

SPECIAL FEATURES OF THIS ISSUE:

**The Impending World-Wide Revolution.—Ingersoll in the Spiritual World.—Modern Education.—
The Lesson of the Panic.—Enemies of Liberty.—Ingersoll and Revolution.—Human Levitation.**



THE FLAMING SWORD

July 28, 1899.

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KORESH.

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L. E. Borden.

Enemies of American Progress and Liberty.
Prof. O. F. L'Amoreaux, Ph. D.

In Editorial Perspective, Editorial Discus-
sions, Chats and Correspondence,
World's News, Reviews, etc.
Prof. U. G. Morrow.

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The Flaming Sword

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

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Whole No. 347

Nearing the World's Great Crisis.

The Cry of Peace in the Face of World-Wide Social, Economic, and Political Disturbances; the Dawn of Peace Comes After a Violent Revolution.

THE GREAT powers of the world have met under the universal cry of peace. The optimists are gratified to know that an arbitration tribunal has been established, and the way provided for the submission of international differences to this court of judges. The United States, the foremost nation in the world to urge the principle of arbitration, has succeeded in forcing the peace commission to adopt a clause which confirms the statement made in *THE SWORD* many weeks ago, that whatsoever was accomplished by the commission, there would be left a loophole for an escape from arbitration when any nation desired to refuse submission to the enforcement of this method of settling international difficulties. We do not hesitate to reiterate—not from the pessimistic point of view—that, while the world is crying peace, and the great powers have arranged for a tribunal of settlement on the basis of arbitration, we are nearer the crisis of revolution than before.

The spirit actuating the heart of the great nations of the world is purely mercenary. If the optimist requires more evidence of the depravity of the human heart than obtains in the ordinary observation of events, let him take a view of present conditions at Cleveland, Ohio, where that phase of the Fatherhood of God and the brotherhood of man, manifest in the members of the labor unions, is smashing the brains of that other phase of the brotherhood of man represented by the non-unionist. This is not a conflict of the common laborer against the corporation which steals his heart's blood, but the common laborer against the common la-

borer. Behold a government founded upon the principle of civil liberty, private and corporate, calling out thousands of its militia to quell the mob of union men banded together for the purpose of depriving other men of the exercise of the right guaranteed by the Constitution of all the states! Does it look as if the olive branch is a fitting symbol of the mercenary status of commercial and productive activity?

Not far distant, that condition of the world will obtain for which we have been taught to pray: "Thy kingdom come; thy will be done in earth as it is in heaven." None long for the blissful hour more than those thoroughly grounded in Koreshanity, and in the principles of truth, good, justice, and love it advocates; but while we await patiently the time for the ripening of the fruit of the dispensation, we are not blinded—through our optimism—to the fact that preceding the harvest time there is coming a violent revolution, in which the old church and state must pass into the night of oblivion. Let not the world be deceived by the cry of peace when there is no peace. There is no peace while the heart is moved by the principles of human greed. All of the productive, mercantile, and commercial interests of the world are the actuations of consummate voracity. The world is neither Christian nor civilized. War is in the heart, which is obdurate; and the nations—like corporations—are soulless. We would not make war, nor would we advocate nor encourage it; but we stand upon the tower of observation and predict the struggle through which the world is about to pass.

Ingersoll Enters the Spiritual World.

THE GREAT agnostic has departed this mundane existence. Some think that he has solved the problem regarding which he has been in doubt, and that the solution is not as satisfactory as he could wish. According to some phases of orthodox Christianity, while his body passes through the process of incineration, his soul is just initiated into the eternal tortures to which the dire vengeance of a just God commits him, for questioning the accuracy of the opinions of the modern divines.

It is a little curious to note the diversity of opinion among the various clergy of the multitude of denominations calling themselves Christian, regarding the future of the renowned know-nothing (the common substitution for the more classical term agnostic). The spirit of Robert G. Ingersoll has gone into the spiritual domain of his own class of spirits. He is just as much in hell as he was in this world—no more so. He is just as big a fool there as here; just as much a materialist now as before his departure, and he does not even know that he is in a spiritual world. His mental consciousness is as obtuse as ever, and he indulges in the flourish of rhetoric, to the exclusion of the things pertaining to positive knowledge, as freely as when in the material

form. He prides himself in being classed with those who say, "I don't know," while at the same time he presumes to be an authentic teacher.

The spiritual and material worlds are so reciprocally related, that each is the reflection of the other. The human mind occupying the external consciousness, if materialistic, is so because of its reaction with the internal or spiritual mind, which, being materialistic, impulses the external in the direction of its own desires and tendencies. It would be impossible for a class of minds to exist, spiritualistic in conviction, without the correlate existence of the co-ordinate class of minds, which is materialistic. We have a class of mentality proclaiming, "all is spirit;" and, co-ordinately with this phase of mental development, another class proclaiming, "all is matter." Neither could obtain without the other; each declares a part of the truth. The materialist is inclined to be agnostic, and pretends to confess that he does not know, and is positive he does not know whether he does or does not know, while they who declare "all is spirit," are as positive in their declaration that there is no matter; and they *know* as positively as the others do *not* know. They both constitute the debris of the reactions obtaining between the union of material and spiritual life.

Fallacious Systems of Modern Education.

WE OBJECT to false systems of education, whether compulsory or otherwise. Men should be useful members of society, not ornaments merely. At the age of seven, a normally developed brain and physique should be capable of self-support, upon the basis of a properly constructed social organism, while at the same time the mind is being stored with all necessary and useful knowledge. Industrial methods should be so conducted, that from two to four hours of manual exercise in the performance of useful pursuits—according to the age of the child—would constitute so many hours of recreation, in which there would be as much real joy as in any form of sport.

In the ordinary school system, pupils and students spend the best years of their lives in cramming the mind with fallacious rubbish, which in after years has to be unlearned. In fact, our common school methods involve the stuffing of the mind with the conclusions of

other people, while genuine mental culture should consist chiefly in training the mind to think for itself, that it may go out on its own exploitation from established facts. Much of the education of the day is comprised of theories predicated upon uncertain premises; and especially does the "higher education" consist of fine spun hypotheses which have no foundation in fact.

We contend that if the mind is trained to think, and scope is given it, untrammelled by the sophistical and questionable scientific conclusions of other people, it will make discoveries, ascertain facts, and progress in knowledge at a greatly accelerated ratio; and that the time has come when the world does not require to be retarded in its progress by the restraints of conservatism in scholastic methods. The present school system is radically wrong. The world does not need *improvements* in scholastic methods; it demands a sweeping revolution—and that without delay.

If it is settled in the mind of the searcher after truth, that the personal spirit of truth must be the precursor of the kingdom to come upon the earth, it is important

that we look a little into the kind and character of the credentials essential to be borne by this Messenger of the New Covenant.

The Lesson of the Panic.

L. E. BORDEN.

“ARE WE ’most there, mamma?”
“Yes, darling;” and for the twentieth time the mother smoothed the bright locks of the restless child. “Doesn’t Harry want to look out of the window and see the prairie dogs standing on their little houses?” she asked, rousing herself to talk cheerfully.

“No, no, want to see papa,” was the impatient answer, and the little fellow escaped from her once more, to run up the long car, swinging himself on the arm of every seat.

The last hour of a two days’ trip over the great plains seemed interminable, but it passed at last, and the train pulled into the station. Rodney Eliot was waiting to greet his wife and child; he was greatly agitated, and when he kissed the little boy who shouted gleefully, “Here’s papa!” he broke down completely and sobbed aloud.

Constance Eliot took her husband’s arm and hurried him into a quiet corner of the waiting room. “Thank God, you’ve come, Conney,” he said brokenly, “but I don’t know what we’re going to do. This town’s gone all to pieces, and everybody’s dead broke.”

He looked very poor and shabby, though his frayed linen was immaculately clean in honor of his wife’s arrival. The shock of his appearance and his utter prostration almost unnerved her, but she rallied all her strength to say brightly, “Oh! we’re sure to get on some way, dear, I know we shall. I wanted to come before, but they would not let me. Father and mother set their hearts on having us stay all winter, but I told them I was coming back to my husband, money or no money.”

