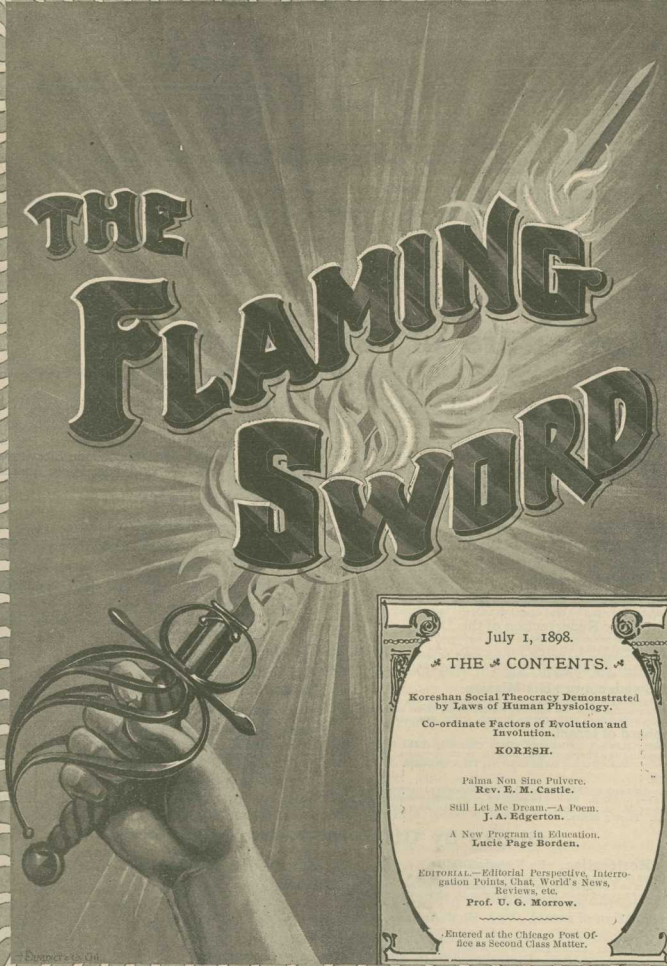


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THE FOUNDER OF KORESHANITY.



THE FLAMING SWORD

July 1, 1898.

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Prof. U. G. Morrow.

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The Flaming Sword

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

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CHICAGO, ILL., JULY 1, 1898. A. K. 59.

Whole No. 292

Koreshan Social Theocracy Demonstrated by Laws of Human Physiology.

THERE are four supreme and fundamental laws of government, without the application of which no genuine government can exist and prosper. These primary principles of politico-economic science are represented in the Scriptures in symbolic language, as follows: The face of the lion (the first beast, Leo—the heart), the face of the bullock (the second beast, the neck—the liver), the face of a man (the third beast, equation—the kidneys), and the face of the eagle (the fourth beast—the lungs).

The counterpart of Leo is Aquarius (water carrier). The heart is the center of commerce in the body; it is the center of collection and distribution, and as the lion, it implies the power of commerce. This is the prime force of governing power. The relation of the British lion to the seas has given England the naval and commercial supremacy which at present she, as a nation, enjoys. The calf, or belly of the leg, represents the greatest activity of circulation in the extremity of the body, hence the prime terminus of the arterial circulation, and the beginning of the venous flow toward the heart. The calf of the leg is therefore denominated Aquarius, or water-carrier, and is the counterpart of Leo. Leo constitutes the pole of potency (love or desire for commerce), and Aquarius the pole of commercial science.

Commerce is the heart of life, and to render it absolute in its function, its practical application must embody, as a principal factor, such a contiguity to the water surface of the earth as to insure the utmost freedom in the performance of its use to mankind. It is for this reason that in locating the nucleus of the unfolding

Theocratic empire, the Koreshan Unity has bordered the sea in its emplacement of the vitellus of the great egg about to consummate its incubation. While the exercise of the heart's influence will extend throughout all the great arterial ramifications of the world, there must be a fixed point for the initiation of its arterial currents. This is at both the physical and biological storm centers, at least of the American continent.

We will here recapitulate our analysis of Leo, the heart. Leo—the heart, implies commercial power. Commercial power resides in the legitimate restraints of commerce. The reader will ever bear in mind the axiom, that commerce in every domain of its activity implies equitable collection and distribution for the uses of life. "The first beast said, come and see!" The first beast had the face of a lion. There went forth a white horse. The four horses—the white, the red, the black, and the pale, signify respectively, restraints, liberties, adjustments, and appropriations of commerce. The horse signifies uses of commerce; the white horse signifies restraints, because white is predicated of chastity, or the good purposes of life.

The second principle of the law of economics is symbolized by the young bullock. The second beast (animal—the second principle of animal life) is the liver. What the liver is to the vidual or individual body, the living principle, or that which makes one live, the liberty of appropriation is to that factor in economics that conduces primarily to life itself. The location of the bullock is in the neck.

In a superficial glance and partial comprehension of what the neck embraces in the structural organism, the

The Flaming Sword.

analogy between the neck and the liver of the body might not be discerned. It will therefore become necessary to enter into the detail of hepatic analysis. Taurus fundamentally signifies the love of liberty. The counterpart—the opposite pole, is Scorpio, the arcana or science of liberty. The scorpion is the symbol of the secret of life, hence Scorpio, the analogue of the neck, that is, its opposite and co-ordinate pole, signifies the secrets of the body. The liver is the pivot of the digestive tract. The five kinds of blood derived from five distinct functional activities of the organism and contributed to the portal flow, the circulation of the portal vein, are all specially concerned in the process of digestion, the contribution to which, from an extraneous source, passes through the esophagus. This entire tract, the liver being its pivot, is distinctively the neck of the body.

The portal circulation is made up of venous blood from each of the following organs; namely, the gastric, the splenic, the pancreatic, and the superior and inferior mesenteric. These five qualities of venous blood are re-elaborated through the physiological operation of the five distinct lobes of the liver, each of which exerts a physiological action peculiar to itself. The most subtle energies generated in these processes of elaboration, pass into the diaphragm through the corresponding five suspensory ligaments of the liver, supported by the diaphragm. The energies thus transposed pass mainly through the pneumogastric nerve to the brain, furnishing that attracting power through which the blood thus exalted, passing through the heart, is lifted to the brain through the ascending arteries. It must be known that the blood distributed to the various parts of the organism through the arterial system, is so modulated by its specific gravity in relation to its electro-magnetic attractions, as to determine its flow in a descending or an ascending direction, in issuing from the heart through one common stream. It will be observed that the liver is a portal or gateway in the midst of a common circuit, the ingress and egress of which are through the neck, the seat and locus of Taurus; the neck being the Taurus pole, the secrets, the Scorpio pole of the great circuit,—Taurus and Scorpio being counterparts or co-ordinates. It is not within the province and scope of the present article to elaborate the specific extension of the channel of the neck in which the liver is the intermediate gateway, through the head of the body to the neck (Scorpio) of reproduction.

