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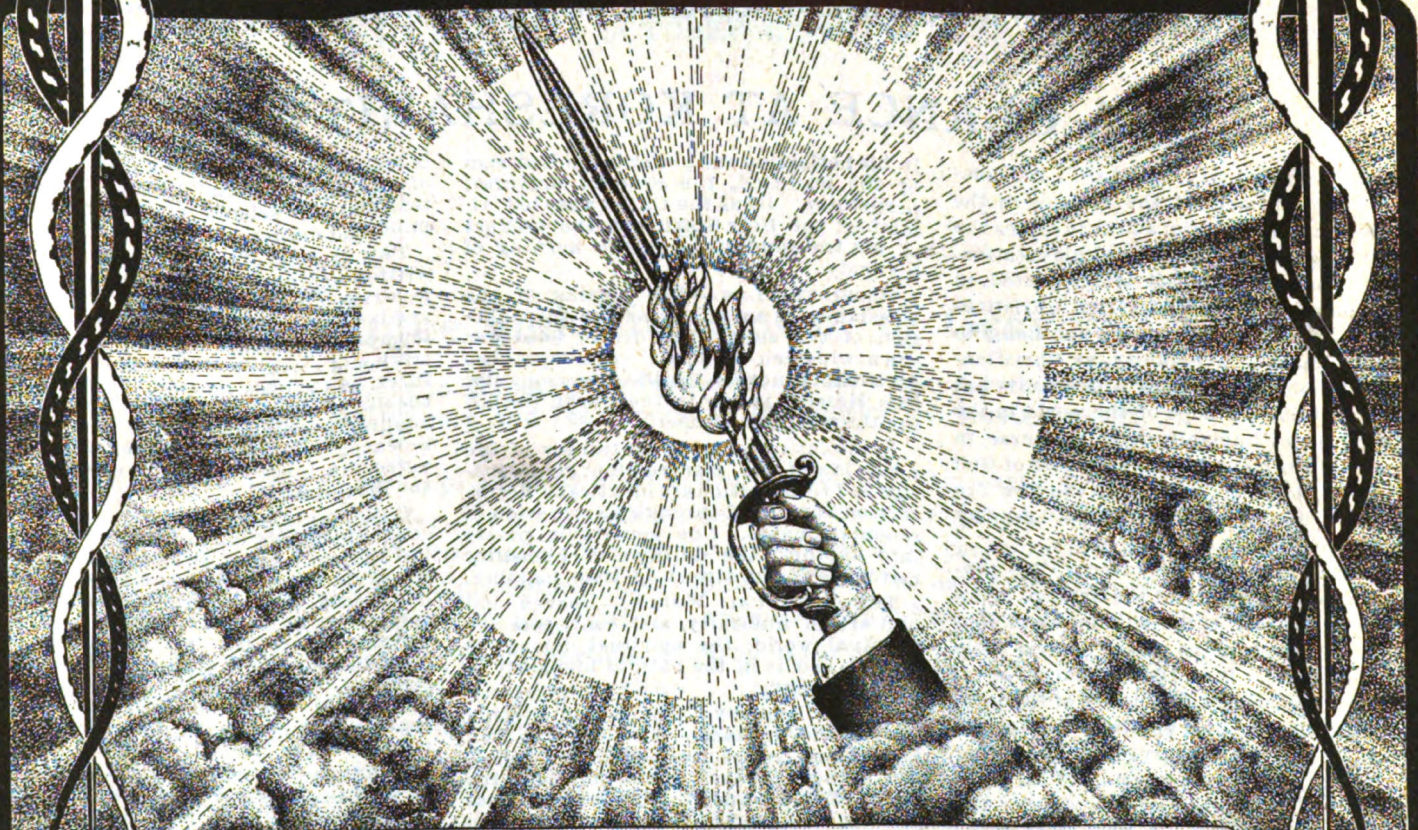
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, OCTOBER 4, 1901. A. K. 61.

NUMBER 46.



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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

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Published under the Auspices of KORESH, the Founder of the Koreshan System,
. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

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Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xv. No. 46.

CHICAGO, ILL., OCTOBER 4, 1901. A. K. 61.

Whole No. 461

The Force and Phenomena of Gravity.

The Newtonian Hypothesis Fails to Explain the Mysteries of the Solar System; the Difference Between the Popular Theory and the Koreshan Conception of Gravic Energy.

AMONG PHYSICISTS we hear a great deal about Newton and his law of gravity. It is a question that the Koreshan has frequently to confront in his effort to promulgate the physical and mechanical basis of the Koreshan Universology. "Newton's law of gravitation," as commonly stated, is, that "Every particle of matter in the universe attracts every other particle with a force whose direction is that of a line joining the two, and whose magnitude is directly as the product of their masses, and inversely as the square of their distance from each other." This is called Newton's law. This is not the statement of a law, it is merely an attempt to account for phenomena on the assumption of the convexity, rotation, and orbital motion of the world and heavenly bodies.

Law is that power which determines the forms, functions, and phenomena of all existence. It is inherent in causation, and is the result of the attractive and repulsive coördinates of the highest human will. One of the supreme and fundamental factors of law is order. It must be understood, however, that order is a distinct thing from law. The general order of the motions of the universe, so far as we may observe them, from a superficial sensation, is the apparent revolution of the heavens

around the earth, the earth appearing to be stationary as the geocentric center of the universe. This is so obvious that even at this late day it is a question in dispute, whether the earth is stationary and the heavens are moving in orbits around it, or the earth is revolving around the sun.

It will at once appear obvious to any rational mind not biased by the influence of a false education, that a mathematical formula attempting to explain phenomena, which leaves out of the question not only the causes of attraction, but the causes which prevent the action of gravity, upon the basis of Newton's formula, from solidifying into one common mass where the heaviest mass exists in space, is not a statement of law. Things were heavy and were known to have relative weights before Newton was born. Newton did not pretend—nor has any scientist since his day pretended—to give a reason for what has been called the attraction of gravity. That different things have different relative weights according to their qualities and densities, is very commonly known; but the *reason* for this has not been given. A statement of the law of gravity must involve a knowledge of its cause. This is the primary factor in the phenomena of gravity.

Anomalies and Contradictions in Modern Physics.

When Sir Isaac Newton attempted to account for the revolutions of the heavens on the predication of the earth's convexity and the law of attraction, comparatively nothing was known of that field of physics now denominated electro-magnetics. We now know that bodies are attracted or repelled according to their electric and magnetic fortification and bombardment. It is a fact known to belong to physics, that everything in motion will generate energy, and that magnetism and electricity are generated by motion. Were the earth in motion, as claimed by the astronomers, rotating upon its axis at the rate of twenty-five thousand miles in twenty-four hours, as it would be at the equator according to the Copernican system of astronomy, it would generate an incalculable amount of magnetism and electricity. It would generate a greater quantity in its orbital motion, yet the generation of the energies known to be operative throughout the universe, has not been attributed to the motions of the heavenly bodies.

Astronomers have reduced the various hypotheses of the source of the sun's energies, to Helmholtz's theory of contraction. It is admitted that this is only an hypothesis, but so far regarded as the most reasonable one. This is founded upon Lane's "law," that a gas contracting by the force of its own gravity will rise in temperature until it ceases to be a perfect gas. There are no known conditions or circumstances under which a gas will contract by its own gravity; hence Lane subjected the gas to pressure, or its equivalent, which he assumed to be equal to its own gravity, according to the operations of gravity as found to obtain under artificial conditions.

