were it not that he mixes them with the claim that they are in the nature of inspired revelations, the Chicago Doctor's claims might have secured some more special recognition than they seem to have done. This mysticism, however, has acted as a deterrent from any serious investigation, although that is just what the Koreshans profess to want. They bolster up this claim with a standing offer of a large sum of money to be given to the first scientist who effectually disproves the Koreshan theory. It would seem that such an easy offer would have been closed with before now, but the

fact is, that scientists like even less than ordinary people, to become mixed up in a controversy that is likely to end only in making them appear ridiculous before their colleagues. Another condition is, that the money offered by DR. TEED must be covered by a like sum, $100,000, which is another condition that the average scientist finds it difficult to fulfil. So the money remains uncovered, and the peculiar doctrine goes unchallenged, or most likely ignored.

The principal article of faith in the creed of the Koreshans—the ramifications of which are many—is a firm belief that the earth on which we live is concave rather than convex. There is considerable difference, and yet a shade of similarity between this and the belief cherished by the earlier philosophers that the earth was flat. The advantage of priority rests with the ancients, and in this respect they have quite a decided advantage over the Chicago Doctor. On the other hand, the Koreshans out-Herod the ancients in point of originality.

DR. TEED holds to the opinion that instead of living on the outside of the sphere, we are really snugly ensconced within the crust. Several things incline the amiable Doctor to this belief, among them an interesting assertion made by one "Parallax," who lived during the present century. "Parallax" cherished opinions somewhat similar to those held by DR. TEED, and his fame rests upon a very remarkable assertion made by him, which was to the effect that in looking along Bedford canal with his eye on a level with the water, he plainly observed at a distance of several miles, the complete outline of a boat. This would hardly seem remarkable in itself, if it were not for the fact that one of the most familiar illustrations used to demonstrate the rotundity of the earth, is that of a vessel either just appearing or just disappearing on the horizon. It is argued that as the tops of the ship's masts are the first objects to be seen in either case, and without any other part of the vessel being visible, that this fact alone proves the rotundity of the earth, and that if it were not so, all parts of the vessel would be equally visible at the same time. This is the favorite illustration given in the school geographies, and until now, appears to have given satisfaction. DR. TEED comes forward with the assertion that we could in reality see all parts of the vessel at the same time, if our vision were only strong enough, and that the fact that we do not, is attributable solely to this reason.

The Doctor reinforces this remarkable statement with another. He says that if a sufficiently strong glass were obtained and brought into play, we would at once see the whole vessel and not just a part of it. In support of this, DR. TEED gives a very circumstantial account of a series of experiments made along the Florida coast, where posts were erected a certain distance above the tide level, and a perfectly straight line obtained. This line was maintained with great exactness for a distance of some two and one half miles, resulting in the discovery of a divergence of nearly an eighth of a mile, going to prove the correctness of the theory of the earth's concavity, as maintained all along by DR. TEED.

It would seem a simple thing to put the truth of DR. TEED'S assertions to a test by performing the very simple experiment cited by Parallax, yet it seems that no one has taken the pains to essay such a simple test, although 60 years have elapsed since the assertion was made by the English experimentalist.

DR. TEED'S remarkable theory precludes the possibility of Copernicus being correct, from the fact that the Chicagoan places the sun in the very center of the sphere in whose inner crust we live. In other words, instead of the sun being some 92,000,000 miles away, it is practically in our midst, being only about 4,000 miles off. The other planets and heavenly bodies are also much nearer than we suppose, for they hang in the surrounding belt of atmosphere which we breathe.

Beyond this atmosphere is another of hydrogen, and beyond the hydrogen and in the immediate neighborhood of the sun, still another, which is known in Koreshan nomenclature as aboron. The Doctor also arranges the various metals in a neat and orderly manner, in the order of their specific gravity. The outside stratum is gold, then silver, then the rest in the order in which they occur. The auriferous metal is deposited in a mighty shell on the outside of the earth, a dazzling flight of originality before which the fictions of Jules Verne seem tame and tawdry in comparison.—(New Orleans (La.) *Daily Item.*

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Dr. Teed and Koreshanity.

The Religion of Koreshanity is Beautiful and Elevating.