The function of the liver, while conducing to the general vitality of the physiological organism, through its supreme office as above described, prepares a higher quality of blood, upon which depends the creation of the cell of reproduction. It is for this reason that Taurus (passion—the neck) has Scorpio for its obverse pole, in the propagative office. As a new form of life cannot obtain except through the sacrifice of the old,—for the Scripture declares, "Thou fool, that which thou sowest is not quickened except it die,"—so the power of death, residing in the love of transmitting the germ and sperm of reproduction, is represented by the scorp-

ion,—the true symbol of destruction. While, then, the first beast, the lion, signalized by the white horse, the symbol of restraint (conservation), implies the power of commerce, the bullock (the liver), signalized by the red horse, implies the liberty of commerce, which is the liberty to equitably control whatsoever the conservative economy has husbanded.

As in the construction of a universal kingdom it is necessary that there be a system corresponding to the heart of the body, so there must also obtain, with equal prominence, a system which corresponds to the liver of the body. No genuine government can exist without its organized heart, nor can it exist without its organized liver. There is also a third function of economic existence and organic unity. This is the function of equation; it is the third beast of Ezekiel and of John the Revelator. This beast had the face of a man; his office was symbolized by the rider on the black horse. This was the voice of the third beast (animal), having the face of the man. The rider on the black horse had a pair of balances in his hand, which signifies commercial justice, commercial equation, and commercial adjustment. In this is involved the function of the kidneys. The supreme office of the renal organs is to give to the blood that final and last depuration preparatory to its dissemination through the reproductive centers. They so adjust the specific determination of the blood in its last resorts, thus balancing its distributive equivalents, as to fix the ratio of its equations in the economies of use, through which to provide for the perpetuity of empire.

The universal body or empire includes in its organic structure, that which corresponds to the kidneys of the body. This is the equation of industry in the relation of industry to classified and equitable distribution. The office of balancing the industrial system in its relation to the productions of nature, and of so equating products as to equitably distribute and dispose of the property of uses, is represented by the balances in the hand of the rider on the black horse. Its counterpart is the pole Aries, which is the symbol of begetting—getting legitimately, and using according to the laws of perpetuity, namely, "to live and let live." This is the rider on the black horse, because, in the event of a just equation of human rights, when that which is ill-begotten and unjustly hoarded is taken by the hand of an educated might, it will be a "Black Friday" (black horse) to all who do not voluntarily contribute to the great treasury of the Christ's resurrected, reincarnated communism. The Theocracy, the Empire, the Communo-Co-operative System to be inaugurated, shall have that in its organic construction which corresponds to the kidneys of the body.

The fourth, great, central, and fundamental principle of economies, is expressed in symbolic language by the eagle. The Hebrew word *nassar*, rendered eagle, signifies to tear in pieces with the beak. It is the symbol of the respiro-lymphatic system of the body. The mammary glands, which constitute the center and principal pole of the lacteal and lymphatic system, are

the co-ordinate of the center of respiration. If the student of Koreshanity will constantly bear in mind this fundamental truth, that the human structure in its form and function is the microcosm (the universe in its least form), and is the pattern or model of the humanity in the greatest form, the Grand Man in its structural capacity, as the kingdom and government of its most extensive and combined uses, he may learn to translate the language of vidual (individual) function into that of its correspondential departments of economics. The final government of the universal man in the external kingdom of uses, will be patterned after the form and function of the microcosm. No other plan of government will ever work.

The eagle is the symbol of a specific department of form and function in the individual as well as in the universal, and signifies to the grand or universal kingdom of uses, the principle of the respiratory circuit in the individual, translated into the significance of its correspondential department of economic use in the universal. The rostrum (beak) is the point or platform from whence speech is rendered. The term *Logos*, Word, is from *legoin*,—to speak. The Lord Jesus, the Christ of God, was the word or speech of God, communicated from himself through the operation of the Holy Spirit. This communication was effected through the incorruptible dissolution of his body. He was the center of influx of the forces which co-operated to disintegrate him. Being the central point of the impingement of the energies creating the vortex of disintegration, energies proceeding from those who hated and those who loved him, he was torn in pieces at the *beak* or point where the forces were made to quickly turn upon themselves. These principles are involved in the great law of his theocrasis. Eagle's wings signify the power of knowledge. It was through this knowledge that the Lord was enabled to translate the language of one degree into that of another. The Word, Logos, of his immortal life was translated ascendingly, through his theocrasis, to the center of his being, the throne of the Eternal; and descendingly, to the humanity that he baptized in his theocrasis. He constituted the food supply of the world made ready to receive him. "I am the bread which

came down from heaven," he said. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day"—end of the age.

The eagle being the power of knowledge by which the Lord was theocrasised, it involved the principle and power of absorption—appropriation. The eagle, the power of knowledge, involves also the power to theocrasise—translate. The communication of the Lord in the transmission of the Holy Spirit, comprised the system of cult, for by this transmission the disciples who were baptized by the Spirit were educated into all knowledges; hitherto unrevealed arcana being opened to their comprehension and consciousness. We have entered into the analysis of this specific character of symbolism, in order to transcribe the symbol from the potentiality of its supreme application, to the correspondential domain of its secular activity and use. When the eagle said, "Come and see," there went forth the pale horse, and death and hell followed. When the lungs perform their function, the central fire of the human body is in operation, and the pale corpse carried to the lungs enters into combustion with the dark venous blood cell, resulting in the destruction of both in the generation of the arterial cell. The lacteal system terminates in the fire of the lungs.

The symbolism of the eagle, like every expression, has its good and evil manifestation. When the eagle of the American continent says, "Come and see," in the voice of its determination for human liberty, the nations of the world may well stand aghast; for it betokens the time of deific vengeance, the portrayal of death and hell in a general sense, as it is the premonition of the impending cataclysm. This is not, however, that supreme and final sense of its interpretation. There is a fourth principle of secular and material use. It is into this that we would ultimately transcribe its language.

The University System of the Koreshian Unity has the eagle for its emblem, because it is the symbol of knowledge, therefore of power. It involves the principles of unity, progress, classification, discipline, order, recreation, and redistribution, as some of the primary and fundamental elements of its application and relation to an organic whole.

Co-ordinate Factors of Evolution and Involution.

THE HIGHEST creation possible, is the union of the male and female in the biune form. This character of life was manifest in the personality of the Lord, who was identical with the Adamic man in the first creation. He was bride and bridegroom, and because of this characteristic he had attained immortality in the body, overcoming death, which enabled him to pass out of the natural life without the corruptible dissolution of the body. He comprised the firstfruits of the resurrection, because of his biunity. When he passed out of the

visible and tangible sphere of action, he did so by absorption into the central and invisible nucleus of affectional and intellectual consciousness.