Helmholtz's "law" is that the sun contracts by the force of its own gravity; and it is maintained by men as prominent as Newcomb and Young, that the sun is rising in temperature. It does not radiate its energies equal to the increase of temperature, and therefore the sun will continue to increase in temperature for thousands of years before there will be any diminution of its radiations. Let us see how this "law" looks in good colloquial English. The sun contracts by its own gravity; it gets colder by contraction, for cold contracts and heat expands. As the sun contracts and therefore gets colder, it becomes hotter. This is obvious, for an increase of temperature is an augmentation of heat, Professor Comstock to the contrary notwithstanding. Now as the rise in temperature increases the size of a body, it follows that the sun is increasing in size while it is diminishing in bulk. We employ the term bulk, as meaning the same as size. The sun grows hotter by growing colder; it grows larger by growing smaller; this in plain English is a fair statement of the "scientific" theory of the sun's energy.

Now, as no motion can obtain without the genera-

tion of energy, would we not better account for the energies of the physical universe on the known fact that motion is the only source known for the production of energy? If we take the ordinary static glass generator we develop magnetism, which is reduced to electricity, and this may be reduced either to light or heat, or to both. Why does not this law apply in Nature? It is not an assumption to say that the motions of the heavenly bodies, the motions which we observe throughout Nature, including the heavens, produce the energies which they radiate.

Importance of Explanation of Orbital and Axillary Motions.

Will the astronomers attempt to tell us where the energy is derived that moves the heavens, including the earth, and what becomes of the energy originating in these motions, according to the Copernican system of astronomy and Newton's law of gravitation? In the generation and motion of electricity there are two distinct fluids—one positive, the other negative. One of these currents is acid and the other is alkaline. They move over the wire in two opposite directions. One is the core of the motion, the other is the sheath. They move over the wire without generating visible heat, but when they move through a resisting medium, as in the carbon tips, combustion takes place and the substance which furnishes the resistance is consumed. This principle has a universal application.

We are constantly confronting the question: "Why does the earth increase in temperature as we penetrate its surface? The question is generally propounded upon the assumption that the center of the earth is a molten mass, therefore the question is propounded on the basis of ignorance. It is claimed by the later investigators, that this is an untenable hypothesis; it is an exploded theory. We answer this question by stating the fact that the energies generated in the earth, which are anodic, meet the energies generated at the center and moving toward the earth, which are cathodic, and that as the substances of the earth furnish a resisting medium, heat is consequently generated. It does not follow that the heat continues to increase to a sufficient distance to produce combustion. So far, it has never been claimed that the *modus operandi* of gravity is known. Does the force belong to the mass, or does it belong to the medium through which the mass is passing? Is it a pull or is it a push? It is not pretended that any of these questions have been answered. It follows that the law of gravity is, therefore, unknown to the so called scientific world.

If we apply force to an enclosed cylinder and thus exhaust the air, we produce what is denominated a vacuum. It is impossible by any means yet applied, to create a perfect vacuum. To exhaust the air, it re-

quires a certain amount of applied energy. The *assumed* pressure upon this vacuum is in exact proportion to the amount of applied energy to create it. The physicist calls this so called pressure of atmosphere upon the vacuum, weight or gravity. The pull of the air-pump has deprived the air of a specific force which acts upon the vacuum in physics correspondentially to the deprivation of a human being of his vital force, when his weight is sensibly increased. Admitting the existence of an atmosphere of hydrogen above our own atmosphere, it is like taking a certain amount of common atmosphere and carrying it up into the hydrogen above us and weighing it relatively to the hydrogen atmosphere, or as if taking water from its own level into our atmosphere and weighing it relatively to our atmosphere. In creating a vacuum, we destroy the normal relations and activities of the air and obtain very different conditions from those naturally belonging to the atmosphere. All of the power exerted in exhausting the air with the air-pump, is pulling just as much while the vacuum remains, as during the action of the pump.

The theory of gravity founded upon such a flimsy assumption as this, does not furnish a very satisfactory basis for the predication of a universal system of science. That Newton's so called law of gravitation accounts for the motion of the heavenly bodies, even on the basis of the commonly accepted astronomy, is the veriest humbug, for there can be no question of the fact that the power which acts to prevent the solar system from collapsing, as it would on the basis of Newton's ridiculous formula, is just as constant as the law of revolution. This law is the essential coördinate of gravity; it is as persistent as gravity, and has never been defined outside of Koreshanity. The Copernican system of astronomy is totally abrogated by Koreshanity, therefore all phenomena must be interpreted on altogether new principles.

The Source and Destiny of Gravity.

An analysis of the law of gravity must define its source, determine its destiny, expound its cause, and determine its relation to its coördinate law, that of levity. At the points in space where the metallic and mineral substances in Nature have no weight,—these are their relative normal positions and their planes of rest,—there is the greatest activity. This activity produces the waste and the supply of the plane. For instance, let us take the gold stratum, the outmost lying stratum of the cosmic rind. It is vital by virtue of the fact that its molecules are constantly changing to gold energy. As soon as the molecule has performed its function as a molecule of gold, it is converted to its own energy—spirit, so to speak, and it immediately takes its flight to its own levic center. The descending

energy rushes in to fill the place of the disgorged molecule. The descending energy materializes as rapidly as the liberated energy gives place to the new deposit. Between the energy flowing down to fill the vortex and the energy making its escape, there are induced electro-magnetic resistance and repulsion. The levic energy is pushed and pulled toward its own center of levity and attraction. A corresponding and coördinate action is taking place at the positive end or pole of the gravo-levic axis.

The energy of every distinct substance is en rapport with its material coördinate, and through every molecule of matter found out of its norm, and tending by its weight toward its plane of rest, there flow the two kinds or qualities of energy—the ascending and descending. The ascending energy heaps up a resisting force in any body of matter through which it passes, and this pushes the molecule toward its own plane of rest. The descending energy adds its force to the momentum of the molecule in its gravic direction. As there are both gravic and levic gold energies, so there are gravic and levic energies belonging to every other substance in Nature.

Irrational Conclusions of the Spectroscopist.

Professor Comstock says: "This important principle of the spectrum analysis is most readily appreciated through the following experiment: listen to the whistle of a locomotive rapidly approaching, and observe how the pitch changes, and the note becomes more grave as the locomotive passes by and commences to recede. During the approach of the whistle, each successive sound-wave has a shorter distance to travel in coming to the ear of the listener than had its predecessor, and in consequence, the waves appear to come in quicker succession, producing a higher note with a correspondingly shorter wave-length than would be heard if the same whistle were blown with the locomotive at rest. On the other hand, the wave-length is increased and the pitch of the note lowered by the receding motion of the whistle. A similar effect is produced by a wave-length of light, by a change of distance between the source from which it comes and the instrument which receives it, so that a diminishing distance diminishes very slightly the wave-length of every line in the spectrum produced by the light, and an increasing distance increases these wave-lengths, and this holds true whether the change of distance is produced by motion of the source of light or by motion of the instrument which receives it. This change of wave-length is sometimes described by saying that when a body is rapidly approaching, the lines of its spectrum are all displaced toward the violet end of the spectrum, and are correspondingly displaced toward the red end by a receding motion."

