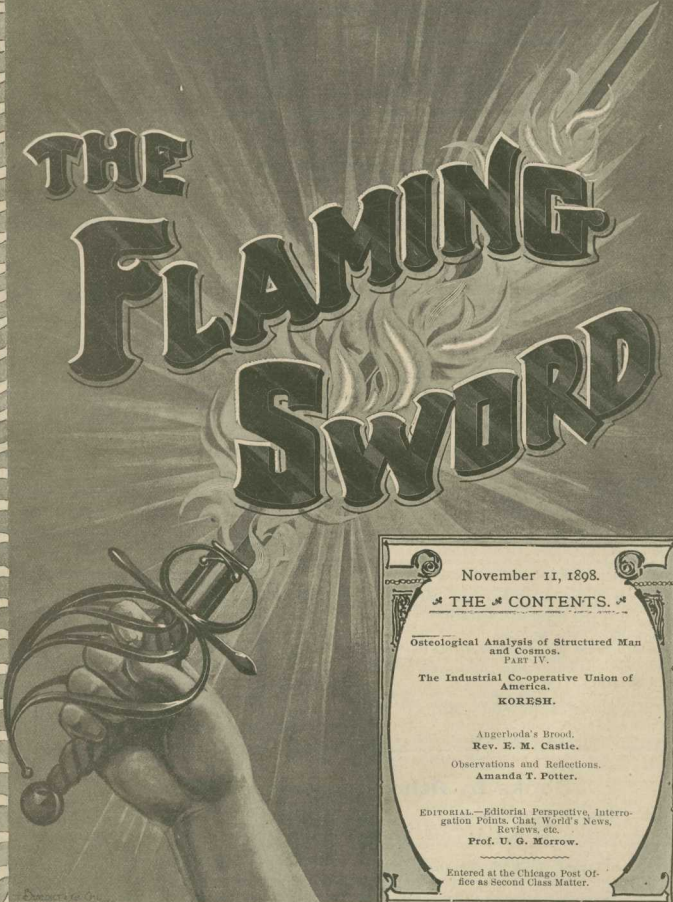


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THE FLAMING SWORD

November 11, 1898.

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Prof. V. 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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CHICAGO, ILL., NOVEMBER 11, 1898. A. K. 60.

Whole No. 311

Osteological Analysis of Structured Man and Cosmos.

Part IV.

A COMPREHENSION of the character and source of the currents finding their north polar point at the *crista galli*, depends upon an understanding of the cerebral alchemical laboratory in which the alchemical juices and electro-magnetic energies originate.

Situated upon the upper portion of the *corpora quadrigemina* (the four twin bodies), is a small gland called the pineal gland or conarium. It constitutes the point of conjunction of certain terminal fibres of the cerebrum and cerebellum, and is therefore a point of union of nerve juices derived from the cells of the cerebrum and cerebellum. The juices from these diverse sources are so characterized by different alchemical reactions as to form, in their conjunction at the pineal gland, a deposit or precipitate of semi-solid material, involving a substantial basis of carbon. This gland (the conarium) is the terminal pole of the motion of the two brains (cerebrum and cerebellum), and is a principal point of rest. Its specific functions may be described as follows:

First, in that alchemico-vital activity through which the nerve juices are more completely materialized than in the nerve solutions themselves, and in which the semi-solid precipitate obtains, there are generated diverse electro-magnetic energies which move inversely to the nerve currents, passing out distinctively through the *crura pinealis* toward the cells of the cerebrum and through the fibres of the *corpora quadrigemina*, passing through the *processus e cerebello ad testes*, to the cerebellum. These are fibres connecting the cerebellum with the testes of the *corpora quadrigemina*. Second, the conarium is not only the guard and custodian of the aqueduct of Sylvius, regulating and determining the flow of

the juices of this alchemical retort, but through the co-ordinate contraction of the fibres of the *crura* and those leading to the cerebellum, the gland is longitudinally contracted and its deposit (precipitate) is discharged into the aqueduct, where it is dissolved ready for a further elaboration.

The five ventricles of the central laboratory are both receptacles and vents for the cerebral fluids. The juices of the posterior portion of the lateral ventricles are discharged through the posterior foramen into the aqueduct of Sylvius. In the contraction of the third ventricle and partial collapse of the aqueduct (*Iter e tertio ad quartum ventriculum*), the fluids would tend to regurgitate into the lateral ventricles, but for the fact that the conarium is drawn down into the posterior foramen while discharging its contents into the aqueduct. The conarium is held in this position as a plug until the compression of the aqueduct is removed, and after it has delivered its surplus contents into the third ventricle, after which it again assumes its position of relaxation and rest. This gland is the initiatory point of osseous elaboration, as will be noticed in the further pursuit of this study.

The third ventricle discharges its contents into the *tuber cinereum*, through the contraction of its walls in the expansion of the cortical substance of the cerebrum in the respiratory motion of the substance of the brain. The fluid here passes through another phase of the process of elaboration, the character of which is indicated by the name of the organ. The *tuber cinereum* (the *ash* tuber) is the elaborator of the *ash* which ultimately goes to form the solid structure of the osseous fabric, the *ash* of the bone. Modern anatomists tell us it is so

The Flaming Sword.

named because of its color, while the fact remains, that it was named by the ancients because of its function,—the ancients knew its function, while the moderns maintain supreme ignorance of the office of the organ.

The fluid re-elaborated in the tuber cinereum is discharged through the infundibulum (funnel) into the glandula vitæ, or pituitary gland, where the final elaboration is effected before the more refined essence escapes from the glandula vitæ, through various channels of departure and distribution. A most subtle magneto-electric energy is generated through the activity of the pituitary gland, and conveyed through radiation over the fibers of the tentorium, to the equator of union of the tentorium and the dura mater. These energies converge at the crista galli. The electro-magnetic energy generated at the glandula vitæ and converging at the crista galli (the apex of the vertical plate of the ethmoid), holds in solution the substances which contribute to the formation of the periosteum, bones, and muscles of the body. The glandula vitæ also secretes and conveys a refined lymph into the circular sinus, and discharges a refuse of a pituitous character through a sort of groove or channel along the course of the olfactory nerve. This is eliminated through the nares.

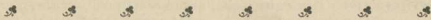
To more completely comprehend the character of the encephalic laboratory, a further study of the form and motions of the brain is urged upon the reader. The form, relations, and names of organs, but not their functions, may be found in any good work on anatomy. (Gray's is the best.) The cerebral substance is mainly composed of gray and white matter. The gray substance is composed of an aggregation of minute cells, and is called cortical substance; the white matter is composed of fibre, and these constitute channels for the conveyance of nerve juices and electro-magnetic currents. The gray matter is respiratory, for every cell of the cortical substance of the brain expands and contracts coincidental, or nearly so, with the expansion and contraction of the lungs in the process of respiration. The relations of the cortical area and the lungs are reciprocal through the medium of the pneumogastric nerve. In the act of pneumonic respiration there is

generated electro-magnetism, which is conveyed immediately through the pneumogastric nerve to the primary brain centers, thence to the cortical substance, stimulating the cells to a general respiratory act, while they react upon the lungs inversely through the same channels of communication.

The arteries which supply the brain distribute minute ramifications to every microscopic cellule, so that each minute cell is the terminal point of an arterial capillary, which conveys to the cell the very subtle serum discharged into it from the arterial system. The afferent fibres (fibres determining toward and terminating at the cells) convey a still more subtle essence to the cells. These two essential fluids meet and alchemically unite within the cellule. The difference in their alchemical reactions contributes largely to the cellular or respiratory motion of the encephalon, for both the cerebrum and cerebellum are moved to respiration by these combined sources of motion.