DR. TEED is undoubtedly a consistent and desperate reformer, and as he is now with us, giving lectures at the Temperance Hall, we might as well hear him out. Many such movements soon flicker out; but the Koreshan System hangs on with great vigor. This System has the advantage of being a system of purity, and the power of purity is great. While Augustin of the *Picayune* insists that the Chinese are responsible for the hollow globe theory, DR. TEED claims the honor for its complete and elaborate presentation. Ergo, we are on the inside, we inhabit the earth, we do not exhabit it; we have a universe within, and the deuce knows what is without. The religious system of Koreshanity is very beautiful and elevating, and a full knowledge of it has never been known to hurt any one. It is not the kind that makes cranks of people like some others. DR. TEED claims to have thought out and deliberately solved the great problem, and maybe he has, who knows? DR. TEED is a very nice gentleman, too, and he gives the mediums and christian science people a hard road to travel. Yes, perhaps we are on the inside; and appropos of all other theories, flat, round, and veiled, there is a story of a western editor who heard from scientific sources, that if the earth were flattened, the water would cover all the surface to the depth of two miles. Whereupon, in alarm he offered a reward to have any one shot who was caught trying to flatten out the earth, "because we can't swim."— HONEYBEE INNITT, in *The Mascot*, New Orleans, La.

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Propaganda in New York.

Koreshan Work Being Pushed in the East; Thousands of Books Sold; Favorable Press Notices.

Very many of the residents of Fort Plain and vicinity will remember Rev. Ure Mitchell, who ten years ago was pastor of the Church of the Messiah in this village. Mr. Mitchell is no longer a settled pastor in any place, but is employed by the Koreshan Church of Chicago, as a missionary advocating the very peculiar and startling idea that our earth is a hollow sphere, eight thousand miles in diameter, with the entire solar system inside, a view diametrically opposed to the commonly accepted Copernican theory.

He goes about the country lecturing, distributing literature, calling upon scientists, civil engineers, and scholars generally, getting press notices and doing all he can to bring this novel idea to the attention of the people. Mr. Mitchell says the organization for which he labors, very recently sent a surveying party to the west coast of Florida at an expense of thousands of dollars, and that this party actually demonstrated the Koreshan claim that the surface of the water is concave and not convex, or in other words, turns up and not down. He adds that their claims are causing a tremendous amount of discussion among scientists in general and the public in particular. Naturally, it would cause a remarkable upheaval in the scientific and scholastic world if these strange views could be substantiated.—*The Mohawk Valley Register*, Fort Plain, N. Y.

Koreshan Astronomy is Creating a Sensation in New York State.

Perhaps some of our readers will remember the Rev. Ure Mitchell, who a number of years ago was pastor of the Universalist church at Fort Plain, and who at about the same time preached a number of times in the Universalist church in this city, in exchange with the Rev. R. E. Sykes. Mr. Mitchell has given up the work of the ministry and is employed by the Koreshan Unity of Chicago as its missionary and principal worker in this state. This organization is a very peculiar one, and advocates certain very peculiar ideas; the main one being that our earth is a hollow sphere, with the entire solar system inside. In proof of this astonishing theory, they claim that the disappearance of ships at sea is due to optical factors, and that the

earth when seen from the elevation of a balloon, has the appearance of a vast basin. They state that ships sail round the inside of the earth, and in doing so sail about the entire solar system; for according to these ideas, the sun, moon, and heavenly bodies are contained within a shell 100 miles thick, with an internal diameter of 8,000 miles. Mr. Mitchell lectures and distributes literature in support of these theories, which are creating a great stir among all classes.—Little Falls (N.Y.) *Evening Times.*

* * *

They Shall Seek for a Sign – the Minus Sign.

W. H. PAVITT.

GRAVE, elderly public instructors in political economy are just now congratulating themselves over the conditions of prosperity in our foreign trade relations, as shown by the report of Secretary Gage.

The value of exports for the fiscal year 1899 was $1,227,023,302; this being the fourth time in the history of our country when our exports exceeded one billion dollars, and it only falls $4,459,028 below the phenomenal year of 1898, when breadstuffs were extremely short abroad and unusually abundant here.

The value of the imports for the fiscal year was $697,148,489; this, with the single exception of the year 1894, being the lowest figure reached in twelve years. Though the population since 1870 has doubled, and the exports increased 212 per cent, the imports have only increased 60 per cent for the same period. The excess of exports over imports for the year 1899, was $529,874,813, while at the same time the government fell behind nearly $90,000,000 in its expenditures.

No one but a professor of political economy can figure out a cause for congratulation in the fact that we export annually over one billion dollars' worth of the products of our farms, mills, and factories, and sell them in competition with "pauper labor made goods" of foreign countries, in the free trade markets of the world. Some of our statesmen (?) are puzzling their heads over this five hundred million dollars surplus, wondering how it can be paid to us continually without breaking down the nations who must pay it, "for," they argue, "if our imports do not nearly balance our exports, the difference must be paid in gold, and that will soon unsettle the financial equilibrium and precipitate a panic that is liable to catch us in the recoil." Other doctors of political economy dispose of part of the surplus by saying that one half of it is absorbed by the foreign vessels that do the principal part of our carrying trade.