The Doppler principle is applied to determine not

only the direction of the motion of a heavenly body, whether it is approaching or receding, but to denote the rapidity of the motion. Examine carefully the illustration given in the whistle of the locomotive. Suppose there were a number of whistles pitched on different keys, located at the same distance, at the hour that Professor Comstock or any other Professor was expecting a regular train, for the occasion and to test the Professor's auditory acumen for scientific purposes. The train is supposed to be approaching, the whistles are sounded from one of the lowest pitch to one of the highest; will the Professor say that the whistles are approaching? He certainly will if he ex-

emplifies the law as the scientific world is now applying it. Different intensities of combustion and different substances in combustion will affect the spectrum as different pitch of tone affects the whistles. The illustration proves too much for the Doppler principle. There are two things that will change the nature of the sound—distance and pitch. There are two things that will change the character of the spectrum—change of element and change of intensity. The spectroscopist has not yet learned to define the principle by which he may determine to which of these conditions the change of the stellar spectra is due. Until he has made this differentiation, he should be very careful not to insist too much upon the accuracy of his conclusions.

Three Degrees of Humano-Divine Life.

The Church of Noah and the Three Great Lines of its Manifestation and Development; Shem, Ham, and Japheth in Symbolism and Ethnology; the First-born of Egypt.

THE RELATIONS of the three degrees of man's nature—the celestial, spiritual, and natural, in the universal man, are symbolized in the Shemitic, Japhetic, and Hamitic lines, from Noah down through the ages. Originating in Noah were three peoples. Noah means "the breath of Jehovah." From this breath or influence of the divine mind or divine affection upon the race, came these three peoples. It is usually supposed that Shem, Ham, and Japheth were simply three individuals, the descendants of Noah, and that at one time they with their families constituted all the inhabitants of the earth. The destruction of the world by the flood was not a universal destruction of the natural inhabitants of the earth. It was an inundation of fallacies (false doctrines) which swept over the earth and inundated the people who were in fallacy and a life of evil.

Noah attempted to develop the people, through instruction, out of their darkened condition, and he prepared an ark, so called, which, as presented in Scripture, was a symbolic representative of the three degrees of man—the superior, middle, and interior. He was simply preparing a church, a new dispensation, into which the spirit of the past could flow, that from the old church, which came to its consummation or end, the church which preceded Noah, there should be derived a new church which should continue another era or dispensation, reaching down to Abraham.

Noah was the beginning of a church which went out in its three lines or degrees, manifest in the three races; one developed through Ham, another through Shem, and another through Japheth. That through Ham was called Egyptian, and represented the animal nature, not necessarily the sensual animal, only in the inverted sense, but the divine animal nature. The Shemitic

church represented the spiritual nature, and the Japhetic, the celestial. These are the three degrees of man's being, and pertain not only to the individual, but also to the universal man, because the universal is constituted or made up according to the same law or principle that the individual is.

Egypt—being the natural or scientific man (in his outward degree)—reaches further down through the ages, and comes to his maturity later. When he reaches his maturity he is the basis or foundation of the new order of beings; that is, the highest or celestial being is a product or outgrowth of the scientific or natural. In the destruction of the first-born of Egypt, (inasmuch as it was a symbolic expression or type, it had to be manifest in these differentiated degrees; namely, Egypt as separate entirely from Israel outwardly, and Israel separate from Japheth,) it would seem to be the destruction of a certain definite class of people distinct from the Israelites; but when the fact is comprehended that Egypt represents the outer degree, and Israel the middle degree of the one man, it can readily be seen how the spiritual degree may develop from, or come out of the natural by the destruction of the natural. Egypt is simply the natural part or body of man; Israel is the spiritual part of the same man, the more interior degree, and Japheth, the point of union between those two, constitutes the celestial. These are the three degrees of one being. The destruction of the first-born of Egypt represents the destruction of that in man which comes to maturity first; that is, the animal man.

We have two origins; one from above, the other from beneath. This is not only demonstrated in every principle and department of Nature, but in all the teachings of the Bible. Jesus said: "I am from above; ye are from beneath." He was the outgrowth of a

process of development that had been progressing for a long time through the ages. He grew to be the God-Man; he descended from above, but he both ascended and descended. He came up from beneath, but he came down from heaven. He came up from below, in the order of development upward from the lowest forms of being. He came down from above by the influx of Deity into the various degrees of man in his development; that is, man develops to one degree, and there is a degree of influx which is the lowest degree of Deity, of God's descent into man. Through that he arises into another degree, where he eliminates that which belongs to the lower degree; and as he continues from one degree to another, he eliminates or throws off what he has derived from beneath, so that ultimately, while born from beneath, he is the product of that which has been continually descending from above. His desires are all changed when he reaches that point; before, they were natural; now they are spiritual.

We hear of certain paradoxes in Buddhism like this: "You shall hate your own self above all things." "Above all things love yourself." This is apparently a radical contradiction; but while man must hate the one self, he has a perfect right to love the other self, which can be done by developing or involving into that higher self, which is Deity. Man has a perfect right to love himself in that line, but it must be the divine, not the sensual self. When man is perfected in this higher nature (as Jesus), he has come up out of Egypt; he has come up out of the natural into the divine man. "I have called my Son from Egypt." The Son had to first come down into Egypt in order to be called out of Egypt in the type or symbol. While that was a

fact, it was a figure of something greater and grander.

The destruction of the first-born of Egypt, as applied to the destruction of the natural man, bears directly upon the present time, not so much to the resurrection of Jesus, as to the coming resurrection at the end of the Christian dispensation. It means the absolute destruction of the natural man—the leaving behind of the natural, and the putting on of the new man. The blood that was sprinkled upon the door-posts and lintels was the blood of lambs and goats without "wrinkle, spot, or blemish;" no defect or deformity—representing the divine animal nature. It was a type or symbol of what man was before the fall, and of what he will be in the restoration. The sacrifice or killing of the lamb represented the destruction or killing in man (through the fall) of the divine nature, culminating in the manifestation of the Messiah in any age of the world, and then of the Sons of God who will come forth in the resurrection at the end of a succession of cycles, or the end of the grand cycle.

In Koreshanity we make a distinction between the divine and the human animal nature, or the divine animal, which is human, and the sensual animal, which is inhuman. We maintain that the animal nature of Deity is as absolutely pure and divine as God himself. God has an animal nature as well as man. His animal nature is symbolized by the white horse, which represents one principle of the animal nature; the lamb, the goat, and the bullock represent still other principles. Every one of these animals, without spot or blemish, is a type or symbol of the divine nature in man before he fell. The destruction of the animal is in agreement with the destruction of the animal nature in man.

Possibilities of the Growing Generation.

Mental and Moral Culture of Children; Present Haphazard Methods and Results; the Making of the New World Through Moulding of the Lives of Children.

AMANDA T. POTTER.

MANY PRINCIPLES not now understood must finally be brought to bear in the rearing of children; but before the accomplishment of a righteous standard in this respect, two elements governing human action must be shorn of their power of active operation: One of these is the selfish love for the child; the other is the need of the service of the child. Parents, many, study only the present happiness of their offspring. Vigilant to provide some pleasure, and neglectful to lead the expanding intellect into the paths of reciprocal service, which lead to the gateway of genuine gladness, they overflow the waking mind with the belief that all benefits are issue of bounden duty. Accustomed to the forefront of consideration and subject to the inflow, from its doting parents, of a thought-substance which engenders only selfishness, its life is structured upon the plan of a monstrous little ingrate. This startling fact breaks in upon the unconscious cause of it only when

the demands made pass the bounds of reason. About this time too, the ugly truth presents itself, that there exists no desire to return an equivalent for the sacrifices demanded.