When the cortical substance of the brain contracts, the fluids elaborated are discharged by the compression of the cells into the fibers which convey a portion of it to the fornix, the edges of which are bordered by a fimbria (fringe) of fibrous tissue, where the nerve essence combines with a specific arterial discharge. The edges of the fornix are bordered by the commingling of this fimbria with the arteries and nerves, uniting to constitute the choroid plexus. From the commingling of arterial and nerve essences in the choroid plexuses, is derived the discharge of the animal spirit or essence into the lateral, third, and fourth ventricles of the central laboratory. The expansion and contraction of the gray matter, alternately fill and empty the ventricles of the constantly elaborated fluids which perpetuate the supply of the various channels of resource to the various parts of the body.

The pineal gland and glandula vitæ are the emperor and empress of the encephalic dominion, and upon the consortation of these two centers, every cell of the brain depends for its contraction and expansion simultaneously with every other cell. That is, all cells act in unison because they are all regulated by the co-ordinate agreement of motion from a central point of unity.



The twelve apostles represented twelve foundation doctrines of the gospel of immortality. Because of this, and because a doctrine constitutes a principle of life, or a means to life, the twelve foundations of the wall (environment of the city) were the names of the twelve apostles of the Lamb. The twelve doctrines are the twelve categories comprising the twelve foundation truths of the New Jerusalem, and consequently of being;—Peter, James, and John each being representative of four principles or doctrines of three distinct degrees. John was the ultimate of the higher series, James of the

second, and Peter of the third or lower (literal or scientific) series.

As long as the self-appointed teachers of modern times abrogate the authority of the Most High, educating the people under their direction into the fallacy that the law has no binding power, so long will the efficacy of a crucified Redeemer plead in vain; so long will death and hell hold their sway, and so long will corruptibility desecrate the temple.

Origin and destiny are identical.

The Industrial Co-operative Union of America.

A Department of the Bureau of Equitable Commerce.

THE PRIMARY Council of the Industrial Union is in practical operation in Chicago, Mr. W. R. Wallace being its Executive Manager. Its objects and purposes are precisely what the name indicates,—the employment of every class of people in every trade, industry, and profession upon the basis of industrial combination and the equation of industry, production, and distribution. It is conducted on the principle that every man, woman, and child employed by and becoming part of the Socialistic Order, shall possess an equitable share of the products of the uses performed.

As rapidly as possible, there will be developed every line of industry and trade, and as rapidly as possible that which is called labor will be reduced to the minimum of time by relays, and the minimum of burden, by the introduction and application of labor-saving machinery, the benefits of which shall be given to the operatives of the Order. It has come to that point where corporations without souls and destitute of human sympathy and obligation, rob and enslave their employes; the few who hoard the surplus earnings of the laborer becoming the so called capitalist. It is to obviate this tendency to degrade the working people, that the Co-operative Union is instituted, and to provide a universal system of recreation (rest), in which there

will be time to cultivate and refine the mind and purify the body.

We maintain that if it be possible for an organized industry like a great railroad corporation to accumulate millions of dollars—derived from labor—and to distribute it among a few corporate promoters, it is equally possible for an organized industrial system to conserve the products of industry, and equitably distribute them among the industrials by whose combined efforts the accumulations are made.

Equitable—Not Equal—Distribution.

Industry in our System is classified according to skill and ability to perform service or uses; and the products of such industry are also classified, and distributions made proportionately; the industrial receiving all he earns, with the exception of a small tribute which is retained in the general treasury for the general and public uses of the Order.

The Tribute is Proportionate.

The reserved tribute is large or small, depending upon the degree of classification. While the industrial may own what he earns, in the accumulation of property, with the exception of a per centum retained in the treasury, he holds this property in the Order, not being allowed to withdraw it from the general consociation.

Angerboda's Brood.

(The Girl and the Vala. No. 14.)

BY REV. E. M. CASTLE.

“**L**ODER stooped to Angerboda, and the monstrous Three were born. This was on eternity's border, at the beginning of time, when the bridal veil of the primal union was rent and scattered to men, a guerdon and a doom. With her, the anguish-boding, did he who in time's rosy morning mixed blood with Odin beget these horrid ones; the raging, dreadful Feuriswolf; the subtle, awful Midgard-serpent; and fearsome, dual-visaged Hel, whose embrace man eagerly seeks, whose arms he finds at last,—who shows her fair, soft, fleshly side in first entreaty to those who pass the Gjallarbru to range her misty realm, wandering adown Hel-way, from world to dreary world, enticed by vain imaginings, until at last in lowest Nifheim they reach her palace and find there spread the marriage feast and all prepared the couch of their desire, but as they pledge her in the bitter dregs of pleasure's cup, they learn at last that the name of the palace is Anguish, the table is Famine, the servants are Sloth and Delay, and the couch is Care; and here the grewsome mistress reveals herself a livid, meagre hag,—ghastly, fear-inspiring. Yet to this drear abode in time come all who ever taste the bitter sweets of mortal life. Sigurd comes, devourer

of Fafner's heart; and in her chariot from her funeral pyre comes beauteous Brynhild, shield-maid of the All-father; and even bright Balder, light of the world, slain by Hoder. And I, too; for you have read how Odin called me from my grave-mound east of Hel-gate, compelling my reluctant tongue to tell of Balder's bane.”

“O indeed I have read and pondered these tales,” said the Girl; “and round me have they shed strong influences of high courage that I would gladly make my own forever, yet have not known whether this might be; and though they are the heritage of days long remote from present times, I know they bear some close relation unto present things, and full often have I dared to entertain the hope that some day a glorious voice should reveal this to the nations in words brave and sweet as the song of the swans that float in the Urdar-fountain—so brave that all the world should pause in wonder; so sweet that all the world should heed.”

The Vala answered merely, “The day is now, and the voice is here, but few are they who listen.” And into her eyes came the look of ineffable pity and longing that ever came when occasion called up the thought of the heedless, headlong, selfish world. And as she sat

silent, dimly above her head the Girl saw gather misty figures, faintly suggested outlines of dark, winged creatures, that called to mind the story of Pandora's box; and these were weaving a gloomy coronet, dropping tears; but ever bright, shining shapes darted down from above, swift as light flashes, and touched the crossing strands and falling drops, and touching glorified. But as the Girl strained her gaze to see more clearly, the Vala spoke, and the crown and its creators departed as a mist wreath.

As though thinking not now of the Northland tales, she began, and the Girl listened, and wondered and waited. "To know all that is involved in the first verse of the first chapter of the Hebrew book of the Beginning, is to know all that it means to love and to hate, to rejoice and to mourn, to hope and to despair, to desire and to loathe, to wake and to sleep, to live and to die; all that height or depth, or past or present or future, or quick or dead can teach; all that the universe can reveal, or the Almighty speak in his thunders. To who can read, the one line tells all the story; and though many changes may be rung, have been rung, to the theme, there is nothing more to tell; for all the activities of the universe are expressed in the verb of this declaration, the equivalent form of which consummate function is the name that the Hebrews held orally unspeakable in type of their age not yet ripe for its expression. And, Girl, this expression is in the flesh, as the manifest fulness of the Godhead, in the consummation of the Covenant, the *coming together*, the marriage of God and man in the first or highest creation, the perfect being who is the head and front and sum of all power, the cause of all existence and its effect, the Regenerator, the Savior. This is immortality, and none hath it but God, and man reaches it to become one with God, in the Lord, the being made in the image, as the likeness of God. This is the Jehovah of the Old Testament, the Kyrios of the New. O potent Name! O Word to conjure with! For there is no other Savior."

"Then Jesus was Jehovah," said the Girl: "but the centuries have removed him; and if any ever knew that he was this, they have long since forgotten; and what avails it now to know?" In her mind as she spoke was the thought of a gift that comes too late, and her tone was melancholy.