The evolution of the new genus of men about to be ushered into birth, is the product of the Lord's involution and subsequent planting in the race. The most advanced thinkers of today accept the doctrine of evolution as a scientific conclusion. No sensible man can conceive the doctrine of evolution without its co-ordinate involution. There can be no evolution until there

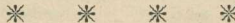
has been an involution of that which is to be evolved. If it be taken for granted that the doctrine of evolution is true; that the unfolding of the universe is according to the order laid down by the advocates of the hypothesis, that the mineral kingdom produces the vegetable (or that the vegetable is derived from the mineral), and that the vegetable produces the animal (or that the animal is derived from the vegetable), and that man proceeds from the animal through the operation of such a law, then it is most reasonable to suppose that there can obtain a superior kingdom and genus to the present race of men, and that such a race or genus should develop under the operation of the same principle of law; and that therefore, during the progress of human development, there should proceed from the human race the product of an involution in which should appear the supreme manifestation of such a fruitage. It would be reasonable also, to suppose that in this new development the process of inception and gestation would be of a modified character, embodying a higher application of the principle of inception.

The record of the Lord's conception (inception) agrees in every particular with this logical and legitimate conclusion, from the premise laid down for scientific evolution, with its essential co-ordinate, involution. Jesus was the natural manifestation of a new genus, the involved product of the human race, the firstfruits of the new order. "To all that believe in his name, gives he power to become the sons of God." The reason for this is, that those who believed in him at the beginning of the age were receptive—through the law of attraction—to the spiritual power proceeding from him in his theocrasis (translation); they being impregnated in the will by the Deific seminal essence proceeding from him. It has required the entire dispensation (now about ending) to fulfil the period of gestation necessary to bring to the new birth. To become the Son of God is to be like God; this is not only a most reasonable conclusion from the logic of science, but a recorded prediction to be verified in all who believe.

The *miracle*, the *wonder*, the *astonishment*—different words meaning the same thing—is, that men who pretend to preach by virtue of divine authority; who

prefer to teach from inspiration, and are called of God (claims made by nearly if not all who assume to be ministers of the gospel), that men upon whom are conferred the title and degree of Doctor of Divinity, should be so consummately ignorant of the principles pronounced in the laws of involutory and evolutionary progress, and so clearly stated in the Book which constitutes the basis of all their theological and religious conviction. Mankind dies because it has not reached a knowledge of the principles of immortal life. One man discovered and applied the new law; thousands of men, because he was planted back in the race, will come to its knowledge and will make the application.

The Holy Spirit was the descending and precipitate essence of the Lord's body. This was the seed of God, the seminal fluid of Deity; from it the new genus will come forth nuy at the end of the age. God's people may rejoice that the elixir of life is revealed; that the laws are rediscovered through which its application can be made to the renewal of human existence, and that this mortal may now put on immortality, and this corruptible may be transformed to incorruptibility. This cannot be accomplished outside of Koreshanity, because the arcanum is alone committed to the Koreshan Order. The powers of creative energy have so decreed. Koreshanity holds the solution of the problem of immortal and eternal life. We are entering upon a time of great tribulation, through which the kingdom of righteousness is to be ushered into birth. This is the beginning of the end. The golden calf is ordained and set up in the most holy place. Gold has become the supreme object of human worship. It is the god Moloch to which every knee is compelled to bow, and no man can buy or sell who does not have the mark in the forehead (credit) or in the hand (ready cash), through which alone purchase can be made. The pressure of bondage is in the hand of the goldbug, and the burden is more oppressive than was the bondage of the Israelites to Egypt. God sends another Lawgiver, not the law in its type, in which is prefigured the antitype, but the law in its antitype, wherein is fulfilled the purposes of God and the liberation of his people from the power of the bondholder.



Modern Christianity has falsified the sense of the letter, hence both the doctrine and life of the Christ in the church are prostituted. It remains, therefore, for the Lord to come in the "clouds of heaven," which, according to Swedenborg, is in the literal "sense," to reclaim and restore the fulness, holiness, and power of the Word.

When it is understood that principles of the covenant signify principles of conjunction, and that the conjunction implied is unity with God, it will be known how important the necessity for the observance of these laws, that such conjunction may be insured.

As the covenant itself was placed in the ark and

covered by the mercy-seat, so the ten natural principles of being have been hidden in the ark of the human mind until, in the fulness of time, their science is revealed.

Genuine Christianity, though not neglectful of the soul, regards the body of sufficient importance to entitle it to a resurrection and return to a state of immortality.

Tabernacles signify such as are being perfected in life, and tents, such as are being perfected in truth.

We denounce the modern church as the very essence and form of corruption.

Industry must constitute the basis of appropriation.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Palma Non Sine Pulvere.

The Girl and the Vala (No. 10.)

BY REV. E. M. CASTLE.

"WILL YOU make clear to my understanding the meanings hidden in the myths of the Northland? Cosmic I conceive them to be—prophetic, historic, in the fullest sense anthropomorphic—yet runes indeed; but surely you who sang them, knew how to rist them; know how to expound them; will know how to prove them. Tell me of Odin and Balder; tell me of the weird Norna and the well of Mimer; but above all, tell me of him, the war god, whose chariot wheels roll in the thunder,—Thor, of the iron gauntlet and the crushing hammer—and the mighty girdle,—Barbarossa Thor, of the truthful tongue."

"Your demand is large," replied the Vala, her face lightening with the rare smile that illumines without moving the features. "Child, how could you hear what I might say in response to a request so absolute! Yet something of Thor will I tell, and may it be in your mind another seed of knowledge, to grow and bear with what I have already planted there. And one day even you may wield this scepter of royalty, and be a teacher of your kind; and though many may curse you for what you reveal, some shall bless you for truth's sake; and the curses will make you gentle, and the blessings will make you humble."

With shrinking gesture the Girl responded, "What you tell is wonderful and beautiful, I know; and true I deem it. And well worth aspiring to is the goal it points. But what would a satisfied world care? or how endure to listen? And though it might be easy to ignore the hatred of the weak, and brave that of the strong, surely it is hard to be cursed by those one would befriend. Besides, I fear the indifferent world would scoff at this that to me is sacred; and sneers are hard to bear."

"Hush! 'tis the coward thought of self that speaks. Rather do you fear that the world would scoff at you for holding it sacred. You see imperfectly; and imperfectly do you interpret your own feelings. Remember that the proud Paul of Tarsus, early Greek student and later vain Pharisee though he was, could be so transformed by power from on high that with neither fear nor note of defiance, he could preach a crucified Christ—a scandal to the Jews, and foolishness to the Gentiles; yet to those who could receive, it was the power of God and the wisdom of God. And many heard him who would not or who could not hear a greater. Even you may one day teach with power and tenderness, and reek not wounds to vanity, if but the message be received."

The divine cadence of the Vala's voice touched a chord in the Girl's heart that vibrated responsively to the larger, higher being of the speaker; and the mind and heart that fear was contracting, again expanded

to receive light and courage from above. And the Vala continued: "To know means to see so clearly all things and all relations as to realize the use even of hatred directed against oneself; and to be able to exercise the divine alchemy that turns hatred to love, and destroys enemies by converting them to friends,—even to make to oneself friends of the mammon of unrighteousness."