On the other hand, (we present the extremes in both cases,) is the spectacle of the fatherhood and motherhood who demand with little desire to bestow. Such a pair crops up in a niche of the writer's memory. The father, in a dominant, rasping voice, was wont to inform his children that they "were only passengers on this boat." This was his terse way of informing them that they occupied at his board and hearth by a grudging tolerance. Years glided on, and from the same lips came the plaint that "the children had no interest in anything that concerned the old farm; and that they preferred strangers before their own father and mother!" They left the old farm as soon as possible, and joined in the struggle of a world that regretted

them little when they had finished with it. But shall we be severe upon this father and mother who marred their offspring, and through their offspring wrought evil upon the world? Full, indeed, must be our measure of blame if from it we can bestow a little upon all the baleful causes which preceded the direct modeling of this unhappy father and mother, for indeed they were very unhappy.

The earth's fauna and flora stand for the conditions of the period in which they exist. When, in the repeated rounds of the grand cycle of 24,000 years, extinct forms of animal and vegetable life reappear, there will also be repeated the extinct conditions under which these forms alone could exist. The polar oceans, subject to like degrees of temperature, but modified by distinctions attending locality, produce, in the main, identical forms of life. The distinctions between like species sundered by thousands of miles of rocking waters, are attributable to the opposite polarity of the two regions. The sea of humanity maintains a direct analogy to this, always transposing the quality of polarity from geographical locations in the earth to polarization of the humanity in the antithetical qualities of good and evil. In the Golden Age, humanity is polarized in Good or God. There accompanies this an ameliorated climatic and attendant condition, and the issue is a quality of humanity loyal to man in process of progression toward perfection, and loyal to the Lord God of earth and heaven—the perfected Man.

Man, polarized in evil, recognizes the acme of loyalty to the race to be the laying down his life in the extermination of the enemies of his country. He deals with death. Polarization in Good opens up vistas in

which genuine loyalty finds scope in lifting up the standard of life, not in sole connection with some subdivision of the universe which gave him birth, but with reference to the universal. His dealings are with life. Polarized in Good, of necessity he is guided by the Good, even by Him who said: "Suffer little children to come unto me." Coming to the Christ is becoming Christ-like, and involves the means that brings one to that state. In the throngs of earth, God alone will be able to discriminate the rarer and most perfect gifts of love and wisdom, and into the keeping of such will be given the little ones of a fallen humanity. Little by little, in the sunshine of a wise and loving nurture, even as we see forms of vegetable and animal life expand through generations of culture, into greater beauty and larger usefulness, humanity will, through such ministrations, emerge from its groveling.

We find Isaiah prophesying the coming of Christ's kingdom. One of the striking points of dissimilarity between that kingdom of evil now occupying in the earth, and the one to be established, is outlined in the words: "Nation shall not lift up sword against nation, neither shall they learn war any more." This blissful state will proceed from science or knowledge in conjunction with endeavor or use. In the masses composing the periphery of humanity,—the stratum which will produce sensual offspring,—the reproduction of the conditions which constitute the Golden Age will be brought about through moulding the lives of the children. All that is foremost as means of culture, will be the property of infancy in the myriad public homes with which the new *regime* will dot the land; and a century hence will see no neglected child upon the broad face of the civilized earth!

A Futile Effort to Destroy Religion.

"The Church of this World," in a Western City, Battles Against Apostate Christianity and Imagines that it is Destroying the Fundamentals of the Primitive System.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

"THE CHURCH OF THIS WORLD" is situated in Kansas City, Mo. As we learn from *The Philosopher*, which is published in that city, this new "church" is a "powerful organization, composed of Kansas City's cultured, wealthy, and influential citizens," whose pastor, Dr. Roberts, is described as a "calm, dignified, intellectual giant," whose great efforts have been directed against religion in a determined effort to destroy it. His admirer and probable parishioner, the editorial writer in question, after five years of these efforts, says: "Now while the worthy Doctor has, from every logical point of view, destroyed the faith, he has not to any marked extent stopped the mad, rushing, stumbling, sprawling flight for religion; the thirst for religion has grown like the thirst for liquor, coming down through an environment of years and decades of years. They ache for it, itch for it—clear down to their finger-tips; they are not particular

as to quality, and not hard to please in quantity, but they must have it, and as demand necessitates supply, they have their fill—it is served up to them in hundreds of different ways, no limit to variety, all tastes are suited, all are satisfied."

If, as is presumably the case, this man's title of Doctor is theological, we have here a man seeking to pull down the very foundation upon which he is builded and rests. What is a church if it be not a religious body? Of the wonderful destructive power of this athlete's mental enginery, this admiring writer says: "How surely has he torn to shreds every vestment of the Christian religion, exposing the artful imposture, dissecting the fraudulent scheme, laying bare the cunning devices of a crafty priesthood, who gloat and glut at the expense of ignorance and superstition! Beautifully done, and so complete, the work of ages upon ages—the great religious structure torn down, piece by piece, and

the foundation blown out, leaving not one stone upon another!"

When it dawns upon this man that it was only the old dead body of the great apostasy, which early usurped the place of the true Christian religion, upon which he has been plying his artillery—of which apostasy all priests, himself included, if he is one of the church doctors, constitute a part—it probably will not appear so strange that he is not more successful in destroying all religion, with its foundation. As the sturdy blows of the sculptor, skilfully directed, serve to chip away the rough block and reveal the lovely statue that seems slowly to rise out of its rough environ, so this ruthless destroyer will yet be surprised to learn that he has only been sweeping off from the only true and righteous foundation ("For other foundation can no man lay than that which is laid, which is Jesus Christ"), an effete and outgrown religion, to give place to the new and truly glorious and free one that shall soon rise in its place. Sappers and miners are useful and necessary people in their place, but they have no understanding nor appreciation of the glories of the things for which they prepare the way.

In order that logic be effective in exposing and destroying false systems, its premise must be true.

Starting out from a false premise, the most logical argument infallibly leads to a false conclusion. When these wise people who think that they have utterly destroyed Christ and his truth, find that their very foundation—the supposed science in which they trust—is only the most shifting sand, some of the measureless conceit which they manifest will probably be driven out. It is noticeable that these people who are so exceedingly anxious to exhibit their prowess, manifested in destroying Christianity, as they think, have little thought left for the distressed conditions of the great mass of men, which are the result, not of real Christianity, but of the apostasy of which they themselves are part.