But the Vala quickly spoke, removing her grief. "Truly it avails; because what hath been is now, and what shall be is the thing that hath been, for the three at the Urdar-fountain are one, and the past is destiny; because to have understanding of the Archetype is to own all and to adventure all—to comprehend a proverb and an eloquent speech, the words of the wise and their dark sayings; to possess the subtlety of the simple, who know to trust the wolf's black jaw, and the terrible courage of the timid, who see and tremble, but dare."

The Girl's heart swelled as she heard, for at once she knew that thus are described the greatest wisdom and the highest courage.

She spoke hopefully now. "And Paul designated Him the archetype when he declared that by him all things consist?"

"What Paul literally said makes the meaning clear, that 'in him have all things been joined.' But how should they who did it into the English know, for they did it unto death! Here is all the secret of immortal life. The integral being is the one *in touch* with the whole, in whom heaven and earth, and hell quiesces. The immortal is the arch-natural, the normal, from which state all other existences are but various deviations. Here all that have been twain become one,—man and God, man and woman, and man and beast, and even life and death, for here is the meeting of the ways, where eternity rests in the bosom of time. This being is both spirit and flesh, and this righteous flesh involves all animal life in the primal chastity where all the animals are white and all their names are one,—in the homogeneous structure, which is the true *genus homo*, the divine human. The flesh is the solidity of desire, and generates the spirit of desire, the immortal flesh generating the double spirit of man life and animal life, and it is the Lord who knows, because he creates the spirit of the man that ascendeth and the spirit of the beast that goeth downward to the earth. The animal life of Deity is the regenerating life yearning over the mortal state, and longing to bestow its own purity upon the victims of sin, united to which is the ascending life that would enter beyond the veil into the eternal existence without beginning of days or end of years. The immortal is the ardently desired missing link, that fits both ends of the chain of existence. Though you may not grasp the fulness of this now, it is the fitting prelude to the understanding of the three born of Loke and Angerboda."

"I know that in some mysterious way the mischievously working Loke was identical with Loder, who in the creation gave the external form, the ruddy color and the senses. And Loder is the flame—of life, I doubt not—and Loke, too, is fire; yet his name means *end*, and often have I speculated why."

"The sending of the spirit of regeneration is the end of immortality. The double tendency of desire rends the veil, which is the flesh. This is the *blowing out* of the living soul—Nirvana."

"And the immortal state is not eternal?"

"It belongs to both time and eternity, and whatsoever belongs to time has end,—else how could there be time? And what belongs to time serves the purposes of time, that seed-time and harvest may never fail."

"And Angerboda?"

"The desire of the mortal for immortality, which though high aspiring is not all unselfish, and so becomes the channel of perversion,—the desire of the earth for the seed."

In the pause that ensued, the Girl thought of many things, and in her heart was the strange sweet pathos of the laughing autumn fields.

"Through that which it receives from above and its power to pervert it to its own state is the mortal exist-

ence perpetuated," resumed the Vala. "The Feuris-wolf is the mortal will, the devouring fire of sensual desire that consumes the flesh generation after generation. And the Midgard-serpent is the fallen wisdom—the perversion of truth to secure the evil delights of mortal existence. The serpent cast into the deep, girdling the earth, tells the story of the prostitution of man's intellect to justify the life of evil. Well might Utgard Loke fear, that day when Thor himself tore the serpent loose!" Then very softly she added, in cadence so tender that the tears gathered in the Girl's eyes as she heard,—and she knew the words were not for her—"Patience, noble Thor! Ragnarok comes, and the serpent advances voluntarily to the last great conflict!"

Addressing the Girl solemnly, she continued: "Hearken well unto me now, and learn the difference between Right and Wrong. In the righteous state, divine wisdom is the guide of obedient desire, and finds its justification in the fruits of that desire. In the unrighteous state, the diabolic wisdom is the justifier and instigator of wayward desire. In one case wisdom gently leads, in the other it follows and goads. In the divine world of true uses, the argument from an established premise determines the conditions. In the evil world of abuses, the conditions determine the argument and the premise is assumed for the sake of the desired conclusion."

And the Girl wondered, since the explanation of the difference could be so simple, that she had not known it before the Vala spoke.

With eager accent she said, "Much more would I hear regarding the Midgard-serpent and Feurer—"

"Much remains to tell," returned the Vala.

"But you have said naught of Hel, the death-goddess."

"Ah, she is the redemptive feature of Loder's union with Angerboda."

"The fearsome Hel!" exclaimed the Girl in sudden surprise.

"Fearsome indeed, for she is the end of experience, the terminator of mortality."

"But you called her a monster!" almost petulantly insisted the Girl, as she pictured to herself the weird Hel, one half of whom bears the ruddy hue of life, and the other the livid hue of death.

The Vala smiled and said, "A monster is merely a guard. She guards the Helgate, that opens on the Gjallarbru, the bridge between life and death; for though it is a long journey down Helway from the Gjallarbru to the entrance gate of Hel's abode in lowest Nifheim, the gate of the exit from that dread house leads without interval back to the Gjallarbru, for Helway is a spiral."

As she rose to depart, she said, "Surely the excellency of Hel is the excellency of knowledge, for he who finds her finds the gate that leads to life."

"O tell me where to find her!" impulsively exclaimed the Girl.

"Where the covenant of life meets the covenant of death. Where these two arches meet is the groin, and the groin is the Branch."

And the Girl remembered how the Preacher taught that the end of all his travail was to learn fear. And again she thought of the prophetic words uttered of old, "Behold the man whose name is THE BRANCH." And she prayed that she might know him, for she knew that he would give light to them that sit in darkness and the shadow of death.

Observations and Reflections.

BY AMANDA T. POTTER.

THE COPERNICAN system has for its foundation the conclusions of a man who compared the system of astronomy popular in his time, with discarded systems, and formulated a selection. More than three hundred and fifty years have elapsed, and not one proof has or could be brought to substantiate the theory primarily unproven. The exposure of just one conceit of this mass of assumption and presumption—an inhabited exterior—sweeps away the entire Copernican fallacy.

The Koreshan system of Cosmogony (involving Universology, explaining the laws of creation and perpetuation and thence unveiling the Creator to the creature), with an existence of less than thirty years, has, by mechanical test, proven "Cellular Cosmogony, or Earth a Concave Sphere!" Timothy was warned to avoid "profane and vain babblings, and oppositions of science falsely so called." Koreshanity has proven the popular system of astronomy to be a "science falsely so called," under the shadow of which its adherents have been "ever learning and never able to come to the

knowledge of the truth. As Janes and Jambres withstood Moses, so do these also resist the truth." "Buy the truth and sell it not; also wisdom, and instruction, and understanding"—buy *Cellular Cosmogony*, and loan it to your friends.

Make no mistake—the concavity of our earth is not a theory, but an irrefutably demonstrated fact. CELLULAR COSMOGONY, or the Earth a Concave Sphere, typed from the pen of the Founder of the Koreshan System in conjunction with his persevering and efficient disciple, Prof. U. G. Morrow, conducts the reader who is an ordinarily good mechanic, to the possibility of repeating the experiment which proves that we are dwellers in a sphere. It explains all the appearances upon which the false system was founded and has retained its hold upon the minds of men; it brings to notice numerous appearances which are proofs of the earth's true contour; it substantiates astronomy as set forth in the Sacred Text.

Koreshans and friends in the outside world, together with the members of the various *Ecclesias*,

have waited with patient expectancy THE coming book—CELLELAR COSMOGONY. It is here, and contained in about two hundred pages are the keys which unlock the mysteries men have for ages sought to fathom.

* * *

"Christian Science" Anathematized.