“I haven’t got a cent, Con.”

She opened her purse and took out ten dollars. “There, I’ve got that left from the journey. Father said I had a good home with him, and he’d provide everything for baby and me if we’d only stay; but if I wanted to take the chances of starving out West, he couldn’t do any more for me.”

Rodney gave a groan. “I had to send for you. I couldn’t stand it alone,” he urged piteously.

The air was thick with snow, and Constance shivered as they went out to take the street car for home. When she turned her eyes westward, she saw that a gray pall hid the beautiful mountains. It was November, a month when the traveler fresh from the mists of the Atlantic coast, can hope with confidence to find a royal welcome from blue skies and glorious sunshine in Colorado. “Even the climate’s changing,” she thought bitterly.

The Eliots owned a pretty cottage in a good location; it was one of the earlier dwellings of the new city that had blossomed like a cactus flower on the bosom of the desert. Everything about the place was simple, but Constance’s piano, her books, and a few choice pictures lent an air of refinement to the tiny rooms. Today, there was no fire in the grate. “Coal’s out,”

said Rodney significantly. Constance found half a loaf of dry bread in the pantry, no meat, flour, or provisions of any kind to refresh the weary wife after her long journey.

While Rodney went to buy coal and food with the precious ten dollar bill, there came a ring at the door, and Mrs. Prentice, who lived in the smart stone mansion on the corner, came bustling in, bareheaded and very much out of breath. Her fresh face looked flushed and heated; there were diamonds in her ears, but her dress, once a handsome silk, was bespattered with grease. She greeted Constance volubly.

“Well, Mrs. Eliot, you had good courage to come back to this god-forsaken country. I hope you brought plenty of money with you, there isn’t any here. Every bank in town is closed, and the men are all going crazy. Lawyer Grimes shot himself yesterday. His wife and daughters are in Europe. I’m doing my own work,”—with an apologetic glance at her dress,—“I hadn’t a nickel to get so much as a calico wrapper to cook in, so I put on what I had. Mr. Prentice was taking out five hundred dollars a month from the *Prairie Girl* when the crash came, and all the mines shut down. I’m supporting the family now by selling home-made bread. Why, the richest families in town have discharged their servants, and lots of ’em are taking in boarders.”

Constance found it hard to realize the changed conditions in a city that she had left six months previous, seemingly bright with prosperity. When she went East, Mrs. Prentice had called to bid her good-bye, wearing that very silk, fresh from the dressmaker’s hands, and Constance had half envied her handsome equipage and liveried coachman.

“Has the fall in silver done all this?” She queried in bewilderment.

“That started it,” answered her neighbor, “but you know folks out here have been doing business on credit so long and on such a big scale, they couldn’t stand it. One firm is built up on another, too, and they’re like a lot of card houses—you knock out one card and all the rest come tumbling down. Well, I just looked in to say ‘howdy,’ and ask you to come home with me and get some hot tea and a biscuit—that’s all we have for supper now.”

But Constance was too sick at heart to think of eating; the dull misery in her husband’s face haunted her, and she waited eagerly for his return, while Mrs. Prentice carried off little Harry to receive a noisy welcome from her five boys.

That night Rodney Eliot woke in a high fever, and before morning he was too delirious to know his wife’s face. The thought of her return had buoyed him up through the awful strain of the panic, when a cloud of doom seemed to lower over the city, and insanity was in the air. He had never been very fortunate in the wild speculations that absorbed the town, so it was all the harder to see his modest winnings swept away.

Now that Constance had come, he gave up the struggle and lay down to die. Other men, stronger in body and wiser in scheming than he, dropped dead in the streets. How could he stand when they fell?

It was all over in a few days, and Constance was left, half stunned by the sudden blow. Not even the home-nest was hers, for she discovered that Rodney had mortgaged it in a vain attempt to save himself from ruin. So far as she could feel at all in the first numbness of awful grief, her whole soul went out in wild revolt against a financial system of legalized gambling and cutthroat competition that could plunge the country into periodical chaos at such a sacrifice of tears and blood. Was this civilization? Was it Christianity?

"I must go to see Emily Carter," she said to herself, one day. "I shall go mad if I go on thinking—thinking. Emily always has something new and interesting to talk about, and it will amuse me to hear her go on."

"I can't bear sympathy, Emily," Constance entreated upon reaching her friend's home, "I know everything you would say. Just tell me what you have been doing all these months, and what you are interested in now."

Emily Carter was a woman who dwelt naturally in the unseen universe; of the visible world she had a very poor opinion, so she was persistently looking for a better. Constance had rather unreflectingly fallen into the habit of agreeing that the condition of affairs here was hopeless, and the only chance for wrongs to be righted lay beyond the grave. It was, therefore, with something of a shock of surprise, that she heard her friend answer gravely:

"To tell the truth, Con, I've been thinking very much about a system of Equitable Commerce."

"Why, Emily, what chimera has your imagination conjured up now? Equity or justice is only a myth of the Golden Age."

"The Golden Age was no myth. It was a time of equitable provision for all, when every man reaped the just reward of his labors. The Golden Age really existed, and it is coming again."

Constance laughed scornfully. "Indeed!" she cried ironically; "perhaps you discern favorable symptoms in our present high state of prosperity and felicity."

"Yes, of course. These upheavals in the business world are the necessary precursors. They indicate a complete breaking up of our corrupt commercial system. It has claimed too many victims like your husband. People can't stand it much longer, and they are going to rise in their might and slay the monster. They may talk about silver all they please, and say that if Bryan can be elected, good times will follow. That would only make things easier for a little while in this section; it would not settle the dispute between labor and capital; it would not do away with money, which is the root of all evil,—whether it's silver or gold,—and give us a righteous system of co-operation, with labor as the unit of exchange. I tell you, Constance, the lesson of this panic is written in letters of fire. It calls men to thought and to action. We must have better conditions."

"I know that, Emily, and I have thought of these things till my brain reels and my heart fails me, but I can see no possible avenue for social regeneration. Our best financiers and our statesmen are all at sea. It is just a hopeless muddle."

"Man's extremity is God's opportunity," quoted her friend sententiously.

Constance shuddered. "Don't speak to me about *God*," she cried; "I used to believe in a God of love, but do you know, Emily," and her voice sank to a whisper, "since Rodney died, it seems to me that if God had a human heart, he would set things right here."

"So he will when the right time comes; and God himself has no power to do it sooner."

"You are so oracular, Em. I suppose the spirits have been giving you some new revelations!"

"On the contrary, I have come to see that 'the spirits' never reveal anything above the level of the best thought in the natural world. Spiritualism has never solved any of our problems. What has it told us of the nature of God, of Jesus Christ, of the source of the sun's heat, or the location of the spiritual world?"

"Why, that's just what I always told you!" cried Constance, triumphantly. "But you wouldn't believe it. I've dipped into most religions and philosophies, and I see that those problems never have been solved and never can be solved. Nine tenths of the people in the world never think at all; they are satisfied to take their opinions, cut and dried, from the other tenth. As for this thinking tenth,—the philosophers and a few scientists,—they are like blind moles burrowing in the ground; each knocks his head against a stone and offers a different hypothesis to explain the phenomenon; or forsooth, one of them discovers an earthworm and straightway proclaims a new theory of the universe. They are all working in the dark."

"Granted, my dear, for this is a dark age; but the dawn is breaking, the light of the world shines out. You are wrong in saying those problems never can be solved. Desire for truth is an earnest of its coming."

"Not at all. You might just as well say the universal desire for happiness is an earnest of its fulfilment."

"It is indeed; we shall all reach that goal some day—before long I hope. Shall I tell you what is the real source of the sun's heat? You are always harping on that."

Constance stared at her friend in surprise. "Now Emily," she retorted, "You might just as well confess what you have taken up lately, for I am determined to know."

Emily hesitated. "I'm afraid you'll only sneer at it as one of my fads," she said doubtfully.

The tears started to Constance's eyes. "If I know my own heart," she cried with emotion, "I believe that I am willing to accept the truth—God's truth, from any source."