"Nor is the world satisfied. The hearts of men are full of indefinable longing, of desire for they know not what. Ever more intense is it, and ever more eagerly do they seek to appease it in blind, foolish ways. What they ignorantly seek, that may you help to discover unto them. With the possession of knowledge comes the generous desire to impart—else why should I teach you? For even you, Girl, eagerly athirst as you are, seem slow of comprehension, and patiently must I await your growth. Responsive to this widening desire for knowledge will spring another in your heart, the desire to give to others that they may become your equals in possession, and be true companions. As knowledge approximates integrity, so waxes the desire to bestow; and though he whom truth possesses must give himself in its bestowal, he knows not only the agony but the rapture and glory of sacrifice. So have the world's great teachers given themselves to the world, and their sacrificial desire has become the desire of their disciples, and so the world moves on forever."

"Often have I read the words of Jesus," said the Girl, "and readily do I recall his dwelling on the love which the Father bore him; and many times did he tell how that the Father had given all things unto him—that all things pertaining to the Father were his. And often did he speak of his own love for his disciples, saying that as the Father loved him so loved he them, and that to them he gave the glory which the Father had given to him. Surely this is an all-bestowing love which gives not only all it has but all it is, so that giver and receiver become one—the Father one with the Son—the teacher one with his disciples?"

"This, indeed, is the mystery of influence," answered the Vala. "The mind of the teacher flows into the mind of the disciple, becoming one with the receptive mind, metamorphosing it, changing its quality, until it approximates that of the teacher. And as thoughts pass over into character, so does the character of the disciple approximate that of the teacher. This is true in relative senses, because first true in the absolute sense in which Jesus gave himself, his entire material form becoming fuel for his desire to communicate all he was to God and humanity, leaving no residuum, as do other men, to be consumed in the grave by the slow fires of corruption. In proportion to the volume and intensity of

love is the ability to communicate. And Jesus could give himself entirely because he loved supremely, and he could give himself wisely, for true love never fails to have wisdom for its guide."

"You say he gave himself to God *and* humanity."

"One implies the other; and this will you clearly see as your mind expands to the light. As the eagle has two wings, so has the supreme love two determinations—one, the desire to know God by becoming one with him, the other, the desire to lead humanity to know him by becoming one with humanity—one to possess and be possessed by God, the other to possess and be possessed by the humanity that tabernacles God. You remember that Jesus summed up all the commandments in the command to love God; and what he declared to be like unto it—to love the neighbor. Love to humanity is the outward expression of love to God, as obedience to the law is the proof of its possession. You will grow into a scientific understanding of the fact that there is no inward tendency but is complemented by an outward tendency; nor can ascent obtain without a corresponding descent. The higher the tree reaches towards heaven, the deeper into earth do its roots strike."

"I know Paul taught the Ephesians that Jesus both ascended far above all the heavens and also descended into the lower parts of the earth, that he might fill all things."

"That he might permeate all things in heaven and in earth; even as Odin, the mighty spirit, whom the Skalds of the Northland sang,—he who hung on a wind-rocked tree and sacrificed himself to himself; who risked runes on so many things in heaven and earth! Yet are they all erased, mingled with the holy mead, and scattered far—to the Gods in heaven, to the depths of the sea, to the roots of the mountains, even to the heedless sons of men. But these are dark sayings, and you cannot comprehend them. Patience! You shall understand."

After a pause the Girl said, "Tell me further of this descent."

"As truth passes from the mind of its author, and mingles with the substance of other minds, as it percolates through the mass, it gradually loses its potency through successive adulterations until nothing of its original character remains—until utterly vitiated. Still do men attribute the resultant deadly mixture to the primal source, regardless of the metamorphosis that has taken place. Thus has been adulterated the doctrine which Christ communicated to the world. Thus has he been betrayed. Thus has truth been transmuted to fallacy. Great, indeed, is the wisdom of

language that *traitor* and *tradition* should differ in meaning but as the actor differs from his action, or the cause from its direct effect. And as with the truth, so with the life he gave. Yet is there hope!—for if man through gradual retrogressive metamorphosis can transmute truth to fallacy and good to evil, shall not God, by rapid progressive metamorphosis, from fallacy and evil recreate truth and good? Another teacher! another Sacrifice! a wider, farther-reaching impulse! "Blest indeed are you, Girl, that you may if you will receive the utmost degree of truth! But the conditions of its reception must be fulfilled; for much is required from those unto whom much is given. And shall not all be required from those who would receive all?"

"Indeed would I know the truth!" exclaimed the Girl with fervor. "What is required?"

With the majestic tenderness of the Northland Skald, the Vala now addressed the Girl: "Wouldst thou know the fulness of Truth? Then be prepared to yield thyself wholly to its influence. Nevermore shalt thou think to thyself—nevermore shalt thou live to thyself. All worldly wisdom must thou sacrifice; all earthly ties must sever. Yield thou thyself in obedience, and thou shalt be led to that supreme possession of truth—the confession of that Divine Human whom yet to thee I have not named. Thus will be committed unto thee the palm—emblem of victory over fallacy. First, truth victorious! And finally, as the confession of truth waxes to fulness, it merges into that most complete confession in the ultimate obedience to truth—which is immortal life in the flesh. Then shall come to pass that which God's prophet saw—a great multitude of all nations and kindred and peoples and tongues with palms in their hands—victorious over the last enemy, Death."

"And this shall be, soon?"

"Soon; yet well was it said of old; 'Palma non sine pulvere.' For victory may not come until first the will, the receptacle of truth, is reduced to dust; and earth, the continent of the heavens, likewise. And this is the work of Mjolner, the mighty hammer of Thor. Well have you desired, above all, to know of Thor."

"Though in those ancient legends, Odin is called the source of knowledge—and knowledge would I possess—yet ever is my thought irresistibly drawn to Thor."

"And true is the attraction; for though Odin is the source of knowledge, Thor is the mouth of knowledge. Odin makes runes, secrets; but Thor speaks truth—reveals. His realm is Thrudvang, the field of truth; his house is Bilskirner, the shining moment. The meaning of all these sayings may you know. And soon shall I come again and tell you how and why Mjolner, the mighty, reduces to dust."

So saying, she departed.



The end of the world came when the Lord Christ was manifest, for it is declared: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." From this, if there were no other proof, we may conclude that the "end of the world" does *not* imply the destruction of the physical globe.

A correct knowledge of the form of the physical cosmos, scientifically demonstrates the immortality of man.

Government depends upon leadership; social order depends upon genuine service.

Still Let Me Dream.

BY J. A. EDGEWORTH.

I've dreamed upon a happy time to be,
A Heaven for mankind upon the earth;
From out the pregnant womb of Destiny
A later birth

Of Freedom, Science, Happiness and Love,
To bless the world; a breaking of the light,
Scattered by angels of the Dawn, above
The human night.

Sweet as the promise of a better life,
Bright as the visions of the great and good,
Would be the earth, if men would cease their strife
And what they could

Would be. 'Tis true that I, who fill my soul
With these fond hopes, may die before the day
Of their fulfilment. Yet I saw the goal
And showed the way:

It leads through Brotherhood to Liberty—
True Liberty in fact as well as name—
And through Equity. These, seeming three,
Are all the same.

Men are born brothers, children of one mother;
Subject unto one fate; ruled by one God.