HAROLD FREDERIC, the author and journalist, has passed into the invisible, and all thinking England is busy cursing "Christian Science." Becoming dissatisfied with medicos and nurses who brought no relief, Frederic supplanted them with a "Christian Science" healer who at once became the center of the distrust and resentment of the patient's friends and also of his ex-physicians. Persuasion, remonstrance, threats were poured upon the sufferer until about thirty hours before dissolution, when the "scientist" was routed and doctors, nurses, and drugs reinstated.

A thought is a sentient, forceful spirit entity—forceful in the degree of the mind emanating it. The associates of the late Frederic unwittingly made the sick room of their friend a center of thought or spirit conflict. Not only they, but all thinking England that curse, would stand riveted from conflagration, cyclone, and even Vesuvius, could they view the spirit whirlwind that swept in upon and swept out the life of Harold Frederic. In the negative condition superinduced by sickness, few could hope to survive such a bombardment, and as few mental healers could expect to make headway against it.

"Christian Science," the misnomer, the tag end and expiring flame of pseudo Christianity, will give place; but so also will its jealous foes, the regular practicing physicians, even though they had the last word in the matter of the expiring and expired journalist, whose autopsy they conducted, and whose vital organs they pronounced unleased of life by the "scientist." What less would they be expected to say?

In the Editorial Perspective.

BY THE EDITOR.

IF THERE is a God, and he has any character, that character must be revealed through the manifestations and mutations of matter. Such manifestations are apparent to us all, and from them one intelligent man can form just as accurate an idea of what his power is in its ultimate analysis as another. No one knows, nor can know," says an exchange. Why cannot one know what the character of cause is from the effect? The only barrier in the way is *ignorance* of the mutations of matter. The fact is, that "such manifestations" are *not* apparent to all. An instance is that of the world today, under the spell of delusion that the universe of matter is limitless, when in reality the universe is a cell. In the mutations of matter, we find that all life is perpetuated through the seed of life. We see the operation of the laws of both evolution and involution. We observe that form and function are the offspring of form and function. We see that the universe is the ultimate and most external expression of its interior life and cause; we see man with all his characteristics, from which we know that all of the characteristics

MATERNITY'S PEARL AMONG THE SWINE.

"THE PRICELESS jewel of maternity,"
Spoke she who stood to teach.

Aye, motherhood!

* * * * *

A female swine bestowed her reeking length
Upon the dusty road. Contented flowed
The mother gutteral, and while she fouled
The air with her last sewer squat, her brood
Crowded, and piped, and drank her flabby side
Along, puffing themselves for market day.
'Faugh! [The lady's coral lips a curl]
To dare to desecrate that noblest of
God's gifts by your foul imagery!"

Madam,

Who fouls her gift is foul. Palace and sty
Wide difference is; but now, God's judgment day
At threshold of, we must not choose refrain
The truth: Fouled gift is not with sty. To their use,
Inviolate, the mother brute still holds
Her powers—God giv'n—to reproduce her kind;
And if the apex of our speech but serve
Depict of hellish use, nor gods could coin
A term befit the Virgin Motherhood!

* * *

The Lord Jesus was the Lamb of God. He was the Way. The Revelator speaks of a hundred forty and four thousand who sung the new song. "These are they which follow the Lamb whithersoever he goeth." The Christ went to the invisible realm through the door of incorruptible dissolution. One hundred forty and four thousand must needs follow Him by the same way, or the saying in Revelation is false.

California's 2,000,000 souls number 20,000 unbalanced intellects—residents of asylums. Yet California has not all the crazy people and idiots, nor are the insane and idiotic the unique possessors of unbalanced intellects.

of the universe inhere in the cause. We know also what man evolved is; man *involved* is the apex of human life. That apex is the seed of humanity. God is not only revealed in effect, but at periodic times he reveals himself as the Cause.

Crime is the penalty of modern education in fallacy; it is the penalty of agitation without satisfaction; it is the creature of discontent. Modern civilization has its woes; it makes them, it brings them. Its perversion may be seen in the fact that it does not make man what real wisdom, what genuine knowledge, should make him. "Where ignorance is bliss, 'tis folly to be wise," it has been said. There is foolishness about the world's wisdom; its knowledge is to be turned backward. America boasts of education, enlightenment, and civilization; but it is responsible for more crime than any other nation—not that there are more people. In China there are hundreds of human beings to America's one; in America there is a greater percentage of crime. Cornwall, England, is a puzzle to crimi-

nologists. It is a mining town; intellectually, it is as low as man can go. Illiteracy prevails, and the schools are almost excluded. In such places we are taught to look for the greatest percentage of crime, but the opposite is true. The poor are industrious; the courts have no criminal cases to try. There is an abundance of frugality, but no crime. Modern education is a humbug! The great men of the world are self-made. No man of merit, of character, of ability, has ever been made so by the modern stuffing institutions.

A physician is not a physician who cannot understand the functions of the human system. The medical fraternity is constantly meeting with physical symptoms and psychic phenomena which they do not understand. A woman in Wyoming, Ill., has been asleep for five months; she has entered into various stages of trance conditions, through weird dreamlands, insensible to pain, yet living, breathing, and receiving nourishment in apparent unconsciousness. She has entered many spiritual states, and comes back describing what she saw. The physicians are puzzled; the mental scientists speculate as to where she went in her ramblings and reveries. She simply withdrew from the external consciousness, and looked within. The mental world is a world of entities; but it is in the brain of man, and not in the aura of the physical world.

An exchange joins in the chorus of the old song about the immensity of space and the diminutive sand-heap of the earth, like millions of other sand-heaps or ant-hills—tiny specks in the great aggregation of worlds. After summing up a greatness that is supposed to be infinite, it remarks: "How easy it is to get lost in immensity." That's just it! The world has lost itself as to the truth about itself in the immensity of nonsense and fallacy. If *Human Nature* would make a specialty of studying human nature and the structure of man as the microcosm, it would soon learn that the analogous macrocosm or universe at large is an organic structure, a *cell* possessing form and limitation. We would make phrenology serve a better purpose than to prevaricate concerning the character of man and the universe.

The devil is just as necessary in the operation of the laws of universal existence as the Almighty. The devil is the Almighty vitiated; he is the mental offshoot or waste of God. Everything in the universe has its antithet, every function its opposite function. There is no exception to this law; it is absolute. The devil is a necessity. On the other hand, the Almighty is the saved devil; an angel of light is a devil transformed. The mortal man transformed to immortality, is the transformation of a devil to a God. When man is perfect, God is perfect; he is one, he is *binne*. When God is imperfect, he is in process of development in the hells in the forms and personalities of thousands of people. The only way a seed can multiply itself is to go to its hell, that it might resurrect itself into newness of life.

Toledo has a "golden rule mayor," who is endeavoring to apply the ethics of the Christ to every-day business life. The mayor happens to own an immense factory, and at Christmas he shares with his employes some of the profits of the year. Of course, he never earned what he presumes to own, and therefore his employes have earned it for him. He begins with capital which is *already* the producers', and presumes to think it is according to the golden rule to give the laborer a small per cent of what he earns, in excess of his usual wages. The ethics of the Christ will never work in the competitive system, nor in any modification of it; the ethics of the Christ can never work where the law and life of the Christ are absent.

If land can be monopolized by man so that its use is not permitted except by purchase, tax, or rent; if food products can be cornered, so that it is impossible to subsist without paying the exorbitant prices demanded by the speculator; if the branches of industry can be so monopolized that the workingman receives only one tenth of what he earns; if public conveyances can be controlled by private corporations and not for the benefit of the commonwealth,—how soon, supposing it could be done, would the *water* and the *air* of the universe be monopolized and taken away from free use and access by the millions?