"Then read this;" and Emily handed her a little pamphlet entitled *KORESHAN SCIENCE*. As a result of the new line of thought opened to her that day, another year found Constance in Chicago, devoted heart and soul to the principles of united life, and the platform of righteousness that aims to establish social equity, to promote love to the neighbor, and, by the force of strong desire, to bring God's life to man *in earth*.

Enemies of American Progress and Liberty.

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

The American Aristocrats.

AMERICAN tax-dodgers are reminded by a New York daily, not so much of the inherent wickedness and injustice of their cause, as of its folly and danger. Their position is identical with that of the French nobles before the French Revolution. The government in need, appealed to them for aid, but they refused "all taxation, relying upon their alleged 'privileges.' Four years later, the skins of these rich men were tanned into leather at Mendon to make gloves for the 'patriots.'" The present unjust and unreasonable course of American aristocracy will, in the near future, be beset with similar perils. If we look into the merits of this case beyond the matter of taxation, which the modern press for some reason fails to do, we shall find that their tax dodging, unjust and contemptible though it be, is among their saintly deeds, when compared with others by which they amass their millions.

Among these unrighteous practices, that have now become common and *respectable*, are stock-watering, usury, adulteration of everything we eat, drink, and wear, and to which is now added monopoly of everything that promises to bring money to the operators. Highway robbery of the old kind is just now under the ban, but it is the soul of honor compared with the legal indirection by which, under the protection of great lawyers, our rich men secure their fabulous millions and transform the masses into tramps and beggars. If men have had no scruples about the use of means to acquire property, why should they be more scrupulous about the means used to protect it after they have secured it?

Demosthenes said that traitors who betrayed their country knew that ruin would come as the result of such betrayal, but they always hoped that when other people's possessions were swept away, theirs would somehow be secure; but they found that they themselves were the first to suffer, and the tyrant in whose interest they had sold themselves and their country, knowing their baseness, would not trust them for anything in the future. So now, the men who sell virtue, honor, every-

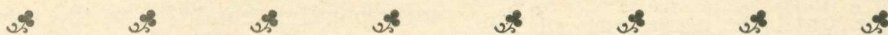
thing, for gold, will soon reach a time, not in some future, imaginary, spiritual world, but here in earth,—all the future world there is,—when their god of gold cannot save them, and there will be none so poor as to do them reverence.

* * *

Men Who Stand in the Way of Progress.

AN EASTERN editor advises the people not to depart from the religion of their fathers. To be logically consistent, the editor ought to take his stand against all progress, and advise his readers not to enter a railroad car or a steamship; to get their light, not from an incandescent electric light, but from a tallow dip; to strike a light, not from a modern match, but from the flint of scarcely more than a generation ago; to get their news, not from the newspaper, but from the town and neighborhood gossip. Whether conscious or unconscious, such advice is of the essence of infidelity, and shows plainly that the giver does not believe there is any truth,—for if there is no religious truth, then there is no truth at all. It shows plainly that he is, whether he knows it or not, on the side of the oppressor, where there is power, and he is bent on perpetuating that ruinous power.

The man that thinks is a dangerous creature, dangerous to tyrants—both ecclesiastical and civil; and the man who really thinks, begins at the foundation of things, which is always the religion that underlies them. If that is error, then everything of the superstructure, whether religious or political, is erroneous and oppressive. If the people can be prevailed upon not to think and not to put their new thoughts into acts, then every wrong and vile thing will remain secure. When Jesus came, the Jews followed the advice of just such leaders as these, with the result that their own church and state were speedily destroyed. It is the re-embodied devils that, with such fatal results, misled the Jews then, and are inspiring such advice now, to bring about similar destruction in the present. Offenses must needs come, but woe unto that man by whom they come.



Law is the promise of security to those who have learned obedience through suffering and have risen above it, and therefore operate it; but it is a menace or intimidation to such as have not yet arisen to obedience, thence to its control. It is in the provision of the divine economy, that man shall not possess supremacy over law until he has first come into obedience to it. The Lord Christ, "though he were a Son, yet learned he obedience by the things which he suffered," and arose into the control of law, thereby becoming its source or origin. This is the province of every son of God who, through

the process of regeneration (re-production) from the Lord—the regenerator—shall reach the new birth; namely, the resurrection from the dead,—this new birth or resurrection being the final re-embodiment of the series, the full reincarnation.

All law has two relations; one is its supremacy or dominancy, the other is its obedience or subjectivity. The supreme relation is that of its control by those who stand above and beyond it. The second or inferior relation is that of being controlled by, or of being subject to, the law.

In the Editorial Perspective.

THE EDITOR.

COLONEL INGERSOLL, the great modern agnostic and church antagonist, has entered another world of human activity. It is declared in church circles that his day is past, and that his fame will soon disappear. From the standpoint of the clergyman his work is done, and the church is rejoicing in fancied security against his influence. During his natural existence the church was unable to meet his arguments, unable to withstand his scorching sarcasm and ridicule. He took for his foundation the speculations of modern science, and from the basis of universally accepted fallacies, he successfully assailed the superstitions of a vitiated theology. His work was disintegrative and destructive; he was an iconoclast, and built up nothing. Instead of giving the world the waters of truth, he baptized it with an acid which is destroying the fiber and fabric of Christendom. The work of Ingersoll is not finished, it has only begun. There is a significance in his entrance into the spiritual world, which the clergyman and the materialist will fail to comprehend. We are able to demonstrate from facts of history, the relation of Ingersoll to the stupendous revolution which must follow the completion of his career in the natural world. In the natural world, he appealed to the external mind through the usual methods of communication of the substances of thought; he is now on the interior of that part of humanity which he influenced, and the progress of the work of disintegration is accelerated in proportion to the multiplication of his facilities for reaching spheres of mentality. Religion is the strongest bond of humanity; a religious sentiment—whether true or false—is unitive. Religion is the foundation for the great superstructure of human society, and upon the character of the religion depends the character of the moral and social orders of a people. The work of Ingersoll has therefore affected the entire structure of civilization, and with the old religion will fall all that depends upon it. Modern civilization has produced three great enemies of the church: Voltaire, the deist; Paine, the atheist; and Ingersoll, the agnostic; they are three great revolutionary characters—factors of revolution. Just before the beginning of the Reign of Terror in France, Voltaire passed into the spiritual world; in one year from the time of his death the great Bastille of Paris was stormed and destroyed, and in four years the great "Festival of Reason" was held, and the faith of Voltaire was publicly declared to be the faith of France. The religious bond, though superstitious and tyrannical, was destroyed; and France was precipitated into a terrible vortex of revolution. Voltaire became a thousand-fold more active, and his energies a thousand-fold more potent on the *interior* of the French mentality than when he was in the natural. With religious chaos in France, came the great moral, social, and political chaos which did not end until the ascendancy of Napoleon, and the establishment of his imperial government. Thomas Paine was a factor in the American Revolution during his natural existence, and his services were acknowledged by Congress. Ingersoll leaves the stage of natural existence at a critical period of human history. He is to the western world what Voltaire was to France. The social, economic, and political conditions in America today are similar to those in France on the eve of the French Revolution. The impending revolution is more universal in its destructive sweep; it will be as much greater than the French Revolution as America is greater than France, and the influence of Ingersoll greater than that of Voltaire. The Reign of Terror, the reign of anarchy, resulting from the disintegrative elements now operative in both the natural and spiritual worlds, is just before us, and it will continue until

the ascendancy of the *new* Napoleon and the establishment of his Imperial System, which will ultimately control and bless the entire world!