We do not expect to clear the fog from the minds of our professors and statesmen (?), but we will state for the benefit of other people, that, according to the best financial authorities in France and England, our interest obligations to foreign countries amount to about $450,000,000 per annum,—we will call it $400,000,000. If, as we are told, one half of the balance of trade in our favor is absorbed by ocean freight rates, this item alone amounts to $250,000,000. Add this to the $400,000,000 interest, and it aggregates $650,000,000. Subtract this sum from the $529,874,813 balance of trade in our favor, and, in spite of this enormous export trade, we have figured ourselves $120,125,187 per annum worse off than nothing! The promulgators of this prosperity boom seem to be working an algebraic proposition under the minus sign.

"We will have peace, if we have to fight for it." Louis Gathman is reported to have perfected a powerful fulminating fuse, and invented a process whereby gun cotton can be instantaneously and fully exploded with terrific devastating force. One shell containing 200 pounds of wet gun cotton, will blow a large armored ship into fragments. No fortifications known to military science can withstand the shock of one shot of this destructive force. A 500 pound shell dropped into the center of a city like Detroit or Milwaukee, would obliterate it. The projectile can be handled in perfect safety, owing to the peculiar construction of the shells.

Send a few of these shells over to the Boers; give the heathen Chinese a few, and let the Filipino insurrectionists into the secret; then on with the dance! and while these shells screech through the air, let the joy of the plutocratic fiddler be unconfined, as white-winged Peace hovers over the ruins they create!

Economy is a good thing; but saving at the spigot and wasting at the bunghole, is about the extent of the prevailing ideas of economy. This is well illustrated by the attitude of the commissioners of the Illinois drainage canal, who ask the trustees of the drainage district to expend $40,000 per annum for pumping water into the drainage canal, in order to save the state of Illinois the $2,700 that Lockport pays for its water power, which sum helps to pay the salaries of sinecure commissioners.

* * *

The World's News.

Dec. 20.—Secretary Gage decides to help Wall street money market.—2 bandits rob a whole train at Nearman, Kas.—British forced to retreat by the Boers at Colenso.—Australian colonial government appropriates £60,000 to help the British.—Baltimore shipbuilders' firm fails.—**Dec. 21.**—Cubans greet Gen. Wood, the new governor.—Gen. Buller forced to fall back 5 miles to escape being riddled by Boer bullets.—Gen. White desires to leave Ladysmith!—Americans are enlisting to assist the Boers.—M. Deroulede sentenced to 27 months imprisonment for treason, in France.—2,500 seamstresses thrown out of employment by closing of Schuylkill arsenal.—Mexican congress closes.—Gompers re-elected president of American federation of labor.—**Dec. 22.**—Globe national bank at Boston fails.—Excitement among Cape Colony Dutch over successes of fighting Boers.—Cuban cabinet under Gen. Brooke resigns; Wood's cabinet to be formed.—Panic in Antwerp, Belgium.—Venezuelan revolution spreading.—Indianapolis glassware trust mortgages property for $2,000,000.—**Dec. 23.**—Immense boulders plunge down mountain side at Amalfi, Italy, and destroy buildings, and ships in the bay; many lives lost; hotels and villas swept away.—11 children burned to death at Christmas rehearsal, at Quincy, Ill.—Thousands of Boers at the three points of contest, prevent British advances; Gen. White bottled up at Ladysmith; Gen. Methuen surrounded at Modder river, and Gen. Buller is held back at Colenso.—Rev. D. L. Moody, the famous evangelist, dies at Northfield, Mass, of heart disease.—Paris demonstration in favor of the Boers, ends in a riot.—Disastrous hurricane in Peru.—40 children drowned by fatal ice-break, in Belgium.—Chicago coal-haulers threaten a strike.—**Dec. 24.**—Austria-Hungarian empire tottering; facing a menacing crisis; nation in chaos.—Perial pressing on Ladysmith; surrounded by defiant Boers; fever is raging, and ammunition is short.—Aguinaldo is closely pursued in the Philippines.—300 people buried in coal mine at Brownesville, Pa.—Drummers' convention in Chicago.—London society clubs holding entertainments to aid the English war fund!—**Dec. 25.**—Christmas!—British steamer, Ariosto, is wrecked off Cape Hatteras; 21 of the crew drowned.—Gen. Buller's army in a tight place in South Africa; Boers destroy bridge over Tugela river; advance is impossible; Boers' positions reported impregnable; Methuen is blamed for disasters at Modder river.—Canada objects to sending soldiers to South Africa.—Pope opens the holy door at Rome; inaugurates the jubilee year.—Peru appropriates funds for new warship.—**Dec. 26.**—Exciting reports of proposed trust of banks in New York, in establishment of U. S. national bank, to be allied with U. S. government, and made to control the finances of the nation.—Towns of San Jacinto and Hemet, California, wrecked by earthquake; 6 persons killed.—England determined to enter Delagoa bay, South Africa, despite protests of Portugal.—Spain and Portugal aid the Boers.—England celebrates a sad Christmas; Queen depressed over continued English losses in Boer war.—American, Holland, and Irish societies and Fenians threaten raid on Canada, similar to Fenian raid of 1865; pro-Boer sympathy the cause; 500,000 Irishmen ready to take up arms against England; Canada fears an uprising.