In the true Christianity which Jesus established, there were no suffering classes,—no rich, no poor,—only people who had all things common. When it comes again, as it certainly will, it will be in spite of such people, not by their means. In the Bible, "this world" always means this age. The "church of this world" must worship the god of this world or age. But we learn from the Bible that the god of this world is the devil. As he is "a liar and the truth is not in him," it is not strange that his worshipers do not find the truth. A false religion never did and never can destroy the true.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE TESTIMONY of many prominent students of science concurs in the assertion that the nature of gravitation is quite as far from being understood as it was a hundred years ago. It is candidly admitted that Newton's law is not a law because it has never been *proved* that two particles of matter actually attract each other with a force directly proportional to the square of the distance between them. The whole subject is open to investigation, and presents one of the most interesting fields of research in regard to which some fresh considerations may be urged. The cause of motion is the first question to be settled, and the most reasonable conclusion points to mental energy as the primary, and electro-magnetic energy as the secondary agents of impulsion. The former is the highest type of activity known or conceived; the latter is its physical analogue. The voluntary operations of a central mind whose faculties are in perfect balance, translate themselves into the orderly movements of the solar system and ordain to every physical substance its plane of static repose. As everything in the universe has its polar opposite, it would be a mistake not to take into account the fact of levity; and the admission of this as a counterbalancing force introduces some important changes relative to current motions on gravitation. It is evidently true, as conjectured, that all force must be either of the nature of a pull or a push, since the former is attraction, the latter repulsion—two universal factors. The beautiful concept of the Cellular universe, with a constant generation of electro-magnetic

energies at center and circumference,—those from above having a gravic determination, attractive to all below, repellant to all above in their progress toward their own plane of deposition and materialization in the shell of the earth, while levic energies as constantly rise,—provides for all observed phenomena. The subject hereby is grandly conceived, yet it develops itself with simplicity. The invisible forces which fill the air, ascending and descending like the angels on the Patriarch's ladder, are the product of all the different kinds of matter transformed, each to its own spirit. Gold energy starts out from the central sun; when it reaches the gold stratum in the shell, it materializes. Here gravity ceases to act. Gold has no weight on its own static plane where it is homogeneous with its environment. The gold environ of the cosmic egg is perfect in itself, and is an integral part of the cosmos. Gravity simply means weight. When a body is at rest its weight is its mass, as generally supposed, but experiments have shown that if a ball is thrown down from a certain altitude and allowed to fall upon a balance, it will weigh more than when at rest, because the momentum or the force put into it is also weighed.

The Zodiacal light which extends along the Zodiac, is projected upon the sky as a triangular pillar of light, inclined to the horizon at the same angle as the ecliptic. It is visible after sunset in the West and before sunrise in the East. In each locality it is more conspicuous during certain

months; thus from September to January it is better seen after twilight. With a clear atmosphere on a dark night, it is visible later than nine o'clock. The latest theory regards it as sunlight reflected from a cloud of meteoroids revolving about the sun. According to the Cellular Cosmogony, the phenomena of sunrise and sunset are due to the passage of the projected sun beyond the visual horizon, according to the laws of perspective foreshortening. According to the Copernican System, they are caused by the daily axial revolution of the earth in its yearly circuit about the sun. The Cellular concept has been proved mechanically and geometrically, to the satisfaction of many logical thinkers. The Copernican theory never has been proved, as its adherents admit. It would seem, therefore, that the preponderance of evidence favors the explanations rendered by the proven system rather than by the hypothetical one, in regard to all phenomena. The theory that the Zodiacal light is caused by meteoroids reflecting the solar rays, is no more susceptible of proof than the system to which it pertains. On the basis of the Cellular Cosmogony, it is an electric glow reflected from the electro-magnetic belt in the earth's crust which constitutes the real Zodiac. The Gegenschein, or the counter-glow, visible at night on the ecliptic 180° from the sun, has also been attributed to asteroids, from the convex basis. In the cellular system, it is explained as the reflex of the concave hemisphere of daylight. The Zodiacal light and the Gegenschein together complete the girdle of the sky.

It is said by some of the most widely diffused of the organs of Orthodoxy, that it is proper to make a distinction between religious truths that concern personal hopes or duty, and theological questions which were never understood, never can be understood, and show no reason why a person should desire to understand them. The doctrine of the Trinity is classed among the latter. Is such a distinction valid? What does it import to know whether Deity is "three persons and one God," or one person with a triunity of attributes? All the difference between the vague, the mystical, the absurd, and the clear, the practical, the rational. If I am commanded to love God with all my heart, soul, might, mind, and strength; if I am told that my eternal salvation depends upon keeping this law, does it not import to me personally whether He is compounded of the wrathful Father, the clement Son, and the "Divine Proceeding," an incomprehensible and impersonal oversoul? If I can know and locate Deity in the personal Lord Jesus Christ, visible and tangible in human form, yet perfect in holiness and integral in structure; if I can understand that, being the Son, he converted his body to Holy Spirit by the laws of alchemy and quickened the church; if I learn that he is to come again as the Father in the offspring thus begotten, and has actually come in the truths of the Word, will it not influence my conduct most vitally? Theology in its declension has denied religion, but the two are one in essence. Theology means a word about God, and a knowledge of the characteristics of the divine Being contributes vitally to the rebinding of humanity to its Source.

Socialism desires to put all upon the same level. Anarchy is the great opposing force to organic unity. The patterns of all things were given to the Hebrew Lawgiver,

from on high. So the types and ideals of divine order are to be found above, and whosoever will look up to the starry firmament may see them written there in characters of living light. Unto every star and planet is decreed its own orbit, where it is free to run its course in the joy of liberty and service. No anarchistic revolt can disturb the grand and eternal cosmic order. The music of the spheres rings out as gladly now as when the Psalmist joined his voice to theirs in praise of the divine harmony. The heavens declare the glory of God, and the firmament showeth his handiwork. The desire to bring down every human being to its own status of development is characteristic of the unregenerate heart. Nay, more, it loves to slander and belittle the divine attributes, vainly trying to hold Deity himself to the same low plane. The leveling instinct lurks in every breast and rebellion against authority in every will that does not flow in sweet accord with that of heaven. Whosoever would say unto his neighbor, "I am holier than thou," let him look within and see his bosom serpent closely coiled. When Jesus came and showed the world what holiness and purity can dwell in human form, the Scribes and Pharisees would not admit the qualities they could not compass. "Let us throw mud upon him until he is as black as ourselves" was their secret thought. But the Lord went up to heaven visibly in the presence of many witnesses, while they were left in their sins.

In the character of Hamlet, Shakespeare has shown the man outside the garden upon whom the curse has fallen. He is debarred from eating of the tree of the knowledge of good and evil. Hamlet illustrates the fruitlessness of the broadest human intellect that is not illumined by divine truth in the rational faculties. Various courses of action are presented to his mind, which embraces them all in their logical outcome, seeing in each its reflex. So heavily do the disadvantages contingent upon any decision weigh upon him, that he is practically reduced to a state of inertia, and allows himself to drift with the tide. He cannot decide whether to be or not to be is the better part. Intellect divorced from divine truth is the barren fig-tree. The tree of the knowledge of good and evil is the man who has come to the point of discrimination, where he is enlightened to choose the good and reject the evil. Having involved the power of choice, which is wisdom, this man becomes the fruit of the Tree of Life, dying simultaneously to the lower life in accordance with the statement of divine law in Genesis: "In the day that thou eatest thereof thou shalt surely die." The curse is no arbitrary fiat of an outraged Deity. It is derived from the Latin *crux*, a cross, pointing directly to the crossing of the divine and human. The Lord, who is the perfect Man in the image and likeness of God, becomes thereby the man of sin.