Why, then, O men, will ye not love each other?
Why will ye plod
Along this life in bitterness and hate?
In a bemoaning strife against your neighbor?
Together share; together bear the weight
Of human labor.

Together sweeter make the cup of life.
Together smoother make the roughened ways.
And earth will be a Paradise, all rife
With better days.

May these things be! That they should be, I know;
That they will, I believe; and soon begun.
May more of kindness, love, and justice grow
Beneath the sun;

May more of charity and peace be born;
May more the simple life of Christ shine forth;
And those great souls, who saw the far-off morn
Across the earth,

May all of these and more than these things be,
Until again an Eden earth shall seem.
And shall they not? Oh, tell it not to me;
Still let me dream.

A New Program in Education.

BY LUCIE PAGE BORDEN.

AN ARTICLE by C. Hanford Henderson in the June *Atlantic*, under the above caption, marks a new departure in educational methods. It is in substance, the most sensible and humanistic as well as the most radical appeal against formalism in teaching, that has yet appeared in print outside the pages of THE FLAMING SWORD. Richard Grant White in his *Cosmopolitan* series, suggested some salutary changes in the present college curriculum, but Mr. Henderson very discriminately decries

Those half and-half measures of reform which take the present school as a basis and propose to mend it by an elaborate system of patching. From what I have seen of this operation, I am less hopeful than I am of the original article. Where the patching is most complete the results seem to me to be the worst.

It is a melancholy fact which the writer deploras, that the men and women trained in our schools are too much of a pattern, crammed with commonplace data, but incapable of original thought. They add nothing to the grace and richness of life because, from the moment they enter the lowest room of the primary department, they are subjected to a system whose practical effects tend to the suppression of the varied play of thought and emotion. How much time can a teacher who presides over a room of sixty pupils, devote to the promotion of individual genius? In order to keep her place and draw her salary, a precarious matter in these wire-pulling days, she must hasten them through a given number of sections in a given time, taking care that their examination papers reach a respectable average at the end of the year. Here is one child with a decided passion for music; he must be content with the prescribed musical drill lasting from

fifteen minutes to half an hour per day. Another will cover his slate and copy books with lifelike animals, but his talent finds no opportunity for expression, beyond the drawing master's weekly visit and hurried instructions. There is but one course marked out for all, and the delicate, sensitive product of a long line of Puritan ancestors must conform to the same standards as the rough Hibernian exile's son.

Mr. Henderson justly believes that success in education depends upon enlisting the self-activity of the children themselves. He says, "We can do in life only what we want to do, and we can do with graciousness and success only what we want to do very much."

He proposes to reorganize the lower schools by abolishing entirely the present curriculum of formal study, and substituting a system which, up to the age of fourteen years, includes but five branches of instruction,—gymnastic, music, manual training, freehand drawing, and language. These are named in the order of their importance. Gymnastic first, because good health and abounding vitality are prerequisites to all forms of attainment. Dr. Johnson used to say that sick men were rascals. Gymnastic renders the body more beautiful as well as more serviceable. Next music, under which the writer includes artistic cultivation of the voice in both speech and song, as well as distinct musical training on some instrument. This ranks second because music contributes so largely to the joy of life.

In regard to manual training, which comprehends sewing and all forms of domestic science for girls, with a corresponding exercise in useful and practical arts for boys, Mr. Henderson remarks:

In the third branch, manual training, we have profitable occupation for as many hours a day as we will,—occupation touched with sincerity and reality, and, therefore, morally acceptable. * * * While the children are gaining muscular dexterity they are also gaining an equal mental dexterity, and are coming into that best of all possessions, the possession of themselves. I value manual training so highly, not because I want to turn our boys into artisans and our girls into clever housewives, but because I want to turn them into men and women of large personal power.

In free-hand drawing, he pleads that in place of set tasks, the children be allowed to express themselves in such drawings as they choose to make, with the aid of proper suggestions and criticisms. Mathematics he relegates to the high school, notwithstanding the fact that the children of the poor seldom reach this grade. Special provision might be made for pupils of this class; in any case, he considers this scheme best:

For it has as its goal personal power, and accomplishment and goodness and beauty, and these qualities count vastly more, in the practical conduct of life, than the entire contents of the present lower school formalism.

With the suggestion that the children be allowed to come voluntarily to reading and writing classes in their own good time, he places language last, because he believes

Expression in action is incomparably better than expression in words; it is far better to help our brother man than to commend helpfulness, to be brave than to praise bravery, to paint a beautiful picture than to talk about art, to love than to write love-sonnets.

In the Editorial Perspective.

BY THE EDITOR.

THE WORLD is full of specialists and specialities. The mind of humanity has become so segregated and chaotic that it affords special opportunities for individuals to pursue independent lines. So great is the confusion and so numerous are the theories about this and that, about things and nothings, that it is impossible to tell who is right without some absolute basis of reference of all conclusions. After evolving hundreds of theories, their promulgators do not know what to do with them. Singly, they cannot be applied; they are so out of harmony with the laws of order they cannot be made to fit together! Hence, the number of specialists. Each one has a hobby—a tune which he plays upon one string; he knows just the one thing and no more. They are the world's *real hoodoos* and illusionists. As rapidly as people are illusioned by one degree of scoto-hypnosis, their imagination is changed by another specialist. The world's age of darkness is a cycle of false perception, the result of the perversion of life. Dark indeed, is the mind that does not know where humanity is; that cannot conceive of the real condition of the world; that knows neither the origin nor the destiny of man. Man today does not know what he is for. He does not know where he came from, nor where he is going when he dies. This is an age of darkness, ignorance, and fallacy! Humanity is retrogressing! The old order of the world is passing away!

A few people do not like our attitude toward the world generally, and modern teachers in particular. It seems to be the conclusion of some, that though we may know a thing absolutely, it is best not to be *too sure* about it, and that it is best

Mr. Henderson has defined an excellent system, in line with the true object of education, which is, not to turn a man into an encyclopedia by cramming him with facts, but to render him better and happier through the fullest development of all his powers,—moral, mental, and physical. The test of education resides, not in the ability to quote facts and figures correctly, but in the power of original production and expression. The individual secures his own happiness in proportion as he is able to contribute to the sum of human happiness.

But while Mr. Henderson deprecates the folly of taking the present school as a basis and trying to mend it by a system of patching, he is apparently, illogical enough to take the present competitive social system as a basis, and try to mend it by patching upon it a new educational scheme. However good the project in itself, the result must be as ineffectual as piecing new cloth on a worn out garment.

"And he that sat upon the throne said: Behold, I make all things new."

"In the beginning God created the heavens and the earth," (the Church and the State).

This is the order of cyclic beginnings; first the church, representative of the religious principle, the bond of unity between God and man; next the state or commonwealth, representative of human brotherhood; then, all the various departments of human activity revived and permeated by a new spirit of divine love.

to grant that there is a remote possibility of somebody else being right as well as ourselves, though they disagree with us. We are fearless! We purpose to tell the truth everywhere, at all times, about everything! The Koreshan System is founded for the specific purpose of tearing away the *mask* from every pretender and revealing the motives that have led him to hide his face. If THE FLAMING SWORD pursued any other course, it might as well not exist. If there is anybody who does not like our attitude, they can neither like us nor what we teach. If we know anything about truth, we know what to do with it.