Astronomers are looking to the new asteroid to get some new basis of measurement of the distance to the sun. They haven't the distance *exactly* correct yet! There are bases of measurement nearer home, if they only knew it. The concave arc, used as a basis of calculation in plane and spherical triangulation, will give a result a hundred thousand fold more accurate than the methods now employed, founded upon the assumption that we live upon the external surface of the earth. The distance to the sun is *less*, by about one hundred thousand times, than the astronomers calculate it to be.

"Trade will follow the flag," says the expansionist. It always has. Trade followed the English flag when the Chinese were forced at the point of the bayonet to receive opium; trade followed the flag when the slave-traders invaded Africa and imported hundreds of thousands of negroes to America; trade followed the flag when whiskey, beer, and cigarettes accompany the missionaries to all foreign lands. All of the vices, evils, and fallacies of civilization of the world necessitate expansion. Nefarious traffic follows the flag.

"Spiritual strength is never found but in human weakness," says an exchange. If this were true, the stronger the spirit the weaker the man. Of course this would be quite a surprise to Jesus the Christ, because in him were conjoined all the elements of the spiritual and natural worlds in their highest degree of potency. He was the Seed of the universe.

One great trouble with the spiritual hell of the orthodox church is, that it must be prepared to receive the natural bodies of the resurrected wicked, according to the creeds. But that is no worse than having the physical person of Jesus fly off into infinite space and sit down upon a spiritual throne of a spiritual Almighty Father!

One great trouble with the human fool is, that he is incomplete; a well-developed donkey has *four* legs. There is hope though, through the laws of evolution.

Modern educational institutions are dear schools, if we may paraphrase an old adage, and fools will learn in no other. Experience is the true teacher.

Man's extremity is God's opportunity. The fact that we have reached the *foot* of the dispensation is evidence that God's opportunity is at hand.

If the earth were spinning around the sun, the astronomers should catch the golden thread of evidence of it. They get nothing but yarns!

When Zionism restores the Jews to the capital city of Palestine, it will be the Jerusalem.

What planet or star in the Copernican system contains the "lake of fire and brimstone"?

The devil is playing a gigantic joke on the world; it would be funny if it were otherwise.

Some men discharge their duties as corporations discharge their workmen.

Query, Chat, and News Department.

BY THE EDITOR.

Scientific Terms Hard to Understand.

I have been reading your CELLULAR COSMOGONY, and while I cannot clearly understand all the learned expressions and scientific terms in it, yet I am deeply interested in the System, and have confidence in the logic of the theory.

On page 27, I find the following sentence: "The alternate action of the actinic radiations of calorine and cruosine produces discular vacui between the plates, which are filled with mercurial amalgam." Please help us to understand these scientific terms.—A. S. L., Chicago, Ill.

To understand Koreshan terminology, it is only necessary to study the Dictionary a little, together with the science of the derivation of language from root words. Notwithstanding the fact that scientific terms in our literature are a little unusual to the general reader of the diluted matter of the modern press, it is possible, by application, to understand just what we mean by the words we use. In this respect, Koreshan Science is quite different from the religious and scientific systems in vogue. It *locates* the thing it discusses, always. When located, the relation of one part to every part can be shown and understood. Take the modern Christian system, for instance: The words, heaven, hell, God, devil, angels, fire, and brimstone, etc., are common terms; but where are they? What good does it do to read common terms unless one knows what they mean and where they are? In spiritism there is much talk about the spiritual world, but in spiritism the spiritual world is not located. In Theosophy, the cycles figure conspicuously, also the firmament, astral light, and many other terms, but they are not located; and you might read Theosophy for a thousand years, and not know anything about the many things described! The ideas are not definite, they are only speculative; they are impracticable and fallacious.

We may examine briefly the quotation in the above, from the CELLULAR COSMOGONY. In the first place, one can get a tangible idea of the form of the earth's shell. It is composed of seven metallic plates lying in strata or rinds; it is the actual firmament of the universe, 8,000 miles in diameter. These plates are subject to expansion and contraction, and as the contraction and expansion are due to the action of the energies of the sun, which is revolving in the earth, the surfaces of the plates will be pulled away from each other in places, and crowded together in other places. In this way, vacancies are formed between the plates. Between the plates is the substance of mercury or quicksilver, which flows in the

openings, just as you might take an onion and soak it in the water for a time, so as to allow the water to fill in between the rinds. Now, by pressing on the onion you close the rinds together in places, and open them in others, causing the water to move between the rinds. The mercurial movements are regular, because the movement of the cause is regular. The tracts of the mercurial disci are confined to the Zodiacal belt in the earth; these tracts constitute the alimentary canal of the alchemico-organic universe, or "bowels of the earth," where the functions are the same as in the human system. The mercurial plates have a vermicular movement, just as the bowels move the substances along in the tract.

If we were to write out the above quotation, using simpler terms, we would make the construction of the sentence more complex; as it stands in the book, the construction is exceedingly simple, while the words are unusual, but not at all hard to grasp. We might make the sentence as follows:

"The alternate action of the energies of heat and cold, which radiate from the sun, and which have an alchemical effect upon the material substances into which they pass, produces vacant places which assume the form of circles or disci between the metallic plates of the earth's firmament or shell. These circular or discular vacancies or interstices, are filled with the universal amalgamator of all metals,—mercury."

Overcoming Sensuality.

(1) For several months my great care has been in the endeavor to live up to I John iii: 9, but with no favorable results. What must I do to prevent the involuntary dissipation of my energies? I am 40 years of age, and unmarried.

(2) When is the theocrasis of this age to take place—in one year's time or two years; will it be visible to those only of the Ecclesia, and will it be at Chicago?

(3) Does Koresha agree with H. E. Butler's views on regeneration, and his "Solar Biology"?

(4) Why is it that the almanacs and also ephemeris of some astrologers do not agree with the same signs of the moon's time?

(5) I am not thoroughly acquainted with your views, but I am trying to understand them. If you are right in your deductions, and I study them over so hard to understand them and can not, where would I land?—E. R., New York.

(1) The process of overcoming sensuality in all its phases and stopping the wastes which sensuality entails, must begin in the mind,—not by keeping the mind on your difficulties, exerting it in

worry and care, but by forgetting them,—by taking your mind entirely out of that plane. It is an easy thing when once you are willing, and know how to proceed. Be patient after you have learned through thorough study of the Koreshan System how to begin aright; it takes time. Physiological conditions will change when the mind is properly changed and the mental energies directed into other channels.

(2) Questions concerning the time and place of the theocrasis of this dispensation, personally concern only the Founder of Koreshanity, for the present; these are extremely personal questions that are not considered even with his closest associates. The science of such transmutation, why it is to occur and how, may be learned through the laws of alchemy.

(3) Decidedly, no. Koreshanity teaches a personal, tangible, and human Godhead, manifest to the world nineteen hundred years ago. Butler denies the personal God, and consequently all the processes of regeneration resulting from the appearance and transmutation of the personality of Jesus as the Seed of the cosmos. Jesus was the Seed of the anthropic world, sown in the minds and hearts of his disciples, in order that he might raise them at the end of the dispensation, in the harvest. It has required nearly 2,000 years to complete the regeneration. Tangible seed was sown; tangible, perfect, biune men will come up in the resurrection as the result of that sowing. That resurrection will take place as the immediate result of the application of scientific law.

(4) Almanacs give the constellations the moon is in at different times. The constellations are in recession, while the equinoxes are in precession. This causes the signs and constellations to change in their relations. Some astrologers use the geocentric, and others the heliocentric method. There are six signs difference between the two plans; in one, the position of the sun is considered; in the other, the supposed position of the earth. In this way, exactly at the same time, March 21, one system says that the sun is entering Aries, and that Aries agrees with March and April; the other system would say that the earth is entering Libra, and that Libra agrees with March and April! The earth is cellular, and cannot be in any sign; all of the twelve signs are in the earth.