* * *

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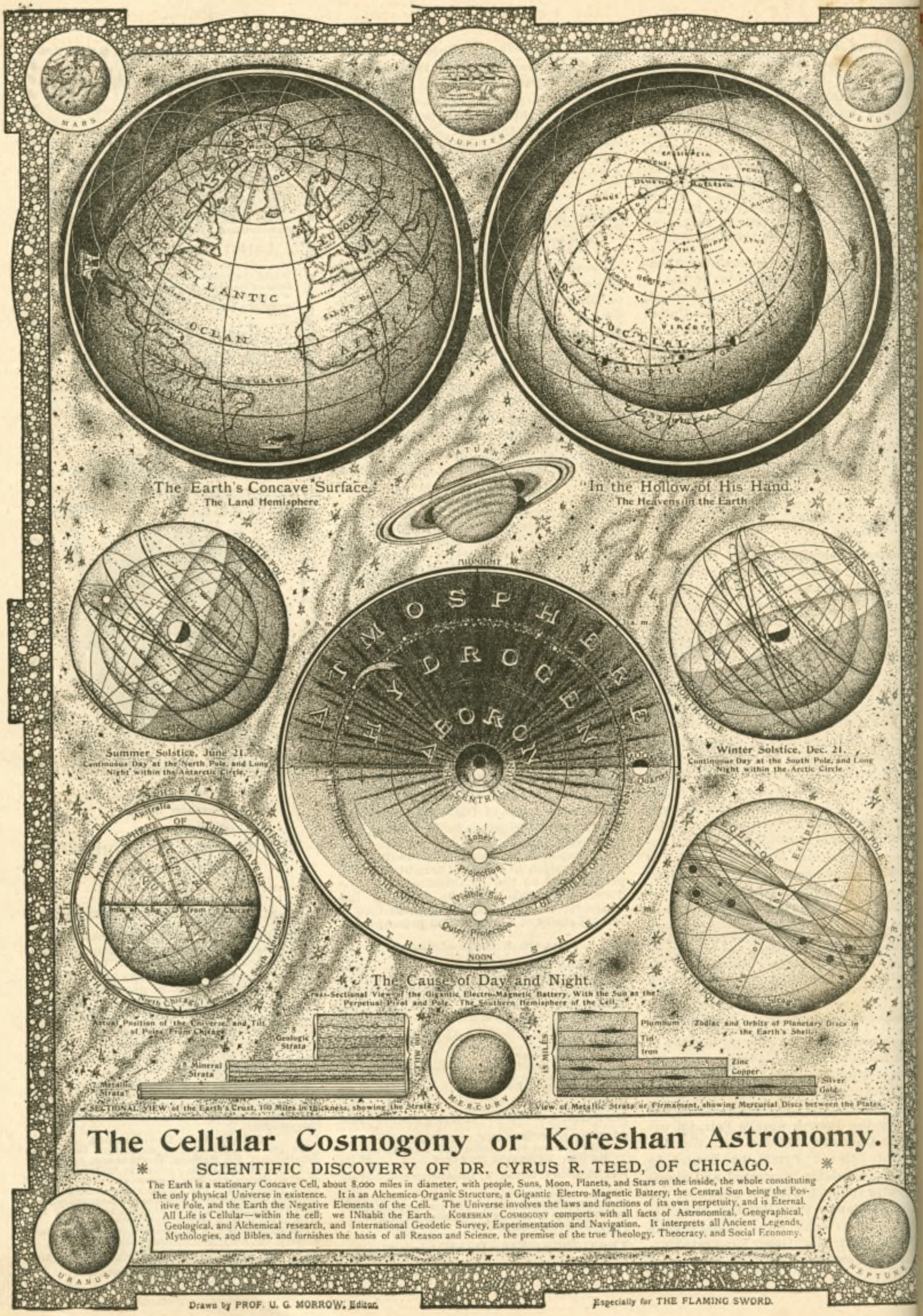
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