When the discovery was made by KORESH, that all modern theories of science and religion are fallacious, the conclusion was inevitable that the world's so called teachers did not possess knowledge, and that consequently education in modern schools is useless. The methods of teaching employed in modern schools, from the kindergarten to the university, involve the injurious rote which deadens the reasoning faculties. Of late years, modern writers are dropping onto Koreshan conclusions. However, the fact that other men are crying out against the modern school systems, gives force and weight to Koreshan truth in the minds of those who wait for endorsement of a theory by others before accepting it themselves; for this reason we welcome the agitation of popular subjects by others.

We are extremely pessimistic when we depict the true condition of the world; in fact, we are iconoclasts—idol smashers. Only those who know what the trouble with the world is, can apply the remedy. When the remedy is found, hope awakens in the world. In fact, only the true *pessimist* can be the true

optimist. We contrast the world's darkness with the light of truth; the misery of the nineteenth century with the happiness of the Golden Age. As we merge into the new dispensation, behind us lie the blackness of sensualism and competition, and other manifold evils; while the brightest era of the world's history is before us. The world is going to *wake up* ere long, and humanity will enter upon an era of happiness.

THE FLAMING SWORD is not popular. It is attractive in appearance; is up to date on all lines of journalism, and is decidedly unique and original. Do not people like such features? A number of papers have made millions in the world by being odd, and out of the usual line. New papers on new lines often go like wild-fire. Why don't we get up something that will find immediate response in the minds and hearts of thousands, and make a stir in the world? Because we tell the truth! A popular journal must strike the chords of human hearts that vibrate in unison with all the fallacies, illusions, and depravities of modern times!

Chicago Presbyterians are protesting against the words "To Hell with Spain; Remember the Maine," on theatre bill-boards. After filling the air with sulphurous anathemas against the non-*elect*, such a protest is a surprise. But they are partly right now; it's not the proper thing to say "To hell with Spain," for America and Spain, and the battleship Maine are already in hell. It would be wrong to pass sentence after the judgment is executed.

The world mistakes down for up; darkness for light; evil for good; the devil for God; in fact for the outside; chaos for order; ignorance for wisdom; fallacy for science; drugs for medicine; hell for heaven; death for life. In the mind of the world, everything is inverted,—life, doctrine, truth. The people are in a maze of false mirrors, and mistake appearances for realities.

The money power is a factor in the tendency of England toward Anglo-American alliance. The easiest way in the world for England to gain complete control of America, is to involve America in war with Europe, and then help fight America's battles in exchange for her billions.

If the United States had been the weaker nation, there would have been no war for humanity. Money makes up for national as well as individual weaknesses, and covers a multitude of sins.

There are no laws of mind that do not apply to the matter constituting the pediment of mind. There can be no mental science apart from the science of transmutation of matter.

A written sermon in the hands of a modern preacher on Sunday morning, is the same as a firecracker in the hands of the junior patriot on the Fourth of July!

Religion becomes popular when it fills the mind with stuff about things which are not, and allows the man to do just as he pleases with the things that are!

The modern astronomy is founded upon appearances. When the system is attacked, appearances are appealed to as proofs.

War is the crucible into which thousands are thrown to create the nation's great men.

The teacher of the absolute truth is the only genuine disillusionist.

You cannot prove anything to the mind that will not accept proof.

War will kill old campaign issues and resurrect others.

Koreshanity is the only genuine life insurance.

Fusion leads to confusion.

Query, Chat, and News Departments.

BY THE EDITOR.

Cell Life Demonstrates the Cell Earth.

In her "Science of Health," page 539 Mrs. Eddy says: "The late Louis Agassiz by his microscopic examination of a vulture's ovum, strengthens the author's conclusions as to the scientific theory of creation. He was able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the germinating speck of embryonic life seemed a small sun." Does this prove her idealism, or would it suggest the cell earth?—J. N., Mankota, Minn.

Christian Science is founded upon the fallacious premise that there is no matter; this is iterated and reiterated in the work above referred to. It denies not only the fact, but the possibility of the existence of material substance. It holds that "the material body of man is a mortal belief only;" that the universe is only a mortal conception in the realm of idea. Following the paragraph quoted above, the author says: "The true theory of the universe, including man, is not in material history, but a spiritual development. Inspired thought relinquishes the material, sensual, and mortal theory of the universe, including man, and adopts the

spiritual and immortal." The mind that endeavors to confine the universe to mind only, should be the last to appeal to material evidences in support of conclusions! If there is no matter in existence, there can be no form, and consequently no cells nor ova; there could be no sun, moon, stars, nor earth to be pictured in the form of a cell. The existence of cell life demonstrates the fact that there can be no generation of life without the unity of spirit and matter. There can be no function without form; form and function can produce form and function. Mind alone can produce nothing; matter of itself, without change or transmutation,—without the generation of energy, can produce nothing. The laws and functions of creation are involved in the seed of any kind of life; it is the unity of cause and effect, the conjunction of spirit and matter. Mrs. Eddy has no conception of genesis; she denies the existence of the very factors and functions that are necessary to produce, not only matter, but also mind. The genu-

ine Creator of the universe is a material man, involving the material universe. There is no fact in the universe that supports a single fallacious conclusion; consequently Agassiz' observations do not prove her fallacious "idealism." If life exists in a single cell, it does so in accordance with law; a law in one domain is a law in every domain; consequently all life develops in a cell; and all forms containing life are cellular.

To Close the Gate Against Liars.

Why do you publish only the initials of names of your correspondents? Why not print the full name and address as proof of the fact that the letters are genuine?—A. H.

For the same reason that you have locks on your doors and windows; for the same reason that news of the movements of the U. S. army and navy is cut off from Spain. We do it to protect ourselves and our readers from the malicious mischief of devilish meddlers, who constantly seek opportunity to attend to other people's business. We have adopted this policy after years of experience with peo-

ple of depraved tendencies and abnormal desires to create for themselves a little notoriety by scandalizing the Founder of Koreshianity. We published a letter last week from Salem, Ohio, containing the information that a woman in Denver had written to Prof. T., of Salem, maliciously attacking the character of KORESH. The only clues, she had were the Professor's address, his initials, and his profession. She has addressed similar letters to exchanges that advertise in THE SWORD. A number of persons obtrude themselves into the affairs of our readers wherever possible; and if we published the full names and addresses, such persons would be a source of constant annoyance, caused by useless correspondence about their damnable falsehoods and malicious charges. Our readers would also be subject to insult and abuse from such sources, if our enemies could obtain their addresses. Besides the above reasons, it is often objectionable to correspondents to have their names appear in such a way as to incur displeasure and persecution of so called friends. Our course thus protects ourselves, our readers, and our correspondents; and affords us the opportunity of publishing current comments and conclusions concerning our work.

The Kingdom of God the Supreme Thing.