(5) Those who cannot comprehend the truth and apply and obey the laws of life, will not land in any different place from where they are. They will remain in the

mortal conditions, in hell; while those who obey the laws of life will live,—become immortal.

* * *

First Impressions of Investigators of Koreshan Universology.

Accepted Koreshanity After Groping in the Darkness of the Various Phases of Occultism.

As we all reach different conclusions in the contemplation of the same subjects, as we all receive and disseminate different mental rays, the "First Impressions" department of THE SWORD is a mental kaleidoscope,—of interest to all. My descent may be traced to orthodox New England Puritans, consequently, I joined a Protestant church. This occurred when I was 15 years of age. Three years later I began to drift from the church's influence, and gradually became conscious of the fact that a great gulf yawned between the teachings of Jesus the Christ and the vagaries of the modern church.

My occupation at this time necessitated working at night. Years were spent in lonely railway stations. The only company I had, consisted of hoot-owls and whip-poor-wills uttering their wild music in neighboring swamps. My duties, although light, were of such a nature as to compel me to remain awake. This afforded abundant time for reflection. During those midnight watches I agonized and pleaded to know not what, to an unknown God, for truth. The conflict between my conscious and subconscious mind was terrific. The substance of intense desire that was generated, connected me with those high tension currents of mental force from the central anthropotic battery. The entities from thence, upon being deposited, entered into a long-continued conflict with those already existing within.

Throughout those years, I did not quite lose faith in Jesus the Christ and the Bible. I vaguely felt that TRUTH and absolute justice somewhere existed, and would eventually manifest. I was like an animal driven at bay by the forces of darkness and doubt. A chance remark, one day, revealed my mental condition to a stranger, a man nearly seventy years of age. He invited me to accompany him to his room. On entering his apartments, I seemed suddenly transposed to a period of the middle ages. The room contained a library of books that treated upon all those subjects generally termed mystical. He tendered his services as teacher, and I began the study of spiritism, or what is familiarly termed spiritualism. A very little sufficed. Then followed, in rapid succession, the investigation of white and black magic, extracts from the ancient Kabala, ancient Egyptian mysteries, occultism in its various phases, theosophy, treatises on symbology, astrology (?), Christian Science (so called), Rosicrucianism, and kindred isms.

I was thus successively conducted along different planes of thought. I resembled a prisoner in a dungeon, for years groping in darkness. Now, on regaining freedom, I must be guided to the light gradually, lest the full glare of noontide bursting upon me, prove fatal. Just before my thirtieth birthday, my instructor recommended a book entitled "Koreshan Astronomy," by Royal O. Spear. When the reading was nearly completed, an acquaintance picked up the volume, and glanced rapidly over its contents.

"What do you think of it?" he asked.
 "I think it handles a peculiar and decidedly new subject; but I shall investigate before making a decision," was my answer.
 "Do you know to whom we are indebted for this idea and its publication in book form?" I confessed I did not.

"DR. TEDD, of Chicago," said he, pointing to the passage where the author gives to DR. CYRUS R. TEDD the honor of the discovery and elaboration of the Science of the Hollow Globe. I hurled the book across the room, accompanied by the remark, that I wanted nothing to do with that man or his teachings. A moment later I relented, and finished the treatise. Then followed a year and a half of marvelous unfoldment. The old gentleman possessed great quantities of back numbers of THE GIBBING STAR and FLAMING SWORD. Their contents were eagerly devoured. The effect was similar to viewing a panorama of vaguely remembered pictures, or reviewing old lessons. There was a wonderfully sweet familiarity about it all, seemed slowly awakening as from a deep sleep. The vilifying Chicago press had led me to believe that KORESH was possessed of a character directly the opposite from that which he really has. I felt ashamed of myself for having been the possessor of such preconceived bias regarding a total stranger.

I now have the priceless privilege of frequently meeting the Messenger of this age. In resonant tones, with flashing eyes, he presents the truth fresh from the rational mind. To those who have passed through sufficient experiences in past embodiments to enable them to welcome his doctrine, he stirs the tempest in their nature, as did Christ the physical storm on the shores of Galilee. The absolute Science of immortal life, he publicly presents in simplest phraseology. All who will may understand and apply its laws. This will enable those who overcome to be absorbed into the central Deistic mind in eternal unity with the Almighty—to enter that perpetual cycle that hath neither beginning nor ending; without a break in its everlasting continuity.—W. B. SWERT, Chicago.

Prof. O. F. L'Amoreaux's Experience With Koreshanity Twelve Years Ago.

In the Fall of 1886, I resigned my college professorship and, as I supposed, my lifelong avocation of teacher, because, as I said to myself, I could starve to death, but which would be the ruin of my country, but which was the foundation on which rested all the colleges and so called educational and religious and benevolent institutions of the country and the world. A few months after this, Mrs. L. and I were in-

vised to hear a stranger speak in the parlor of a lady friend. The speaker was none other than KORESH, and as was often his fortune in those days, his hearers were few. Among the new-old things presented, was the doctrine of re-embodiment. "There," I said to myself, "is that old heathen idea of the transmigration of souls." Then I thought fast, and quoted that remarkable passage in the first of John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." My own thoughts corrected me, and I said: "There is re-embodiment, a coming again in the flesh; and if it has occurred once it may, and doubtless will again, since there must be a law controlling it."

From that time forth I was converted to so much of Koreshan doctrine; but it was after hearing and reading much, and some months' profound study, that I finally came to the point of accepting it as a whole. Having already come to the place in my experience where I clearly saw that about everything of present conditions was hopelessly and irreparably wrong, I had also arrived at the point where I was ready to consider any measures that might be offered, not to mend, but to supplant and end them, and the more unlike they were to the old ones that I had proved to be no longer endurable, the more likely I thought them to be true and righteous. Koreshanity I found to be the opposite of all these effects and unjust human institutions, hence the kingdom of righteousness so long foretold.—PROF. O. F. L'AMOREAUX.

* * *

Words of Welcome for the Cellular Cosmogony.

Read It With More Than Ordinary Interest.

I have read the CELLULAR COSMOGONY with much more than ordinary interest, and while I am not prepared to endorse all of the theological propaganda, that part of the book which relates to the science of cosmogony seems to merit endorsement.

It is true that the theory is so new and so radically at variance with that of Copernicus and his school, that it requires a little time to get the mind focused upon it. I shall not stop until I have fairly tested the whole matter. I am broad enough to accept truth from whatever source it may emanate. I am inclined at this writing to assist in the further circulation of your literature. Kindly quote me your terms for larger quantities. I am a traveling man.—D. S. HENKEL, Va.

All Delighted With The Work.

Copies of the CELLULAR COSMOGONY arrived, and we hope to dispose of them. Others in our society have taken a number of copies, and in that way we hope to get them into circulation. We are all delighted with the work, and I congratulate you all on the success it is meeting. I feel sure that it will influence people in our favor. I heard a literary scholar pronounce it a "masterpiece." He said he was so intensely interested in it that he could not lay it down. "I wish you well for Koreshanity, doesn't it? He is not a Koreshan either.—EDITH V. STILES, Colo.

There's no Way of Getting Around It!

I have read the **CELLULAR COSMOGONY**, and am surprised, as well as highly pleased and comforted, at finding the proposition, the fundamental premise, so simple and obvious. Why, there is no getting around it, or rather, there seems no way of disputing or confuting it! The scientists must be as stupid as they were in Columbus' time! This is the simplest and most obvious of all mathematical formulas.—J. L. JONES, Ore.

It's a Perfect Morning Glory.

My great aim is to help the truth along, and the means that it requires is a secondary matter to me. Even my life for the truth, if necessary! Dear friends, there is Koreshan blood in my heart, and the truth abides there; I am nothing, but the truth in me is my all. I received the new book this morning. It's a perfect morning glory!—WM. APPEL, Pa.