The Astronomical Society of the Pacific advises its members to take up the study and discussion of "hundreds of unsolved problems and mysteries of the celestial universe," and suggests what some of these problems are: "What is the Zodiacal light, the Gegenschein, the aurora borealis, the solar corona, and the substance of comets? Why do planets rotate on their axes? What is the law governing that rotation? Why are the orbits of planets inclined to the ecliptic, if the nebular hypothesis be sound? Why are the axes of the planets inclined to their orbits? Why do the different portions of the sun's and Jupiter's surfaces rotate in different times? Why are there periods of maximum and minimum sun spots?" If the Copernican system were true, these problems would have been solved from that standpoint long ago; but the questions still puzzle alike, the amateur and the professional astronomer. It is admitted that there are "*hundreds* of unsolved problems and mysteries" not explained upon the basis of the accepted system; and this admission is sufficient to condemn the entire system as valueless in solving the greater problems of cosmogony and human life. The true cosmogony is a revelation of the mysteries of the universe, the science of its creation, the laws of its perpetuity, the purpose of its existence, and its organic form and all its functions. The modern astronomer is entirely at sea—he is in a great ocean of ignorance concerning the form, functions, and laws of the great organic structure in which we live; and the system upon which he depends will soon be shattered and destroyed upon the rocks of the coming scientific revolution.

The clergymen and the public press are discussing the question as to where Ingersoll has gone. Some of the more liberal churchmen consider that if Ingersoll was honest in his contentions, he will get into heaven all right; while others claim that there is no hope for him. The people generally consider him a little too good to go to the orthodox hell, but not quite good enough to get into heaven! The noted agnostic has gone into those spheres of the spiritual world of humanity which correspond to the mental and social spheres in which he exerted influence while in the natural. He has reached a condition which is no better and no worse than the condition in which he existed in the visible world. He has not gone into the divine heavens, but into the heavens of the mortal world—the heavens which have been transformed into *hells* through the retrogressions of humanity. He was in hell in the natural world and did not know it; and of course he does not know that he is in a corresponding condition in the world of mental activities. But there is hope for him; there is hope for every man. The entire world is in hell, and at the end of every dispensation the doors are opened sufficiently wide to permit as many to get out of hell as desire to get out; and the time will come, in the history of the world, when the departed agnostic will recognize the truth and avail himself of the opportunity to escape. People get into hell through the processes of human declension; it is a state of mortality; and the only way to get out of it is to conform to the laws of life, and get out of the mortal world alive!

A western editress thinks she will smother to death inside the cellular universe, 8,000 miles in diameter. Perhaps she has not considered that there is room in the great hollow for about *eight sextillions* of human beings, and that one person is a mere atom compared with the great whole or hollow. The earth con-

tains about 270 billions of cubic miles, or about 40 sextillions of cubic feet of atmospheres, all of which contribute to the life of humanity. Let us for a moment compare the volume of the available contents inside the cellular universe, with the bulk of atmosphere claimed to exist on the outside of the convex earth. It is supposed that the atmosphere extends to an altitude of about 50 miles above the earth. On a globe two feet in diameter, the depth of such an atmosphere—on a corresponding scale—would be but .15 of an inch in thickness, compared with the contents of the globe itself. So in reality there would be but about 10 billions of cubic miles on the outside, compared with 270 billions of cubic miles of atmospheres existing on the inside. In the cellular universe, the atmosphere in which we live—our common air—is about 1000 miles in depth, containing 113,000,000,000 cubic miles, making 103,000,000,000 cubic miles more air *inside* than is claimed to exist on the outside!

Bishop Potter makes the statement that "the time has come when the church and its teachings must vindicate themselves by something more than speech hardened by dogmatic terms." The church contains no more of forces of self-vindication than it expresses,—no more than it has expressed in the world during the present century. The fallen church and its vitiated doctrines have failed to meet the demands of a scientific age, because they do not possess the elements of true science, and hence, they can never appeal to the rational faculties of the thinking mind. The only thing that will satisfy the world is a system of religion that involves in itself the elements of all truth. The old church must pass away, even as it was prophesied at the beginning of the age; and all the corresponding conditions in humanity,—all corruptions and evils, must pass into oblivion. Every new era in the history of the world has begun with a *new* system, with a *new* Man; and it is reasonable, at first glance of even an unthinking mind, that the Golden Age, the greatest age of all cycles, must be introduced by a system of mental activity, by a system of human relations stupendous enough in its sweep of progress to rapidly destroy all old things, and to make all things new!

Christians who look for a literal burning up of the physical world, can find no place nor utilization in the field of human economy for the rapid progress of the world during the present century. The great inventions, though now used to enslave the masses, bespeak the opening of a new and grand era of human progress and enlightenment. It is supposed that all these fruits of progress of dispensations will be swept away by the ravages of the flames of a stupendous cosmic conflagration, so that a new world may begin as barren as the desert! The Golden Age will come through the processes of transformation of human society, and humanity will be made happy and the earth beautiful through the operation of the forces that are now involved in the human race. The physical world and humanity have existed from all eternity, and will continue to exist throughout all ages to come. The *world* was destroyed by the flood; but the same *earth* and humanity exist today. The coming conflagration is a burning in the human world; and it will come at a time when Christendom is too degenerate to recognize its meaning and importance.

"Let the voice of the people be heard." What is the voice of the people? To what else have we been listening for centuries, if not to the discordant voices of thousands of different factions and leaders? There is no unity in the voices, wants, and desires of the masses. It would be tiresome indeed, to listen to all the vagaries promulgated by the people. There is but one way in which the voice of humanity is sounded with the unique harmony of all truth; and that is through the invo-

lution of humanity in a representative Man—the *Voice* of the people, with the science of all truth. Jesus was the Voice of the Jewish people—not as they existed when the Voice came to them, but he was the expression of their soul yearnings during an entire age. He was the focus of Jewish life, the great Word spoken from the book of his generation and involution. Let the Voice of the people be heard—not the jargon of the ignorant masses, but the Voice, the involved product of nineteen centuries' additional experience and progress in humanity—the Voice of the absolute truth!

Energies cannot be transmitted through media without metamorphosis; that is, the energies are transmuted in transmission, from one quality to another in the basic media through which they pass. This is one of the laws of propagation of the energies of light from the sun to the earth through the intervening atmospheres. The mental lumin, the substantial energies radiating in the form of truth and life from the great anthropotic Sun of nineteen hundred years ago, have been successively transmuted in the various planes or strata of humanity during the entire Christian dispensation, until they have gravitated to the extremity of their radiations, disintegrated, decomposed, and metamorphosed to their opposite qualities, conforming to the character of the base which contains them. The substances of the great truths of Jesus, through their descent in humanity, have become transformed to their antitheses, and are now expressed in the retrogressive world and the apostate church, as the absolute of fallacy.

A reverend gentleman tells the truth when he says that the devil and the politicians are running this country, and that under the republican form of government, as exemplified in the United States of America, the office-holder is the incarnation of his constituency. He desires to remedy the difficulty and reform the entire system; he announces himself decidedly "in favor of sending Jesus the Christ to our halls of legislation and the White House; to the bench of the United States Supreme Court, to the legislatures, to the municipal councils, the boards of aldermen; of electing him governor, mayor, state and county judge; attorney-general, state's attorney, and corporation lawyer; of making him sheriff, constable, chief of police, and police officers." Yes; by all means put the Christ in power, and transform the weak republic into a strong Theocracy; but before electing him to offices in the republican government, first *find him*, and get his consent to run for all these offices at once!

The logic of the united Christian party is this: The church represents the Almighty and his anointed; if the church as a body should elect representatives to the several offices of the United States government, the representatives would virtually be the incarnation of God Almighty, and run the government according to the divine will. They would be veritable vicars of the Christ in earth. The world had a fit of this kind of sentimentalism during the dark ages; and further down in history, in Puritanism; and the government of the United States was established in repudiation of such a scheme. A corrupt church is the devil's power, and if united with the state, it would reproduce the despotism of the past. The unity of the true church and state with a tangible, divine Imperial head, is the only system that will govern humanity in equity and righteousness.

A German scientist has been whiling away his time in making estimates and calculations concerning the relative amounts of the various materials of which the human body is composed, and he reaches the conclusion that there are contained in 1,200 hens' eggs all the ingredients necessary to make a man weighing 150 pounds. Reduced to a fluid, the average man would yield 98 cubic meters of illuminating gas, and hydrogen enough

to fill a balloon capable of lifting 155 pounds. According to the calculations, the normal man contains enough iron to make seven large nails, fat for fourteen pounds of candles, carbon for 65 gross of crayons, and phosphorus to make 820,000 matches. Besides all these things, out of the man there could be obtained 20 teaspoonfuls of salt, 50 lumps of sugar, and about 10 gallons of water.