Students of Koreshan Science who find that the bee is illustrative of certain higher laws directly concerned with the Messianic manifestation, will be interested in Maeterlinck's defense of the insect. Sir John Lubbock argues against the little creature's intelligence, because when it is put into a bottle laid flat, with the closed end against a window pane, it will persist in its struggles to escape through the glass until it dies, while the common fly will soon find

egress. Maeterlinck, who knows the bee from twenty years' study of its habits, says that this experiment shows the insect's love of the light and the play of its intelligence in recalling by the laws of association that it has found issue from every prison, where the light shows clearest; hence its action is logical, whereas the fly flutters out by accident. It is stated in Koreshan literature that a spirit from heaven flows directly into the bee and controls it, while other insects are merely born into the instincts common to the species.

How is man going to keep up with the progress of mechanical invention? All sorts of wonderful possibilities open before the children of the future. The air-ship and the one-rail electric roads, with a speed of two hundred miles an hour, seem destined to eclipse the wildest flights of Jules Verne's imagination. But the children of the present are so weary! The progress of drug medication and surgery does not seem to extend the term of human life appreciably, nor set man free from the inroads of disease. In order to enjoy what a command of Nature's resources puts before him, man needs to be made over. He needs a new body that is not subject to the encroachments of his great enemy. The incorruptible body is but a dream to a race tortured by pain. But the most sacred records of history afford an example of such an achievement right here in the physical earth, not in the spirit world.

It has been said that for those who will not accept the church dogma of the creation, evolution is the only possibility left. But there are some who will find the latter theory as unsatisfactory as dogma. To such the more sci-

entific exposition of evolution, in conjunction with its natural complement, involution, will prove acceptable. Prof. Rudolf Virchow, while he disclaims bitter opposition to the Darwinian hypothesis, takes the ground that it demands the actual production and unmistakable verification of the "missing link." The doctrine of involution accounts for the disappearance of certain species. The missing link between the divine and human kingdoms appeared in accordance with the laws of involution and evolution nineteen hundred years ago, in the person of Jesus the Christ.

The testimony of archæology and anthropology corroborates the idea of race amalgamation as constantly operative in preserving ethnic types. From the heads of ancient men and women depicted upon stone, Egyptologists now consider that they represented a European race interblended with the Negro. In the earliest graves, figures of the bushmen type have been found, similar to those discovered in France and Malta.

Atmospheric refraction is not confined to the physical world. We misjudge our neighbors because we see their best qualities through a dense medium—that of our own beclouded minds.

Loving kindness and compassion grow in the valley of humiliation and repentance. Their perfume is sweeter than lilies.

The products of experience are more costly than all the gems of Golconda.

Koreshanity supplies the missing link between science and religion.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Man of God and Man of Sin.

EDITOR FLAMING SWORD:—If you teach that (1) the theocrasis took place immediately upon the ascension, why did not the descent of the Holy Ghost take place until so long afterward? (2) In one issue of THE SWORD there was a statement that Jesus went to John to be baptized, confessing his sins. What Scripture is there to sustain the idea? Does not the Scripture say that He was holy, undefiled, and separate from sinners? That he was tempted in all points like as we are, yet *without sin*? That the Father's attitude toward him always was: "This is my beloved Son in whom I am well pleased"? (3) Do you interpret the words—"was made sin," to mean that He sinned? Many say it meant—was made a sacrifice for sin. Kindly answer and oblige—S. F., Frostburg, Md.

The dissemination of the Holy Spirit, which was the product of the electro-magnetic combustion of the personality of the Lord Jesus, took place according to the laws of orderly emplacement and deposition that reg-

ulate all things. The first descent was into the few Disciples who constituted the focus of attraction for those energies. At the time of the theocrasis they were the only possible recipients. While they were assimilating the baptismal inspiration, others were coming to a degree of preparation which enabled them in their order, to bring down, by force of strong desire, the full outpouring on the day of Pentecost. From the first group as centers of efflux the spirit went out in ever widening circles, being received by each mind according to its own quality. Wheresoever it went a measure of pure love toward the neighbor awakened the desire to impart to others of the precious gift. In every case, love looks down to meet aspiration, and the time is directly in proportion to the reciprocal forces generated.

(2) There is a general statement to the effect that the baptism of John was the baptism of confession. In each instance, it is said that the multitudes were baptized of him in Jordan, confessing their sins. They confessed their need of the Messiah. The Lord Jesus was created pure and holy. He said: "I am from above; ye are from beneath." But He was generated by the law of involution as the perfect Seed, out of a sinful race. Both statements are true. In a retrospective aspect it might be said that His baptism was a confession—not of sins committed since he was born "that holy thing" of the Virgin Mary, but of his previous subjection to the laws of re-embodiment. (Please note in every instance the issue of THE SWORD to which questions refer.)

(3) There are two senses in which the Lord Jesus was "made sin"—the

one figurative, the other literal. During His lifetime he was subject to the malicious attacks of vicious calumniators and detractors, who tried in every way to blacken his character and make him appear as vile as themselves. All manner of evil was said against Him falsely; but the machinations of his enemies, many of whom professed to be his friends, could not prevent him from entering into his glory and consummating his mission. Death and hell could not prevail against Him. His resurrection and translation were a triumphant vindication of his divine character, though he was "made sin" in the eyes of men, while living a life of holiness and purity that conspicuously rebuked the world. In His theocrasis, in the descending degree, he entered into amalgamation with the race. Here, in the declension of the church, He has literally become sin in the hearts of men where he was planted.

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Peril of Great Britain.

W. T. Stead Declares that England Must Render Justice to the Boers, or Fall.

"It may be superstitious, but I believe in my God and my country. My faith in the latter has weakened of late, seeing the way in which it has been led, but I am still unable to believe it has been abandoned by God and that it must go down to utter ruin. Our only escape lies along the road of repentance, and we shall repent only after we have been forced into dire tribulation. God has not deserted Englishmen, but he is disciplining them.

"Our situation is like that of France in the second empire. We have had in South Africa the same swash-buckling desire the French jingoists of that time had in Mexico. The war out there was ended half a dozen times, but still the jingoes were not satisfied. So they kept on till Maximilian was shot and the French had to clear out of the country. Still the French did not learn their lesson. So a few years later the same spirit carried them up against a real power, a stronger and greater than themselves, and they suffered the mortification of seeing a German emperor crowned in the palace of their kings at Versailles, and a German army in possession of Paris.

"We shall go the same road if we fail to learn our lesson. If we had sense enough to know it, the burghers have given us some invaluable instructions; but I fear we do not appreciate them, and that as a result some day we shall meet a foe strong enough to strangle us. In one way or another we must descend into the valley of humiliation in expiation of the crimes of our leaders. It does not matter

much by which road we go down. When it is over we shall be a contrite and more godly people, even if our flag doesn't then float over such a large part of the surface of our earth.

"South Africa is irretrievably lost to the British Empire. But that will prove a blessing in the end. This end should have come sooner. That is what I complain about. We have sacrificed too many lives, endured too much suffering, for that which was inevitable from the start. It is a great pity that Kruger did not take advantage of the conditions which prevailed in that 'black week' of December, and march straight down to the Cape. That would have brought the end quickly enough, and saved a lot of bother. But now people say the war has gone on so long, we have made so many sacrifices, that we must see it through, and have our way. They say it doesn't now matter much whether we were right or wrong at the start. But I say right or wrong does matter. It is the only thing of vital importance now or at any other time.