Its Logic Sound and Unanswerable.

My opinion of the new book, the **CELLULAR COSMOGONY**, is that its facts are superabundant, clearly stated, and cover the whole subject of the earth's contents; that its logic is sound and unanswerable; that its conclusions are necessary and unavoidable.—PROF. O. F. L'AMOREAUX, A. M., Ph. D.

It is indeed a valuable work for a people who know not their relation to the world they inhabit. A perusal of its pages by the most casual observer ought to enlighten him concerning the form of the natural world, and enable him to cast aside the assumptions of fallacy.—FRANK A. YALEY, Pa.

I hail with delight the scientific work of the Guiding Star Publishing House, the **CELLULAR COSMOGONY**, as consider it a masterpiece of scientific thought and art.—B. F. LEWIS, Mass.

Please send me \$2 worth of books, so I may give my friends more of the good work, and start them to thinking by kindling a fire in their brains!—WM. H. WHITEN, Iowa.

What are your terms for the books and pamphlets in quantities of 25 or more? I wish to open the eyes of a number of so called scientists of this place.—C. W. W., Akron, O.

* * *

Coming Into the Koreshan Unity?

The best institution for education and co-operation in Social and Economic Reform. There is a place for everyone, every trade or business; extensive system of co-operative exchange now being organized. We need you; but don't rush in without knowing something of the situation. For full particulars as to membership, admittance, etc., in any branch of the Koreshan Movement, address, with stamp, VICTORIA GRATA, Pre-eminent of the Koreshan Unity, or her private Secretary, VIRGINIA H. ANDREWS, 6316 Harvard Ave., Chicago, Ill.

* * *

The World's News.

Wednesday, Nov. 2.—Tammany Hall, New York, working hard to gain control of New York courts.—Race difficulty at Wilmington, N. C., continues; Gov. Russell's efforts to make peace unavailing; negroes

threaten trouble if their right of franchise is interfered with.—New American nation formed, the United States of Central America, involving Salvador, Nicaragua, and Honduras; the federation passes into the control of representatives from the individual states.—Russia falling out with Germany.—Omaha exposition closes.

Thursday.—Chicago representatives hopeful for the Nicaragua canal; America has superior plans.—Excitement over report that transport Panama had sunk off Cuban coast with 300 soldiers; report proved false.—Spanish-American peace commissioners have only the Philippines to adjust.—Turkish troops finally leave Crete.—Fourth anniversary of Czar's coronation.

Friday.—Spain demands \$150,000,000 for the Philippines.—England and France still quarreling over Fashoda territory; the lion is roaring at the little Frenchman.—N. C. Democrats threaten to impeach governor because of negro question.—\$8,000,000 fire at Hangow, China; 10,000 houses destroyed, and 1000 people burned to death.—20 large mills destroyed by fire at Sidney, Australia.

Saturday.—Great fight on between New York politicians.—Steamer Croatan, running between New York and Wilmington, N. C., burns 18 miles north of Cape Charles.—General orders issued designating American troops for the occupation of Cuba.—Curfew law enacted in St. Louis, Mo.—American sugar trust gobbles up the entire Hawaiian sugar product for 1898.—Pressmen on a strike in San Francisco.

Sunday.—Spanish cruiser Infanta Maria Teresa, raised by Lieut. Hobson at Santiago, sinks near island of San Salvador, West Indies; was being towed to New York.—Croker is croaking for Tammany democrats.—German press setting up a howl against American annexation of the Philippines.—Spain's commissioners await American elections before taking final step in peace treaty.—Eastern papers indicate a proposed Turko-German alliance.

Monday.—Republicans closing a vigorous campaign; democracy divided; populist wing in fusion with free silver democracy in many places in the West.—Terrific explosion of gas in Capitol building, Washington, followed by flames; marble walls injured; Supreme Court room wrecked; books and records valued at \$1,000,000 destroyed; bronze and marble busts of famous men in history shattered.—Scheme on foot to free Dreyfus without trial.—Hostilities renewed between union miners and imported negroes; rifles and flats used by the loving brotherhood of labor.

Tuesday.—Election day.—Many disasters and storms reported on sea and land.—Danes expelled from Prussia.—Plot discovered in Paris to assassinate champions of Dreyfus; result of barbarous milita-

rism.—Greek cabinet resigns.—Civilized mob lynches a negro at Toloca, Ill. Usual close results of state elections; Republicans report majority in senate and Congress; Spain has waited in vain for expression of popular favor against McKinley administration.

* * *

In Reform Journals.

Impossible Things.

It is well understood among some skeptics and critics that miracles are impossible, and that all accounts of them are frauds and fables, forgeries and lying legends. On the same principle, critics three thousand years hence might deny the record of the facts which are occurring to-day.

The idea that Spain, which had been exploring the seas for ages, never really discovered America till 1492, is absurd in itself; and the story of the American fleet sailing into Manila harbor, over mines and torpedoes, under batteries and alongside of warships, and sinking nearly a dozen armed vessels before breakfast, is too absurd to be believed for a moment. And the pretence that such a victory could possibly have been gained without loss of men or ships on the American side, is as impossible as the assertion that the Spaniards, who had been famed in warfare for centuries, could hardly aim a gun to hit a hemisphere!

The *Interior*, writing of "Impossible things," presents the following as "the way it will look to the critic three thousand years from now:"

"It is of course evident to the unprejudiced reader that the traditional account which has come down to us of the war between Spain and the United States, has suffered at the hands of interested redactors. As it appears in what purports to be the official record, the naval battles of Manila and Santiago resulted in the destruction of two entire Spanish fleets, embracing a dozen of the finest iron-clad afloat, with the loss of but two killed upon the American side and three wounded. This is so absurd upon the face of it that it must be at once rejected. But when we remember that at the time the engagement outside Santiago was fought, with the reported death of one man as the only fatality on the American fleet, the American army lost 1,800 on shore, then the critical historian does not need to disprove the fiction, but only to search for the sources of it. Battles at sea have always been far more destructive of life than those on land, that between Lord Howe and Admiral Coakley, over a hundred years before, having cost one 8,000 marines. We know, therefore, that the accounts of these engagements at Manila and Santiago have no historic verity whatever, but have either been retouched in the interests of the navy, or were from the first manufactured by persons engaged in the construction and sale of iron-clads.

Indeed, official despatches from both of the places to the Spanish capital, Madrid, have been found, with contemporary dates, denying practically that any such engagement took place. Governor General Blanco says in just so many words that "Cervera made a sortie from the harbor and escaped. However that may be, it is simply impossible that ten or fifteen men-of-war, most of them armored with iron and steel plates, could have been sunk, and hundreds of Spaniards killed with thousands of prisoners. Governor-General Blanco says that more than 1000 killed and three wounded." Interested motives lie at the bottom of such a report as that, and it strongly as the tradition has been maintained, it must be rejected in toto as not only impossible but absurd. Even the books of Kings, in the Bible, with all their wretched confusion of numbers, contain nothing so palpably fictitious as that. The priestly redactor who in his books of "Chronicles" falsified the early history in the interest of his caste, was modest in comparison with his epauletted historian of the American Knave."

This is about the kind of criticism which might be expected of the critic of the forty-ninth century, if he followed the methods in vogue among some of the learned skeptics of the nineteenth century, who draw their salaries for defending a faith which they have professed to hold, and devote their energies to discrediting the foundations on which it rests.—*The (Boston, Mass.) Christian.*

Learned Ignorance.