The church has a great deal to say about getting ready for the Lord's coming. When the Almighty gets ready to come, he comes regardless of the church. Nineteen hundred years ago he came when the church was *not* ready for him; and the apostate church at the end of this dispensation is no more ready for the coming of the Majesty of the heavens, than the church which rejected him at the beginning of the age. If the Almighty waited until the church was ready for him he would never come!

Folly is soon learned; that is the reason the world takes up with fads so quickly. With Koreshanity it is different; the people are continually complaining that Koreshan Science is too profound for comprehension. It requires a long time to measure the contents of the universe in small vessels!

Only the Christ is able to live a consistent Christ life. The modern so called claimants to possession of divine holiness and "Christian perfection," are merely crude imitations of the Messiah; they belong to the army of false christs.

Order is the sanity of the mind, the health of the body, the peace of the city, and the security of the state. The disorder of modern civilization is universal insanity, disease, and moral, social, and political corruption.

No man can truly worship God without worshipping his humanity; for the love of the neighbor is linked with the love of God in the great law of life.

The man who brings nothing into this world and takes nothing out of it, must be placed at zero in the thermometer of human progress.

The greatest failure is in attempting to succeed without opposition; to win without a battle; to overcome without removing obstacles.

The true solution of a problem consists in putting it into the crucible of reason and subjecting it to processes of last analyses.

In civilized America, even jails sometimes fail to protect prisoners from the bloodthirsty mobs.

There is no true greatness outside of absolute righteousness, sacrifice, and love for humanity.

There is not much difference between political copperheads, silverheads, and goldheads.

Truth can be spoken only to those and for those who can comprehend it.

There is vengeance in divine justice, and justice in divine vengeance.

Republicanism is fringed with the dark border lines of anarchy.

The Bible was written in the language of scientific symbolism.

The Almighty must know what evil is before he can destroy it.

The man who loses his hours and days shortens his lifetime.

The trusts constitute the millionaire's ideal socialism.

Man knows all things when he truly knows himself.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Impossibility of Other Worlds Outside of the Earth.

EDITOR FLAMING SWORD:—I desire to ask a few questions regarding some conclusions in CELLULAR COSMOGONY. It is said that there is nothing outside of the earth's shell. (1) Now, how does any one know that, even if we accept the cellular hypothesis? If we are on the inside of the earth, it appears to me that we would have no way of learning whether or not there are other spheres like our own, and independent of this earth. (2) Then again, it is stated that the earth's crust or shell is about 100 miles in thickness. How do you know that? (3) How do you know that the material planets consist of mercury? Why not glass? (4) How do you know that above our atmosphere there is an atmosphere of hydrogen, and above that another kind of atmosphere called aboron? —Dr. W. F., Detroit, Mich.

(1) Koreshanity is a great system of conclusions, reached through processes of analogical, synthetical, and analytical reasoning. We reason from cause to effect and from effect to cause. The laws of comparative analogy are absolute, and when the premise is established, that the relations between the physical universe and man are specific—that man is the

highest product of all universal activity, we are in position to compare the anatomy of the universe with the human anatomy, and reach conclusions that are not only rational, but absolute.

The very meaning of the word *universe* is proof that there is only *one* system of existence; the universe is a unity of all there is. There must be one supreme cause of all existence, and that supreme cause is the involution of all things, the impression of all activities and experiences in the one great environ. When that one cause has expressed itself completely and perfectly in the outermost form of expression, and we find that that outermost expression is not only perfect, but contains all of the functions of the cause, all of the functions of the perfect man, we have reached the *limit* of the expression of the one cause; hence there could be no more. We hold to the absolute unity of cause. One perfect cause could not express itself in two perfect universes; and a perfect universe could never divide itself, nor evolve into other

forms. Hence there are no other universes evolved from this one, and this one could not evolve from any other.

Existence has form, and limitation is a factor of form; hence the universe is limited. If it is limited, then its *space* is limited; and if its space is limited, there is no universal space outside of the universe; and if there is no space outside of the shell in which we live, there is *no room* for other cells outside of this one, for the earth occupies all the space there is.

(2) The conclusion that the earth's shell is about 100 miles in thickness, is reached through analogical processes of reasoning and calculation from the basis of the specific gravity of the substances which compose the universe. We begin with the correspondence existing between the egg and the universe, because the universe is an egg. The thickness of the shell of a common hen's egg and the diameter of the egg, sustain about the same relation as the thickness of the earth's shell and the diameter of the earth. When we take the specific gravity

of the substances which compose the universe, we have a premise that is indisputable; and when we ascertain the specific gravity and the depth of our atmosphere, and compare them with the specific gravity and depth of a stratum which all the water in the world would make, we are enabled to deduce a ratio as to the relative thickness of all other substances emplaced in the shell; the results of calculations premised on such ratio, give the thickness to be about 100 miles.

(3) Mercury is the only universal amalgamator. The material planets perform the function of assimilation of the gravic energies received by the metallic planes of the shell; they are in the great digestive tract or alimentary canal of the universe. The discs are forced along between the plates or laminae of the shell by contraction and expansion of the strata; hence, they have a vermicular motion similar to the movements in the alimentary canal of the human system. The planets are in the "bowels of the earth." You see, the planets perform other and absolutely necessary functions than those of mere reflectors of solar energies. Glass would be entirely out of the question; mercury alone would answer the purpose. Mt. Vesuvius is the principal outlet of the alimentary canal of the physical cosmos. Lava, the nature and origin of which have so long puzzled the "scientists," is the result of the burning of refuse amalgams in the vulcan fires which constitute the Gehenna of the physical universe.

(4) There are three mental atmospheres, the three heavens, in humanity—the external, the next inner, and the most interior; they constitute the external mind, the spiritual and celestial worlds. Correspondingly, there must be three atmospheres in the physical world, and beneath and outside of the atmospheres is the earth, as viewed by Swedenborg when in a state of illumination; he saw the cellular cosmos. We live in the outer atmosphere; we know what it is, and have ascertained its depth. We know also that there is no free hydrogen in the air, and also that water is the product of hydrogen, for hydrogen is the water producer, according to the meaning of the word. Hence there must be an atmosphere of hydrogen above our own, whence energies gravitate to produce clouds and rain. The nature of the most interior atmosphere is ascertained through analogical analysis of the qualities of life in the celestial atmosphere of humanity, and the translation of the terms over into the domain of the physical cosmos. The word aboron means "the waters beyond."

The Science of Aerial Navigation and Human Levitation.

EDITOR FLAMING SWORD:—How can human levitation be accomplished? I shall be much obliged if you would say something on this interesting topic.—J. D. P., Kingston, Ont.

It is a fundamental doctrine in Koreshan Alchemy, that all energy is substance. Energy and matter are the two states of the substances of which the universe is composed. Energy is matter sublimated through processes of transmutation, and matter is the state of a substance which has assumed form through processes of materialization. In the physical universe, there are two terminal points of universal space—the center and circumference, which points generate opposite qualities of energy. The energies generated in the central sun are gravic,—cathodic, or descending energies; while the energies generated in the circumference or crust of the earth are levic,—anodic, or ascending energies. Through the transmission of these two general qualities of cosmic energies, the center and circumference of the universe are specifically and reciprocally related. The central sun is a great vortex, which is constantly receiving influxes of levic energies; and gravic energies, resulting from the partial materialization and transmutation of ascending energies, are emitted or radiated from the sun as rapidly as the energies of the opposite qualities enter the solar vortex.

When a ray of gravic energy reaches its terminal point of transmission, it materializes in its own material pediment. The various strata which comprise the shell of the earth or universe, are therefore emplaced according to the laws of specific gravity; hence, each material substance has a specific gravity or levity according as it is forced out of its static plane to points above or below its rest point, or plane of equilibrium. Any material substance heavier than the atmosphere gravitates toward its static plane or zero point of weight; and likewise, any material substance lighter than the atmosphere levitates toward its plane of rest, or the plane in which it would weigh nothing. Hence, we have the phenomena of some materials falling and others rising, when free to move in the direction in which the energies to which they are specifically related impel them.