Under the head of "Short Marks and Remarks," in the issue of June 10, W. H. Pavitt criticises the "Christian usurers and usurpers," deprecates the idea of God being in humanity as a whole, and every person the abode of Deity, and concludes by saying, "Seek ye first the kingdom of God and his righteousness. This does not mean the 'fleshpots of Egypt.'" Will you be pleased to inform us fully and explicitly what you understand by the injunction, "Seek ye first the kingdom of God and his righteousness"? What do the words mean literally, separately, and in conjunction? Why are the words first and righteousness in Italics? To what time, place, state, condition, and to whom and what does this injunction refer? It is easy to quote these texts, but not always so easy to understand them.—J. N., Mankota, Minn.

The paragraphs referred to are not related; they are independent items arranged in order according to size, the same as in the Editorial Perspective. The author of the paragraphs intended to simply contrast righteousness and sensualism. The words quoted above, "Seek ye first the kingdom of God and his righteousness," were applicable primarily to the persons to whom they were spoken. First, they indicate that the desire for the establishment of right things should be paramount,—first and above all else. It was an admonition to the people of nineteen hundred years ago to prepare to receive the spirit of that kingdom which was manifest in the form of

Jesus, so that through the process of regeneration of that life, the humano-divine kingdom could come unto them and be established visibly and tangibly in the earth. As the age is ending and truth is manifest in the world again, the injunction is now applicable to those who desire to obey the law of life and become immortal.

The Flaming Sword Warmly Welcomed.

Disgusted with Spiritism, Christian Science, and Butlerism.

I have been studying your literature and THE SWORD, and can say that I am better satisfied with what I have learned from it than from anything else that has reached me. I first tried the church, then Spiritism; then I went to "mental science," and lastly to "Christian Science." I became disgusted with all of them, and was just about wild, when I happened to pick up a copy of THE SWORD; I was attracted to it at once; I felt as though I had found something that I had long been looking for. I have been slow in sending in my name and application, as I wanted to become satisfied that I was on the right road. I have been living a celibate life for nearly six years and am anxious to learn how to live the life that leads to immortality. I have been mixed up with so much fallacy in my time that it will take a little while to rid myself of it. I have been looking for the "second coming of Christ" all my life.—One who knows the truth, and will teach, and satisfy me. I have met one or two persons who claimed to be the Christ, and have read the writings of others (H. E. Butler, for one); but oh, how disappointed I was. I have read so much on these subjects and have gotten into so much fallacy that I am almost afraid to believe anything. If I can only get out of this muddle and understand and know the truth, I will be the happiest person in the earth. My only desire is to be of use to my fellow men.—C. C. M., Little Rock, Ark.

I am much obliged for the sample copies to hand, and also for late issue of THE SWORD, and the *Cosmos-Journal*. I should, however, like a fuller description of the Koreshian Theory, and would thank you to forward to me a copy of Prof. U. G. Morrow's new work, the NEW GODESSES. I enclose three shillings. I am anxious to know how the Koreshian Theory explains the phases of the moon. If you have an article on the subject, I shall be glad to receive same.—W. L., Birmingham, Eng.

I have faith in THE SWORD; and the next \$5 I send is to renew my subscription for five years to come, unless the subscription price is raised to \$5 a year; in such case, draw on me for the extra \$20! It is the trephine which exposes the white matter of the brain to the present age, and at the same time gives that which will increase the gray substance.—J. R. Price, M.D., Ph.D.

I appreciate the work of THE SWORD above all else. May the mighty force move with accelerated strides until its glorious destiny—peace, is attained. And may Blodgett's criticisms and questions never cease until his encephalic walls of resistance become so precipitated that the bombs of the Cellular Cosmogony may reach the interior!—H. L. M., Calhan, Col.

I like THE FLAMING SWORD very much, and would not be without it.—Mrs. M. N. M., Louisville, Ky.

Chat With Readers.

We publish this week a masterful presentation by KORESH, of the laws of organic unity, demonstrated by the laws of form and function of the human structure. The key to the science of all construction has been discovered; what some features of this science are, may be found upon careful study of the first article in this number. It points out the four supreme and fundamental laws of government; shows where the centers of social activities must be in the coming government, and proves beyond doubt that the true social order must possess, correspondingly, all of the functions of the human system, which are necessarily analogous to the functions of the great alchemico-organic cosmos in which we live. Accompanying this article is "Co-ordinate Factors of Evolution and Involution," containing scientific arguments so simple and rational as to appeal with force to every mind that is capable of rational thought.

A careful reading of "A New Program in Education," by Lucie Page Borden, may change the mind of some new readers concerning the character of the boasted educational facilities of America. Not only are the methods employed in modern schools decidedly injurious and detrimental to mental progress and development, but the stuff taught in them is fallacious. We are out of harmony with all modern institutions; we purpose to revolutionize all things.

Our compositors are busily engaged on the new book, the CELLULAR COSMOGONY; the pages are being rapidly transformed from manuscript to electrolytes. It will soon go on the press. There is a great demand for it—even before the work is issued. We purpose that it shall have a ready sale and a wide circulation. Order extra copies for your friends; secure agency for it, and help us push the work of promulgation of the only true System of Knowledge.

When a reader becomes seriously offended at THE FLAMING SWORD, it is a good thing; for then we know that he not only reads THE SWORD, but also that it has some effect on him. In numerous instances a little storm of criticism—which is the result of effort at resistance to some convictions of truth out of harmony with selfishness—precedes acceptance of the Koreshian System. When subscribers get mad and stir around, we look for rapid success.

Our readers will welcome the continuance of the series of colloquies between the mysterious "Girl and the Vala," by Rev. E. M. Castle. No. 10 appears in this

issue, dealing with the legends of the Northland and their meaning. Remember, that these articles are not published in the form of a continued story or article; each article is complete in itself.

Some great thing happens; there are differences of opinion about it, and you have yours. After all, it turns out that the view of THE FLAMING SWORD is correct, while editorial expressions in some of the greatest dailies and weeklies and monthlies were erroneous and unwarranted.

You can begin any article in THE SWORD with the assurance that it is interesting; if it were not, it would not be published. The fact that it appears in THE SWORD is proof that it is not only good and interesting, but excellent.

Do not forget the time of expiration of your subscription to THE FLAMING SWORD. Look at the date on the paper; if that date is in the past, you are in arrears; if possible, make up arrears, and renew for the coming year.

THE FLAMING SWORD is not an experiment; it is not a new publication. It is not changing its opinions every other week; our readers know what to depend on; they always get what we promise—the Truth.

If you see it in THE FLAMING SWORD, it's true!

The World's News.

Wednesday, June 22.—Cable communication established between Sampson's marine station and Washington.—Shafter's army landing at Guantanamo.—Reports that Blanco is sending six battalions eastward to Santiago.—Newspapers planning peace agent.—American supply ship *Zafiro* ordered from Hong Kong; not allowed to receive mail or cargo.—40 brigands abduct Sultan's sister from Constantinople.—Cleveland declares against war.

Thursday.—Deserters from Spanish army say the soldiers are on starvation rations.—Expedition to rescue Andre, north polar aeronaut, sails.—Ex-banker Dryer convicted of embezzlement.—Wheat, 74c; bond market strong.

