

SPECIAL FEATURES OF THIS ISSUE:

Analysis of Cerebral Functions.—Fallacies of Physiologists.—Fundamentals of Koreshan Phrenology and Psychology.—Problem of the Afro-American.—Russian Despotism.—The Coming Messiah.

THE FLAMING SWORD



September 1, 1899.

THE CONTENTS

Structure and Function of the Human Brain.
PART III.

The Organ and Function of Individuality.
PART I.
KORESH.

The Problem of the Afro-American.
Berthaldine, Matrona.

The Olive Branch and Russian Despotism.
Prof. O. F. L'Amoreaux, Ph. D.

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Prof. U. G. Morrow.

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"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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Structure and Function of the Human Brain.

Part III.

Cerebral Pulsation and Respiration, and Analogous Action of Heart and Lungs; the Imperial, Central Cell; Fallacies of Physiologists.

THE FIRST Great Cause produces sequential effects, but never is the full and ultimate effect accomplished until Cause has moved entirely into the Great Effect, and thus reproduced Himself; and so the last Great Effect becomes the first Great Cause. This is rendered clear and emphatic, in the words of Jesus Christ to John: "I am He that liveth and was dead." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Cause and effect are herein declared to be one and identical. The law that pertains to the highest domain—that of the God-man—must necessarily hold good in the lower domain, modified in accordance with the modified form and function; for law is uniform, and has a correspondential agreement in all domains of creation. It is only when man begins to have something of a consciousness, a comprehension, of Deity, and through the love as involved in that comprehension he begins to be drawn toward God and knows that God is equally drawn toward him, that he can perceive that in this desire is the power that originates all life and activity, and that in the unity which follows as the result of this attraction, God and man are made one, life made manifest in the God-man, the first Great Cause.

We have said that corresponding to the two great hemispheres of the brain, there are two great motions of the body—pulsation and respiration, as manifest in the

action of the heart and lungs; but as originating in the brain, they have their expression in the expansion and contraction of the cells, with the outflowing and inflowing of brain forces and fluids through the fibers, which are the correspondents of the blood vessels and bronchia. The brain has its pulsation and respiration as well as the heart and the lungs, and that of the brain is prior to the latter as cause and effect.

By the law of analogy, we know that if the great corpuscle of the mass, the single man as related to the entire humanity, breathes and pulsates, the single cell as related to the single man, breathes and pulsates also. No two cells of the brain, nor of the body either, for that matter, generate the same kind of fluid or the same kind of force. They all differ from each other. While every cell generates within itself a substance differing from that of every other cell; and while it in a way respire and pulsates independently of every other cell, they all have a synchronous action; that is, each cell acts in harmony with every other, because each cell, although it is individual, is related to a central cell, and is dependent upon it. This central cell is their governor or ruler. It is dependent upon them for its power, and they are dependent upon it for direction or control. Without it their energies could not be utilized, their activities would be chaotic and destructive; no thought could be formulated, and no effort systematized.

In the cells of the brain, that is, in the gray matter,

are the beginnings of fiber. In this fiber is nerve substance, extending from the cell down into the brain, in some instances terminating in or at cavities; in others, extending into the spinal cord, and thence continuous into and throughout the body. These cells are little springs, from which originates the fluid communicated from them to the cavities of the brain and the nerves of the body. This fluid is produced by a flow into the cells of an attenuated portion of the blood carried to them through the pia mater by the office of the arterial system, which, with the inflowing nerve force, unites with the inflowing aura or spirit that surrounds the cell. In this union, the metamorphosis and transposition of substances are effected, by which are generated those energies operative in the respiration and pulsation of the brain.

The extremities of the arterial system which convey the blood from the heart to the brain, are very minute. As they extend their ramifications from the pia mater to the cell, they carry only the most attenuated portion of the blood to the cell, which absorbs it by the process of expansion, together with the afferent nerve substance, and the aura—the spirit of the soul and body—which surrounds the cell. This aura is that which is often represented as a halo surrounding the heads or the entire bodies of saints, and is respired by the cells as the atmosphere is respired by the lungs, and performs an office in the nervous system analogous to that of air in the vascular system.