As long as the energies of gravity are active upon a material substance above its static plane, it cannot rise until sufficient force is exerted upon it to overcome gravity. We may lift objects if we can overcome the descending energies which sustain a specific relation to the materials which comprise them. Hydrogen is

lighter than the atmosphere, hence it rises by force of levic energies; and when a sufficient amount of hydrogen is confined in a balloon to lift a man, the man rises because the levity of the hydrogen has overcome the gravity in the man. But the energies of gravity are still active in the man, and the ropes which connect the man and the balloon are taut because of the action of the two forces in the man and the balloon. Wings of an air ship may be employed to beat the air, and thus for a time lift against the stream of gravity like the rowing of a boat against the rapids; but the method is essentially the same as that which employs hydrogen. This method of levitation—that of pulling against gravity—is the only one now known to the scientific world.

Successful aerial navigation will only be attained through the overcoming of gravity by another process, and that process must be the same as that which obtains in the visible stars. The gravic rays which pass through any material object must be destroyed before the material object can be made imponderable. The visible planets and stars are imponderable because they are nuclei of vortices, the energies in which disintegrate levogravic energies, hence they neither rise nor fall, but maintain their place in their respective orbits, age after age. It is not sufficient to imitate the shape of a bird in the construction of a flying machine; there must be employed in the apparatus the same process as that employed by the bird to disintegrate gravity; then it is only a question of propelling and steering the airship.

The energies of gravity may be destroyed in any material form, through the application of electro-magnetic energies which exceed gravity in rapidity of vibration. When the Koreshan principle of utilization of the energies generated in the *positive* elements of the battery is scientifically applied, gravity may be destroyed, and human beings and airships rendered imponderable, and human levitation accomplished as a startling fact! Jesus the Christ walked on the water nineteen hundred years ago, through the application of this same law; he accomplished this wonder through simple agitation of the spleen—through the generation of organo-vital, electro-magnetic energies which disintegrated gravity and temporarily neutralized the gravity of his body.

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The immortality of man is to be attained through the conservation of life forces before they pass from the brain to the body.

There is but One System of the Absolute Truth.

EDITOR FLAMING SWORD:—I know nothing about Koreshan theology nor of KORESH, but certain it is that THE FLAMING SWORD is advocating many of my views; in fact, I have seen nothing in it that I have not advocated. However, we may not both be on the same line of thought in all things. I, as you, can say positively that when I speak I do not give the trumpet any uncertain sound. I never received this power from KORESH nor THE FLAMING SWORD. I know that I have all the truth that is at this time or age to be revealed, and will get all the yet covered light as it comes.—C. C. F., Editor *Harvester*, Texas.

There is a great deal of difference between holding some "views" about the Bible, and being specific concerning the universe and all it contains. Koreshan Universology is a complete system of the science of all truth concerning the natural and spiritual worlds; it is the revelation of all mystery, the solution of all problems. There cannot be two systems of the absolute truth; whichever of the two systems fails in the revelation of all the truth there is in the universe, is inferior, hence fallacious. The writer of the above admits that there is some light which he has *not* yet received; he therefore does not possess all the truth that has come at the end of this dispensation.

THE FLAMING SWORD is not advocating anybody's "views;" it is advocating Koreshan Science. We are certain that the Koreshan System did not find the origin of a single doctrine in the *Harvester*, for that paper has been published only three months, and the "revelations" it contains occurred in 1895, while Koreshanity was founded in 1870. On the basis of priority in point of time, priority in quality of mentality, its greater scope of application, and its greater penetration into the fundamentals of being and existence, and the relations of man and cosmos, we invite our friend to investigate Koreshan Universology, and thus obtain as much light from its source as he can comprehend. The *Harvester* is a small hand sickle, 6 pages, 5½ by 8 inches. THE FLAMING SWORD is an up-to-date reaper, and is cutting wide swaths in the harvest field of the dispensation.

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Koreshanity in the Canadian Press.

A Montreal Daily Takes a Glance at Cellular Cosmogony, and Becomes Puzzled Over the Vocabulary of Koresh.

THE CELLULAR COSMOGONY, or The Earth a concave Sphere. By KORESH, and Prof. U. G. Morrow. (Guiding Star Publishing House. 1899.)

One of the authors of this strange book, who has either invented, or adopted from some source, the "nom de guerre" of

"Koresh," is, as we learn on page 158, Dr. Cyrus R. Teed of Chicago, "the originator of Koreshanity and Founder of the Unity." From his portrait, which faces the title page, we may say that he is a mild, intellectual looking man, about 60 years old, and from his work we discover that he is an uncompromising fighter and has been for nearly 30 years. His "bete noire" is Copernicus, whom he stigmatizes as a "mountebank," quoting the following sentence from Goethe against the Copernican system, but giving no reference to the treatise in which it may be found. "I curse this modern theory of cosmogony, and hope that perchance there may appear some scientist of genius who will pick up courage to upset this universally disseminated delirium of lunacy." Dr. Teed evidently considers himself the "scientist of genius" who is bound to tilt against the Copernican wired mill, and, in addition, informs us in his Introduction that "this volume, largely devoted to details of the execution of the practical demonstration—mechanically conducted—of the earth's concavity, is but preliminary to the most stupendous and comprehensive exposition ever projected and consummated by human intellect." As Celia says of Orlando, in "As You Like It," he speaks brave words," and tells us that "in 1870, the Author of the Koreshan System of Universology announced the discovery of the cosmogonic form, which he then declared to be cellular, the surface of the earth being concave, with a curvature of about 8 inches to the mile." "After 27 years," he continues, "having found our man, we urged the necessity for the application of a mechanical device by which a right-angle line could be drawn from a vertical point perpendicular to the surface of the earth." "Our man" was Professor U. G. Morrow, who "has the honor of the invention by which the mechanical proof of the concavity of the earth is so absolutely demonstrated as to preclude even a possibility of a doubt of its true contour, in the mind of any person, honest enough to examine without bias or prejudice the proofs offered." For these proofs, illustrated by diagrams, the volume must be studied, and the authors, to show that they are in earnest, "will guarantee and secure the payment of \$100,000 to the Astronomer, Geodesist, Engineer, or Experimentalist, who will overthrow the premise of the Cellular Cosmogony and demonstrate, conclusively, by facts of observation and experiment, the Copernican system, with its assumptions of the convexity, rotation, and mobility of the earth." Here is a nice opening for some young man who is "a scientist of genius," and we trust that this generous offer of \$100,000 will attract some syndicate to accept the challenge. Some of Dr. Teed's doctrines can hardly be entertained by sane beings of the ordinary type. One of the articles of his creed is, (as we are told on page 157) "that when man can comprehend what are the

laws and principles of universal construction and perpetuity, he can adjust himself to universal being, and become immortal. Man is held to be mortal, and he will continue to be so until he has so applied and fulfilled immutable law as to overcome death, and perfect himself mentally, spiritually, and physically." These speculations are, in the words of Horace, "velut agri somnia," like the dreams of a sick man.

We know that Robert Louis Stevenson read George Meredith's "Egoist" at least three times, and then wrote to W. E. Henley: "When I shall have read it the sixth or seventh time, I begin to see I shall know about it." But, in most cases, we approve of the old saying, "Si non vis intelligi, debes negligi, i. e., if you don't want to be understood you must remain unread. Douglas Jerrold thought himself mad when, on recovering from an illness, he was reading Browning's "Sordello"—a poem which, from its confused and tortuous style of expression, is the most illegible production of any time or country. Here are a few lines:

"As that were easiest, half the globe dissolved.

So seemed Sordello's closing-truth evolved,
By his flash-halves break up—the sudden swell

Of his expanding soul showed Ill and Well,
Sorrow and Joy, Beauty and Ugliness,
Virtue and Vice, the Larger and the Less,
All equalities, in fine, recorded here,
Might be but modes of Time in this one sphere,

Urgent on these, but not of force to bind
Eternity as Time,—as Matter—Mind,
If Mind, Eternity, should choose assert
Their attributes within a Life."