Friday.—First engagement between Spaniards and detachment of Shafter's army, at Baiquiri.—Report that Camara's fleet sails for Manila.—War Department giving Blanco time for extended preparations for strong defense.—After Shafter's forces land, it is discovered that they forgot to bring artillery; no engagement now until siege guns are sent from Key West.

Saturday.—Sampson sends note to Cervera demanding surrender.—Engagement between 1000 Americans and 2900 Spaniards near Santiago; Spaniards retreat; Roosevelt's rough riders attacked from ambush.—New French Cabinet formed.—Oshkosh, Wis., strikers quieted by state troops.

Sunday.—Capt. Sigsbee, of cruiser *St.*

Paul, blockades San Juan.—Shafter in communication with both Garcia and Gomez, of the Cuban insurgents for peace.—Newspapers starve Havana again; diet to Manila.—Prohibitionists at work on the army canteen.—Sifted war news amounts to but little; newspapers wholly unreliable.

Monday.—This rivals Spanish war reports: "Desperate battle fought by the Rough Riders in the Wild Jungle of South-Cuba"; it was 5 miles from Santiago!—Camara's fleet heading for Hawaii today; for Manila also; to-morrow, some other place.—War in U. S. Senate over Hawaii.—Geary's famous Chinese exclusion act declared unconstitutional by U. S. Supreme Court.

Tuesday.—McKinley decides to move against Spain; Commodore Watson to sail with fleet for Spanish coast.—Camara's fleet forbidden to coal at Port Said.—Army of invasion, in co-operation with insurgents, preparing for hard fighting; Shafter expects a desperate battle with Blanco's men.—All of German warships in Asiatic waters assemble at Philippines.—President declares a new blockade covering the entire Cuban coast and San Juan.

In Reform Journals.

SCHOOLS CHALLENGED.

Modern Education Shown to be a Complete Failure.

It is in no ungracious or unfriendly spirit that I challenge the schools, but nevertheless I do challenge them, says C. Hanford Henderson in the June *Atlantic*. And back of me stands the more serious challenge of events. It is surely a significant fact that the men and women whose performances in art, in science, in literature, have most touched the heart and the imagination of our time, have been for the most part men and women who have taught themselves. Lincoln, our first American, was quite untainted in any academic sense, but nevertheless in his Gettysburg speech he reached a level in both thought and language that had not been reached in America before. As we all know, his two masters were the Bible and Shakespeare. It is true that on the other side of the water the best English of the century has perhaps been written by Matthew Arnold, an academician to the backbone, and yet I know that in his lack of human warmth he has failed, in any very vital way, to touch the imagination of his time. I cannot forget the comment of the clever woman who said to me, in reference to the minor chord which pervades Arnold's poetry, "Yes, I like him, but he always seems to me to be saying, 'Cheer up; the worst is still to come.' A message so discouraging as this is not the attainment of first-class power. The most considerable figures in current literature, men like Walt Whitman, Stevenson, and Kipling, are not academicians, but men who have seen and reported life, master workmen who leaped their craft at first hand. In science, it would be useless to ask who taught Darwin and Audubon, Agassiz and John Muir, for we all know that largely they taught themselves. Faraday, the great electrician of the early half of the century, was little more than a college servant, and yet when

Sir Humphry Davy, the discoverer of the alkalies, the inventor of the safety-lamp, was asked which of his own discoveries he considered the greatest, promptly replied, "Michael Faraday." And Edison, the great electrician of the latter half of the century, the man whose work has been so original that it has startled both continents, and whose inventions have changed the outer aspect and circumstances of daily life,—you know his history; you know how completely he eluded the schools. In the world of art, of painting, sculpture, architecture, and music, the skies are even more abundant and striking.—C. Hanford Henderson, in the June *Atlantic*.

Why We Are at War.

The American people are at war because Spain deserves to be driven from the continent. Europe can tolerate this relic of medievalism, this inventor of the Inquisition, this lover of bull-fights, because Europe is tolerant of bigotry, ignorance, and cruelty,—not of it, but helpful to it. Nations that sustain the Sultan on his throne, and that are robbing China, and pilfering land wherever the opportunity for grabbing presents itself, cannot find Spain a disagreeable neighbor, and perhaps no European power except England would have found Cuba an unpleasant neighbor—would not have been disturbed by the stories of the starving victims of Weyler's order, or by the knowledge that murder of the most atrocious kind was perpetrated there in the name of civilized warfare.—If there be such a thing. But the people of the United States could not stand it. Whether they were wise in incurring the awful material and moral cost of war to put an end to the evil was once a question. It may again become a question when the time shall return for dealing once more with some of the abortive forces which have hastened war. For the moment, it is not a question. The people have decided that, cost what it may, an end must be put to the evils of Spanish rule in America, and not one American of all those who hoped that Spain might be driven out of Cuba without the exercise of force by this country, will deny that Spain has richly earned the hate which is felt and manifested for her by the people of the United States. The story of her rule in Cuba, in peace, has been the story of robbery; in war, it has been the story of murder. The people of the United States have had enough of it. They will have no more of it.—*Harper's Weekly*.

Notes of Warning.

The Republic is in more danger to-day than when Fort Sumner was fired upon. There are influences that are making for ill. We have plenty of education, but education, unless leavened with morality, simply fits the man to be an expert scoundrel. Our country is in danger, because corruption in our politics is as common as luncheon at noon. In almost every municipal and State legislature there is an organized banditti that demands tribute and sells legislation. We know this to be so. We do not guess it. We all know it. And it must either be stopped, or it will stop the wheels of this Republic. The influences are ripe and ripening to destroy our government unless the men who turn aside from the way we have been going, adhere to principles rather than party.—Benj. Butterworth.

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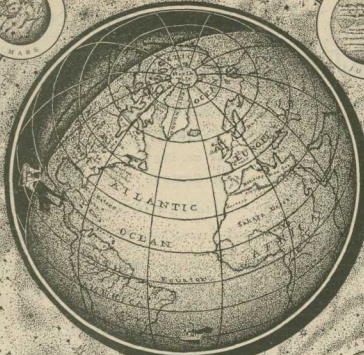
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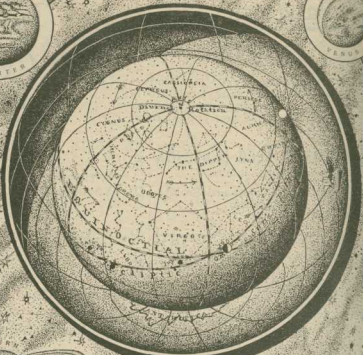
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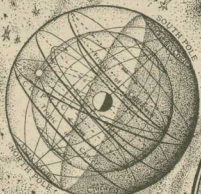
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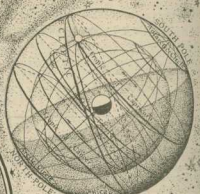
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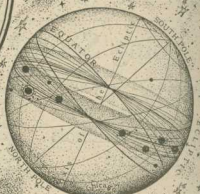
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