"The only end I see is that we lose South Africa. We may in time whip out the Boers. That is not the trouble. The trouble is that we shall be utterly unable to control the Outlanders. After we have whipped or killed the Boers for their benefit, they will be able to do as they please. The Outlanders live in the cities, and they will run the governments. If we had a loyal agricultural population to depend on, we might manage them, but the agriculturists will be our bitter enemies. The Dutch will never be reconciled. The Outlanders—many of them not British at all—many of them unscrupulous adventurers, with no permanent interest in the country—will never be satisfied.

"With the Outlanders on the one side and the Dutch on the other, there will be trouble all the time. When worst comes to worst, the Dutch will help the Outlanders throw off British authority. We can't go to war with them, because so many of them are of our own blood. At first we'll try holding them down with garrisons, but when Outlander for ambition and Dutchman for revenge join hands the garrisons will be swept into the sea and South Africa will go to the devil, so far as the British Empire is concerned.

"We will be lucky if we save Cape Town and Simon's Bay out of the wreck. But these we must have, because Cape Town is the keystone of the imperial arch. It guards the ocean route to India, and everyone knows the Gibraltar-Suez route will go to pieces in thirty days

after we go to war with a first-class naval power. We have lost South Africa, and all the people in it. But you can never make these English understand it. They'll not get a glimmer of the truth till after it's all over. Our troubles will only have begun when we have annihilated the fighting Boers and ended the war. Before the war it took only 5,000 British soldiers to guard our interests in South Africa. Chamberlain himself says that after the war it will take 50,000 men to keep the British flag flying down there.

"Kruger has always hoped the British people would repent. That is his hope today. That is what he is waiting and fighting for. It is true that it is only by repentance that we can be saved, but there are few signs of contrition at the present moment. The British masses have become so besotted, so drunk with blood and conquest, that if to-morrow news was to come that by outlawry, rapine, and murder the last Boer had been wiped off the face of the earth, a wild, hoarse scream of joy would go up from British press and people. They would say: 'Well, this is something like business at last.'—Walter Wellman's Interview with Editor Stead, in Chicago *Record-Herald*.

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A Lesson on Microbes.

A German Scientist Concludes that Bacteria are Necessary to Health.

Pasteur surmised that bacteria were not only useful, but necessary, to the body. The *Centrablatt fur Bakteriologie*, July 12, contains a critical review of the work of a large number of investigators upon this subject, with the results of experiments made by the writer, Dr. J. H. F. Kohlbrugge, who carried his investigations along the line suggested in Pasteur's query, paying special attention to the bacteriology of the digestive tract and its fluids. There are bacteria in the mouth, the stomach, and the intestines; but the point to be determined is whether they are merely brought in with the food, or whether certain kinds are normally present and are of use in the processes of nutrition.

In the experiments described by Dr. Kohlbrugge, newly-born animals were kept in sterilized air and given sterilized food, allowing no opportunity for bacteria to enter the body, while others, of the same age, kept for comparison, breathed unsterilized air and ate unsterilized food. Those kept away from bacteria were weaker than the others. Chicks were kept in sterilized environment from the moment of hatching, but although they lived several days, they grew very little, and at the end of twelve days showed an increase of only 25 per cent of their original weight, while another set of chicks, kept under usual conditions, gained 140 per cent of their original weight.

Functions of Bacteria in Nutrition.

The experiments and observations made, gave evidence that the digestive tract has its own bacterial flora. There appears to be an advantageous interrelation between the digestive organs and certain bacteria, similar to the relation frequently found between free-living organisms, by means of which the life activities of each one are carried on more successfully than they could be by either organism alone. This pseudo-symbiosis is vigorous, even in animals only from one to three months old, but only certain types—*Bacillus coli communis*, and similar forms—are tolerated. Some parts of the digestive tract have more bacteria than others, and the kinds vary in different regions. This relation between bacteria and the digestive organs is more stable in animals than in man, and more stable in adults than in children.

But these organs and their fluids have a bactericidal action, giving them the power of auto-sterilization, a power which is greater in some parts of the digestive tract than others, and is exerted against antagonistic bacteria concealed in the food or entering the body in other ways. It was found that feeding animals with tainted meat produced the increase of bacteria if the acidity of the stomach was unimpaired, but that they increased greatly if it was not acid, showing an important use of the 1 per cent of hydrochloric acid in the gastric juice. Although we take in injurious bacteria through the lungs and in our food, they are almost always destroyed in the body. —*American Monthly Review of Reviews.*

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Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

Triumph of King Cotton.

King Cotton made his best record in the fiscal year just closed. The figures of the treasury bureau of statistics show that the value of the raw cotton exported in the fiscal year 1901, was more than in any previous year in the history of the country and that the total value of cotton and its products exported averaged \$1,000,000 for every day in the year. The total value of raw cotton exported in 1901 was \$313,673,443 against \$290,712,898 in the best year ever before known, 1891, and the total value of cotton, cotton goods, cottonseed oil and meal, and other products of that plant exported was \$365,405,707. In quantity the exports of the year were not so great as in 1895, 1898, or 1899, but the price was so much better that the value exceeded by many millions that of the years of the greatest movement as measured in pounds. This brings the export value of cotton and its products above that of all breadstuffs or all classes of provisions, and only about \$100,000,000 less than breadstuffs and provisions combined,—the year's exports of breadstuffs being \$275,594,618, and of provisions \$196,958,878. The aggregate value of the cotton exports in the past decade is over \$2,000,000,000.—*Grand Rapids Chronicle.*

Inherited Wealth Kills Happiness.

"My life was never destined to be quite happy," William K. Vanderbilt is quoted as saying. "It was laid on lines which I could foresee almost from my earliest childhood. It has left me with nothing to hope for, with nothing definite to strive for."

"Is great wealth a handicap to happiness?"

"Inherited wealth, yes," was the decided answer. "It is certain death to ambition, as cocaine is to morals. If a man makes money, no matter how much, he finds a certain happiness in its possession; for in the desire to increase his business he has constant use for it; but the man who inherits it has none of these. The greatest satisfaction, the building of the foundation of his fortune, is denied to him. He must labor; if he does labor, simply to add to what may be an over sufficiency."

Sale of Snow in Sicily.

Snow sells in the north of Sicily for about one cent a pound. It is a government monopoly, and the prince of Palermo derives the greater part of his income from it. The snow is gathered on the mountains in felt covered baskets, and is sold in the cities for refrigerating purposes.

No Continental Alliance Against America.

In a recent private letter to the Editor of this paper, the Hon. James Bryce, the English statesman and publicist, referred to the rumored trade alliance of continental Europe against America as an absurd and impossible thing. Sir Charles Dilke, another profound student of European affairs, has made practically the same observation. While we believe the statement quoted to be true, as to the impossibility, we cannot refrain from thinking that under all the smoke rising from European courts around this proposal there must be at least the fire of a purpose.

We suspect that the London *Spectator* is nearer the truth when it says that the continental nations would probably venture to form such an alliance were it not for the fact that, with England left out, as would necessarily be the case, American products would find their way at once into European markets through English hands, with only a slight commission on them, and their second state would be no better than their first. And another, and a still better reason why the alliance will not be formed, is that the continent needs America full as much as America needs the continent for market purposes.

The truth is, that the trade relations of all civilized nations are now so involved with each other, and the reciprocal benefits are so many, that any attempt to institute trade boycotts between one nation and another must prove vain and disastrous. Generally speaking, any effort to turn trade aside from its normal and legitimate channels, at home or abroad, can be comparable only in its results with the effort of Mrs. Partington to roll back the Atlantic with a broom. It is against nature and cannot be done. —*Leslie's Weekly.*

Preacher in Trouble.