Of this we can only say: "This is very Midsummer Madness;" but in the following passage, "Koresh" runs Browning hard.

"The alchemico-organic cell is definitely structured. It is the egg from which the human macrocosm attains its incubation, hence when humanity reaches its organic shape it must assume the correspondential organism. Therefore, if we know universal form as it obtains in the alchemico-organic cosmos, we can render the language of this form into that of the legitimate structure of society; for one is the pattern of the other. Its functions and activities can also be readily translated into the language of societal functions and activities. Genuine societal fellowship will finally become a structured and composite unity, evolved through the application of intellectual energy and direction. It will become the anthropomorphic counterpart of the alchemico-organic world. A knowledge of the structure and function of the alchemico-organic cosmos constitutes the basis of a structured theology which is essential to the organic unity and perpetuity of the human race." In his first Essay Bacon wrote: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." What are we to do with the "stupendous and comprehensive exposition" of Koresh?—Montreal (Can.) *Morning Star*.

A Tribute to Koresh.

An Investigator Expresses His Admiration for the Character and Work of the Founder of Koreshanity.

EDITOR FLAMING SWORD:—I am a member of the Society Arch-Triumphant of the Koreshan Unity, and am gradually coming into an understanding of the sublime truths which no man but KORESH has heretofore scientifically demonstrated. I have never seen him, but he writes as one having authority, and I long to see the day when he will honor us with his presence in Denver. Though many point with pride to the triumph of the intellect of this century in such men as Darwin, Huxley, Spencer, Kant, and Schopenhauer, their science does not show definite results, real truths, or knowledge.

None of our so called philosophers, nor the scientists in any domain of thought, have found a theory as a basis for agreement. Each has his theory as to the origin and development of ethics and morals. What they have vaguely assumed in ponderous essays and volumes, KORESH has made beautifully clear to me. With masterful eloquence and concise sentences, he has revealed the origin of life, and given us the law by which it is perpetuated. He is able to trace, by analogy, the ultimate result of every phenomenon in the universe; he has shown how the laws of perpetuity in the physical universe, correspond to and operate correspondingly in the human or anthropostic world.

Standing alone, with his illumined mind, he has been challenged, but cannot be refuted by the accredited professors of our great seats of learning. He is so profound, yet direct and forceful in his written word, that while I dimly understand, I stand in awe and admiration before his intellect, which revealed to us the true Cosmogony, with its wonderful laws and functions. As a student of economic problems for years, I soon perceived, on reading the doctrines of KORESH, that his idea of a consistent Christ-life, his social economy under a Theocracy such as will follow the approaching close of the age, and man's anatomical transformation, constitute the only true and possible solution of the problems that confront the world. With fraternal greeting,—O. L. F., Denver, Colo.

* * *

A Western Editor Feigns Smothering in Forty Sextillions of Cubic Feet of Atmospheres!

—"CELLULAR COSMOGONY," by KORESH, otherwise Dr. Teed, of Chicago, is well worth reading. Dr. Teed is the only and original discoverer of the fact—if it is a fact—that the earth is a hollow sphere and that we are on the inside of it with a mini-fied sun in the center of the hollow. I rather object to being put into such a box as that; and I am not reconciled in the least by Dr. Teed's assurance that the outer layer of the globe is solid gold. I am afraid to accept this theory, lest I find myself short of breath! Which reminds me of a story. A man who was afflicted with "smothering spells" went to visit at

a friend's home. He and another friend were to occupy a room together. In the middle of the night our friend awoke with a very bad spell. He shook his friend violently and gasped out that he must have air or he would die. His friend in great alarm, made his way in the dark to the window and made every effort to open it, but without success. All this time the afflicted man was gasping and groaning in the last agonies of his spell. His friend tugged in vain at the window. "Oh," gasped the sick man, "air! air! If—you—can't—raise—it,—smash—the—glass!" His friend promptly put his fist through it. The poor man grew easier immediately, and in a few minutes was able to thank his friend for his efforts in his behalf. With plenty of air from the broken window he passed the remainder of the night comfortably. But when they arose next morning, it was discovered that the windows were unbroken and tightly closed. The friend had saved the sick man's life by smashing the glass in the front of a book-case!—*The Nautilus*, Portland, Ore.

* * *

The World's News.

Wednesday, July 19.—Fraud discovered in Chicago board of education; ex-secretary Graham found to have embezzled \$34,000; is now a fugitive.—Fatal fire in Milwaukee, Wis.—New York street-car strikers resort to force and dynamite to prevent non-union men from running cars; pillars of Fifth avenue elevated blown up; men engage in a riot; non-union men injured.—Movement is on foot to unite Spain and Portugal.—\$40,000,000 bicycle trust forming in New York.

Thursday—Alger resigns his position in cabinet at Washington.—Heavy rains and floods reported at Manila; bridges washed out, telegraph wires are down, and railway trains are abandoned.—Democrats engaged in faction fights.—Great Britain wants to annex Samoa.—New York street-car men strike in sympathy with Brooklyn employes.—Peace congress laboring to hatch an arbitration scheme.

Friday.—Dewey arrives at Trieste, Austria.—Bryan visits Chicago; addresses audience at auditorium on silver question.—Chicago police instructed to protect west side Jewish residents from attacks of hoodlums.—Peace-loving (?) Czar warns Sweden that his war policies in Finland must not be criticised.—Czarowitz to be buried in a coffin of solid gold.—Mt. Vesuvius breaks out again.—A British cruiser goes to pieces on Chinese coast.—Volcano Mauna Loa, Hawaii, in eruption.—Col. Robert G. Ingersoll, the great agnostic, dies suddenly of heart disease, at his home in New York.

Saturday.—Filipino forces driven further toward the mountains; now fall back to town of Mexico.—British warship is guarding Gibraltar against lawless acts of Spanish strikers, who threaten to use dynamite.—Terrific eruption of Mauna Loa con-

tinues.—Dewey is banqueted at Trieste.—Transvaal difficulty yet unsettled.

Sunday.—Newspapers fan a Canadian war breeze; speech of Sir Wilfred Laurier suggests war as a means of settlement of Alaskan boundary question.—Cleveland street-car strike spreading; militia called out to prevent riots.—Earthquake shocks in southern California.—3-foot tidal wave on Lake Superior; no winds, and moon was on opposite side of the earth; puzzling to "scientists."

Monday.—Canadians uphold Laurier concerning attitude of Canada to U. S. on Alaskan boundary question; irritation grows; no serious rupture is apprehended.—Cleveland strikers blow up a car with dynamite; 6 passengers injured.—Toledo has a \$1,000,000 fire.—Elihu Root, of New York, appointed Secretary of war.—Citizens of Peoria plan an Ingersoll monument.—Ingersoll's remains are prepared for cremation.

Tuesday.—London press condemns Laurier's war suggestions concerning Alaskan boundary.—Czar is displeased over work of peace congress, and obvious failure of the entire scheme.—Pope is sick again.—Czarowitz's funeral train reaches St. Petersburg.—Gen. Artacho, Aguinaldo's rival and nemesis, issues proclamation to Filipinos to lay down arms and support U. S. control in the Philippines.—French press criticises new U. S. Secretary of war.—Funeral of Col. Ingersoll at Dobb's Ferry, New York.—Negro lynched at West Bainbridge, Ga.

* * *

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Frank Leslie's Popular Monthly.

The August number begins with a happy short sketch of the busy life of President McKinley, followed by Weddings in Art, with reproductions of a number of famous pictures which embody the idea of courtship and matrimony. Of interest also to artists is F. Hopkinson Smith as a Water Colorist. The August issue is a special Fiction number, and the best stories are: The Lid of the Chest, the Case of Mary Ellen, and Miss Angel; but the others are good. The serial, April Bloom, continues. A facsimile open letter appears at the close of the editorial matter, inviting suggestions concerning improvements in the magazine. It is hard for any one to be any one else; and when a magazine fills a niche of its own it will be most successful when it fills it perfectly. *Frank Leslie's* fills a place of its own in American literature, and fills it admirably.

Word and Works for August.