Among those wise gentlemen who say in their hearts, "There is no God," and then proceed to account for the creation without a creator, few are more eminent than Ernest Haeckel—who seems to hold that the world made itself, and everything in it did likewise. In his work on "*The Evolution of Man*," vol. II, p. 33, he writes:

"In conclusion, I repeat that it is only in the case of monera—of structureless organisms without organs—that we can assume the hypothesis of *spontaneous generation*. The extant monera do afford us organless and structureless organisms, such as must have originated by *spontaneous generation* at the first beginning of organic life upon the earth."

This of course is "scientific," and so the great high priest of American infidelity talks about "the moner," as "an organism without organs, . . . a kind of structureless structure; a little mass of transparent jelly, that can flatten itself out, and can expand and contract around its food. It can feed without a mouth, digest without a stomach, walk without feet, and reproduce itself by simple division. By taking this moner as the commencement of animal life, or rather as the first animal, it is easy to follow the development of the organic structure through all the forms of life to man himself.—*Some Mistakes of Moses*, p. 96.

This is the style of talk which skeptics swallow, supposing that there is some sense wrapped up in such phrases as "structureless structure," "organism without organs," and the like, which may be truly compared with such expressions as circular triangles, globular cubes, curved right lines, and similar verbal contradictions, which can

only serve to delude unthinking souls.

Professor Haeckel has been speaking again; and at the International Congress of Zoology, which met in England in August, 1881, he read a paper in which he declared that science has now established the absolute certainty that man has descended through various stages of evolution from the lowest form of animal life, during a period estimated at a *thousand million years*. On being told that Lord Kelvin and George Darwin seemed to have proved that the earth had not been cool enough to allow life on it more than twenty-five million years, the astute German professor generously declared his willingness to drop the *nine hundred and seventy-five million years*,—a great condescension on his part,—though if he and Lord Kelvin were catechised regarding the matter, they would probably be compelled to admit that neither of them nor any one else know definitely anything about it.

Prof. Haeckel states his theory of evolution in these words: "The monophyletic origin of all mammalia is no longer a vague hypothesis, but an accomplished fact. All the living and extinct mammalia which we know are descended from a single common ancestral form which lived in the *Triassic* or *Permian* period, and this form must be derived from some *permanian* or perhaps *carboniferous* reptile allied to the *Progonosaurus* and *Theriodontia*, which was derived from a *carboniferous* amphibian the group *Stegocephala*. These amphibians in turn descend from *Devonian* fishes, and these again from lower vertebrates. Looking forward to the twentieth century, I am convinced it will universally accept our theory of descent."—*The (Boston, Mass.) Christian.*

WHAT CONSTITUTES A STATE?

What constitutes a State?
Not high-raised battlement or labored mound,
Not thick wall or moated gate;
Not cities proud with spires and turret-crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed business waifs perfume to pride.
No; men, high-minded men,
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men who their duties know,
But know their rights, and, knowing, dare maintain,
Prevent the long-armed blow
And crush the tyrant while they rend the chain;—
These constitute a State;
And sovereign law, that State's collected Sits empress, crowning good, repressing ill.
Sift by her sacred frown,
The fiend, Dissension, like a vapor sinks;
And e'en the all-dazzling crown
Hides his faint rays, and at her bidding shrinks.
Such was this heaven-loved isle,
Than Lesbos fairer and the Cretan shore!
No more shall freedom smile?
Shall Britons languish, and be men no more?

Since all must life resign,
Those sweet rewards which decorate the brave
Tis folly to decline,
And staid inglorious to a silent grave.
—Sir William Jones.

Thoughts by the Way.

Any task is easy after it has been performed.

Crooked people only respect those they cannot rob.

It is a great mistake to imagine it is funny to annoy somebody.

The mistakes of other people are the ones we bear longest in mind.

Many a man would be miserable if it were not for his keen sense of the ridiculous.

The world is apt to value a man more for what it expects than for what it has received.

Of all the clammy, artificial things that vex a sensitive nature, the mechanical smile is the worst.

Some people are never so happy as when their worst fears in respect to somebody else are realized.

Marrying for money has many of the unpleasant features and a few of the beneficial incident to taking medicine.

Did it ever occur to you that perhaps you are to blame because your associates exhibit a tendency to grumble.

When casual acquaintances offer suggestions as to how you can improve your financial or physical circumstances, they are generally working on commission for somebody.—Ex.

Beacon Lights.

A man may be a slave and not know the fact, but this ignorance of the fact does not change his condition of slavery.

The most serious delusion in the money question is the idea that the material of which money is made has any connection with the usefulness of the money.

The church which thinks it saves mankind through the individual and neglects the body politic, is doomed to failure and disappointment.

It is impossible to have social conditions which injure the farmer and the working-man, and which do not injure every other man who is engaged in any legitimate industry.—The Beacon.

The speculator is a robber who robs the producers of the articles produced by forcing them to accept inadequate compensation for their toil, and the consumers, by forcing them to buy from him at an enormous advance.—Max Nordau.

I hold it true, that if the Almighty had created a class of men whom he intended should do all the work and none of the eating, he would have made them all hands and without any mouths.—Lincoln.

In general, the art of government consists in taking as much as possible from one portion of the citizens to give to another.—Voltaire.

We have more power than will; and it is often by the way of excuse to ourselves that we fancy things are impossible.—Rochefoucauld.

Whoever becomes imbued with a noble idea kindles a flame from which other torches are lit.—Henry George.

What is birth to a man if it be a stain to his dead ancestors to have left such an offspring?—Sir F. Sidney.

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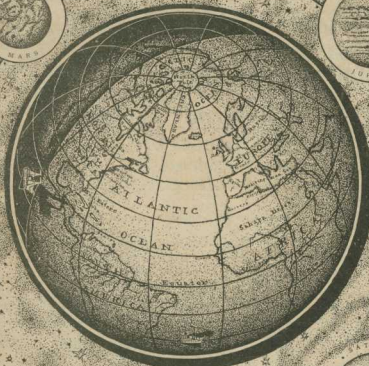
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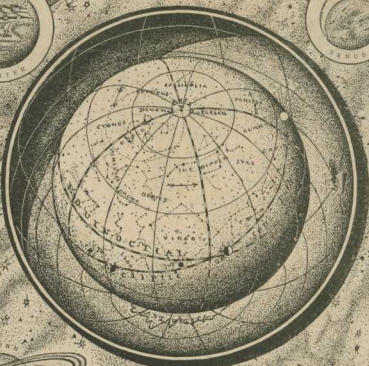
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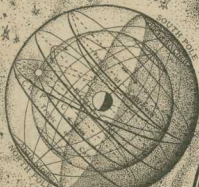
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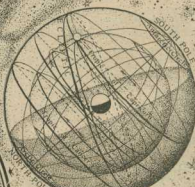
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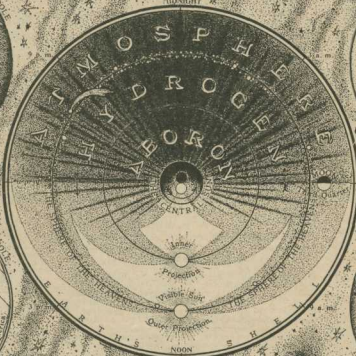
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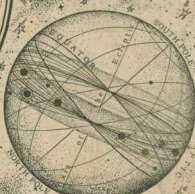
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4. The Cause of Day and Night.
Cross-Sectional View of the Gigantic Electro-Magnetic Battery, with the Sun as the
Perpetual "Live" Pole. The Southern Hemisphere of the Cell.



Actual Position of the "Collector" and "Fill"
of the "Cell" at "Equinox".



Actual Position of the "Collector" and "Fill"
of the "Cell" at "Equinox".



CROSS-SECTIONAL VIEW of the Earth's Crust, 100 Miles in Thickness, showing the "Strata".



View of Metallic Strata in Formation, showing Mineral Cells between the Plates.

The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

* The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell, we inhabit the Earth. Koreshan Cosmogony comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geologic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.