Slander in the Pulpit Instead of the Gospel Leads to Jail.

In New Canaan, Conn., is a Baptist church; its pastor is named Edward Bell. He made remarks recently, about a local justice which led the latter to bring a suit against him for slander. As he was unable to obtain bail he was taken to jail. In jail he accepted and signed and engaged, if released, to read out loud in church a retraction of the words which he was charged with having uttered. He did read them out loud, with the statement that he did not think the words were those he had used. His adoption of the retraction is better proof that he did use the words than his doubt about using them. The report is that when he read this retraction "he was moved to tears," whereupon, the report also says, "many

women in the church also wept." It was an affecting occasion, but if he had preached the Gospel instead of a showy substitute for the Gospel, he would not have been put in jail; neither would he have "been moved to tears," nor need "many women have wept." An experience which teaches clergymen that the law is for them as well as for others, and that slander in the pulpit is just as bad as slander out of the pulpit, should not be unsalutary anywhere. It might almost lead to "a Gospel revival," that is, to a revival of the preaching of the Gospel instead of something else. One does not read that any men "wept" when Pastor Bell squared himself with the law.—*Brooklyn Daily Eagle*.

* * *

The World's News.

Sept. 25.—Jury indicts Czolgosz in thirty-six minutes; verdict of murder in first degree rendered.—Sudden death of Judge Wilson, counsel for Admiral Schley.—Miss Stone, American Missionary, held by Bulgarian bandits for ransom.—Oct. 7 chosen for Illinois day at Pan-American Exposition.—After 12 removals, the body of Abraham Lincoln will find a last resting place under national monument at Springfield, Ill.—Sept. 26.—Ten Boer leaders banished by Lord Kitchener.—Kirk B. Armour, head of Kansas City packing interests, very ill.—Dr. Jacob Loeb develops theory of "ions".—New Water plant for Hawaii.—Quebec offended by Duke of York's speeches, first in English, then in French.—Court of Inquiry begins to investigate Admiral Schley's retrograde movement from Santiago.—No delegations will be received at White House during thirty days of mourning.—Sept. 27.—Czolgosz sentenced to electrocution in the week beginning Oct. 28; he is taken to Auburn prison.—Death of John G. Nicolay, private secretary to Abraham Lincoln.—Boston Missionary board will ransom Miss Stone, held by Bulgarian brigands.—Pope Leo slightly ill.—Mt. Vesuvius in eruption.—Peary Arctic Club steamer brings Mrs. Peary and Miss Peary from North Greenland.—Sept. 28.—Death of Kirk B. Armour of Kansas City.—Train men of South Chicago Elevated Railroad demand advance in wages.—Will of President McKinley filed for probate at Canton; estate worth about \$250,000.—Dr. Parkhurst returns from Europe.—Cloud-burst in Presidio County, Texas, kills 13 prospectors.—2,000 members in Harvard freshman class.—Schley court of inquiry will not allow Admiral Sampson to be represented by counsel in the case.—Turks massacre Armenians.—Arrest of anarchist editor at Spring Valley, Ill.—Henrik Ibsen very low.—Bulgarian government reports that Miss Stone is not in the country.—Sept. 29. John W. Mackay proposes to build a cable from San Francisco to Manila.—Schley inquiry discovers negligence on part of Navy department.—Train men on Chicago Elevated Road strike; line operated by fresh workers.—England massing ships of war

in Persian Gulf.—Columbia defeats Shamrock in first trial of international yacht race.—Sept. 30.—Guards at McKinley tomb fight with armed men; suspicions of plot to blow up the vault.—Filipinos kill 48 men of Company C, ninth Infantry.—President Roosevelt summons Booker T. Washington to conference in regard to Southern policy.—Dr. Lorimer resigns from Tremont Temple, but congregation votes not to let him go.—4 policemen fight mob of 200 strikers in San Francisco.—British journals favor conscription to recruit army in South Africa.—Report of battle between Mussulmen and Christians at Beirut, Syria.—Oct. 1.—Venezuela on verge of ruin.—Dr. Parkhurst's Sunday sermon pronounced anarchistic.—Admiral Evans testifies in Schley inquiry.—300 employees of Chicago Telephone Company, strike.—Duke of York and party reach Vancouver, B. C.

* * *

The Flaming Sword's Exchanges.

The Arena.—The October review opens with an address on the Value of Ethical Ideals in American Politics, delivered at Harvard University by Hon. Wayne MacVeagh. The Spirit of Modern Christianity, by Charles Brodie Patterson, is a vigorous attack upon the commercialism that pervades the church. In A New England Poet of the Common Life, B. O. Flower gives a pleasant study of Sam Walter Foss, comparing him with Riley in his hold upon the appreciation of the masses. Electricity as the Handmaid of Literature sets forth some of the possibilities of the future. Alliance Publishing Company, 569 Fifth Avenue, New York. \$2.50 a year. 25 cents a copy.

Leslie's Monthly.—A Day at the County Fair is a delightful sketch from real life, that shows the motley crowds, the droll incidents, and the varied attractions that characterize this high festival. A special feature of the October number is Tolstoi on America, with a fine cut of the Russian writer in peasant garb, after the portrait by Repin. Frank Leslie Publishing House, 141-147 Fifth Avenue, New York. \$1.00 a year. 10 cents a copy.

The Hesperian.—Apropos of the undermining of the historic edifice by modern railway enterprises, the Hesperian publishes a timely essay on St. Paul's Cathedral. This periodical always contains interesting notes on Science, History, and Literature. 7th & Pine street. St. Louis, Mo. 50 cents a year. 15 cents a copy.

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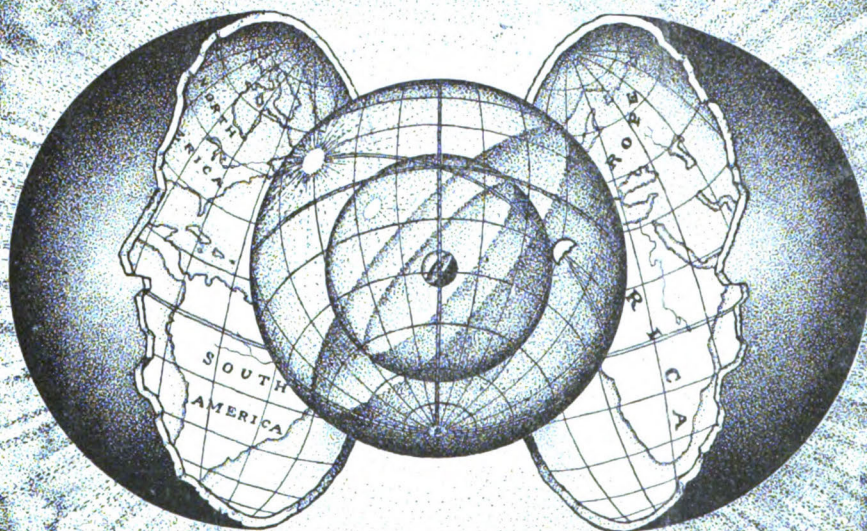
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Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, OCTOBER 4, 1901. A. K. 61.

NUMBER 46.



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