In the August issue the editor, the indomitable Rev. Hicks, the St. Louis weather prophet, scores a point concerning the accuracy of his meteorological predictions. He points to the great Texas flood as a remarkable fulfilment. The Hicks 112-page Almanac for 1899 was printed during the latter part of 1898, and his forecasts for July, the present month, contain the fol-

lowing: "At the same time, the regions adjacent to the sea coasts, especially the Gulf coast, will have their maximum of rainfall. * * Cloudbursts and similar phenomena will be frequent within a few hundred miles of the sea coasts." Those of our readers interested in weather predictions will desire *Word and Works*. \$1.00 a year; 2201 Locust street, St. Louis, Mo.

Leslie's Weekly.

Current events of public interest are graphically pictured in the issue for August 3, notably the Brooklyn trolley strike, the returned volunteers from the Philippines, incidents in the Filipino campaign, the disastrous Texas flood, and scenes at recruiting stations in New York. A number of photographs are published of the masses of New York at Coney island, and a full page of photographs of Dewey's trip through the Suez canal. The main double-page picture, drawn by a noted war artist, represents Gen. Funston's famous volunteers in the Philippines. The letter-press is as bright as usual, including illustrated page of personals, editorials, and other matter.

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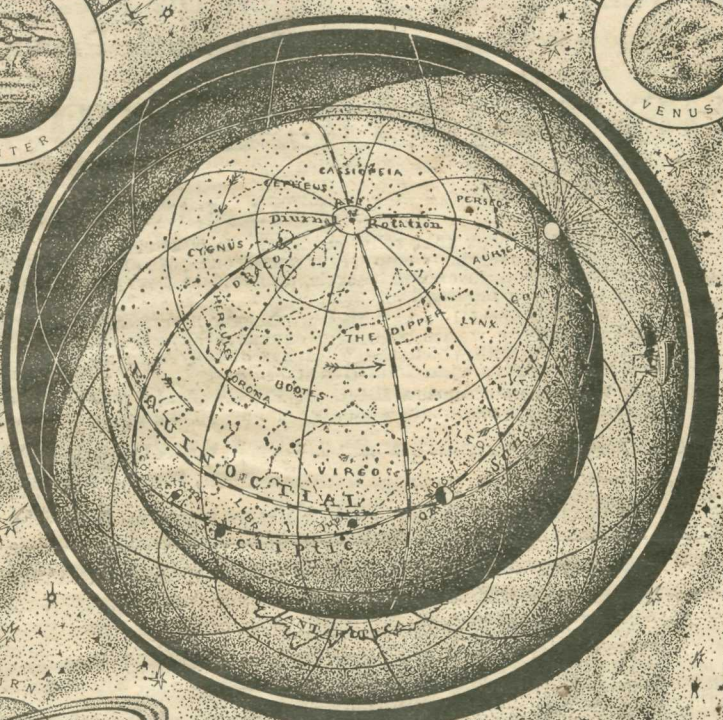
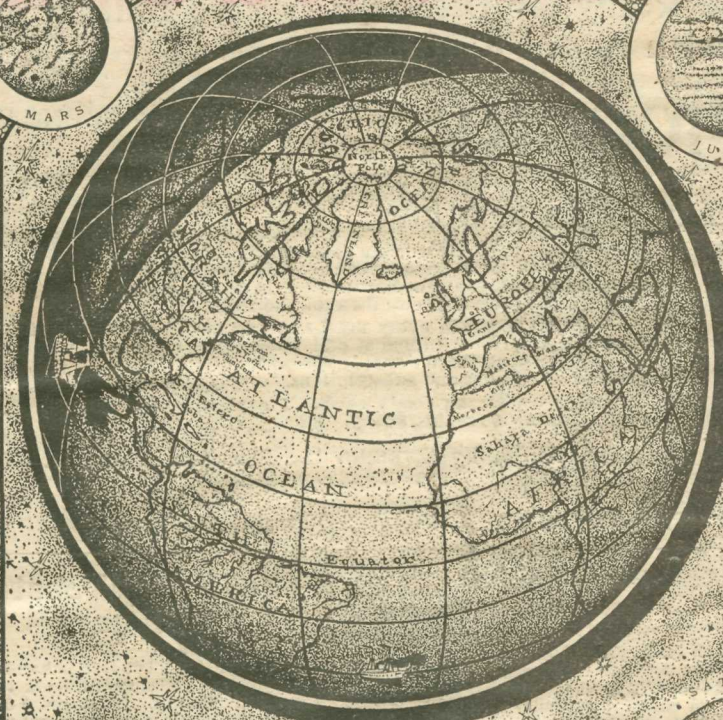
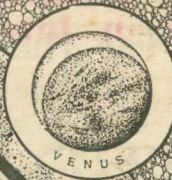
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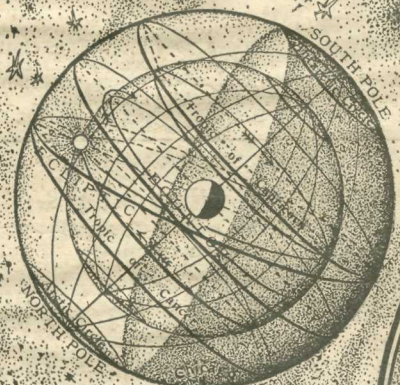
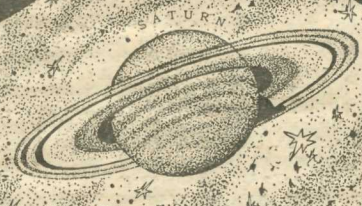
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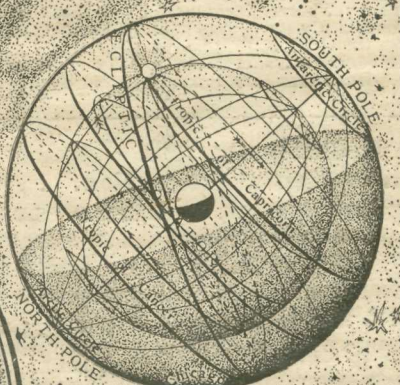


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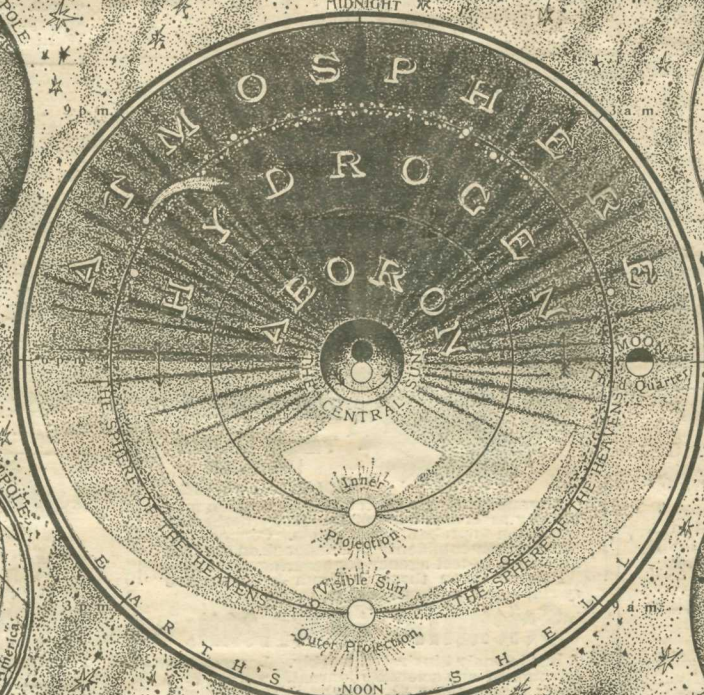
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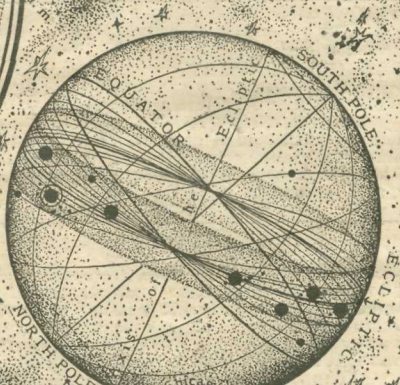
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