The blood that flows into the lungs from the heart is the very antithesis of that which flows from the heart toward the extremities of the arterial system. In the general venous system are two distinct kinds of corpuscles;—the dark blood or venous corpuscles produced in the capillaries, and the white corpuscle produced in the alimentary and lacteal canals. They are both carried to the lungs and consumed. As the blood flows into the lungs, they receive—by the act of breathing—the oxygen and nitrogen of the atmosphere also. That is, by the lifting of the chest walls the atmosphere flows through the minute bronchial tubes to the pulmonary cells, and through the metamorphic action wrought by and in the cell wall, the transposition and metamorphosis of substances take place, by which the blood is revitalized. These changes are wrought through a process of combustion; and here is where a portion of the heat of the body is generated. By this fire, both the dark and the white corpuscles of the blood are des-

troyed; the oxygen and nitrogen brought in contact with them are also consumed. In this marriage of the black or dark corpuscle with the white, through the office of the atmosphere, the red or arterial corpuscle is created.

Physiologists have nothing to say concerning what becomes of the nitrogen in the destruction of the atmosphere in this pulmonic fire, except that it is breathed out unchanged. It is strange that in a body so largely composed of nitrogenous atoms, none of them can be appropriated except by the digestive tract; and that so essential an element of the human structure, comprising as it does four fifths of our atmosphere, should be inhaled and exhaled unchanged, and for no known purpose except, as some physiologists have stated, to dilute the oxygen and become a sort of "wet blanket" to the fire in the lungs. They declare that when oxygen is breathed, the blood becomes oxygenated. It is *not* oxygenated, in the sense that the oxygen enters the blood as oxygen. There is an absolute transformation of the oxygen, and not only of the oxygen, but of the nitrogen and the carbon also, (carbon being the base of the venous or dark blood corpuscle,) which, in their union with the blood, create a new vital form and spirit. As there is just as much nitrogen breathed out as is taken into the lungs, where does it come from, if that which is inhaled is burned up in the lungs? It comes as the result of the combustion of substances in the body which have performed their offices therein, and are good for nothing but to be burned up; and in this case the waste of the nitrogenous re-formation is equal to the supply.

It is supposed by physiologists, that the wastes of the nitrogenous elements in the body are restored by nitrogenous elements of food taken into the stomach, and that the nitrogenous formations of the body are built up only by the ingestion and digestion of nitrogenous food. We maintain, that to produce nitrogenous substance in the body, *non-nitrogenous* substance must be taken into the system to undergo conversion in the body. None of the so called elementary substances can be of service in the sustentation of the organic structure, except as they undergo conversion or transmutation in the living organism. The law of transmutation is the fundamental law of life, and only through the operation of this law can material substance, either organic or inorganic, become the vital flesh and blood. To this law there are no exceptions.



At every stage of progress made in human development, and as human necessities augment, all the conditions favorable to the supply of the demand are found to exist, or to have been provided through the opera-

tions of spiritual and natural law; but there always succeeds a struggle between the progressive and the so called conservative classes, for the rights of the progressive as they obtain in the higher stage of development, whether pertaining to spiritual or natural degrees.

The Organ and Function of Individuality.

Part I.

Analytic and Synthetic Analysis; the Fundamentals of Koreshan Phrenology and Psychology; the Cerebral Battery Cells.

A LONG THE frontal and lower margin of the anterior division of the cerebrum, is a gyrus or convolution of the brain phrenologically divided and defined as individuality, form, size, weight, color, order, and number. These exist in pairs, beginning just above the apex of the nose and extending in a line corresponding to the eyebrows—the superciliary ridge. The central pair of these organs is the one in question; namely, individuality. The group of organs whose location we have just defined, possesses double functions,—like all other centers of the cerebral mass. These organs constitute centers for both mental and physiological activities. They are not only centers for the generation of mental energy of a specific character, according to location, but they are also physiological centers, in which are elaborated the essences and electro-magnetic forces which supply the organs and actuate the functions which correspond to them in the physiological body.

Let us here premise the statement that no man, however much he assumes to know, can correctly define the character and function of any cerebral center, while possessing a knowledge of only one phase of the qualities and direction of its operations. Individuality, as a center and organ of the encephalic mass, has its antithetically co-ordinate pole somewhere in the body, to which it bears a reciprocal relation, and upon which it specifically depends for its normal action.

In the normally constructed and active organism, the eye is the primary channel through which the inferior gyrus of the frontal lobe of the brain receives its impulse. If we would follow the course of the visual line from the retina, where the first impression is made of material objectivities, to the local point of the cortical area where those impressions are first landed, we must carefully traverse the course of the fibers of the optic nerve to the optic commissure, thence through the optic tract to a group of cells located behind the ears, in the occipital lobe of the cerebrum. The retina is the sensitive plate of the camera obscura, upon which the individuality or undividedness of the object is impressed, and upon which the form, size, weight, and color are also pictured, to be conveyed to an equator of their particular axis. We have here enumerated five distinct functions of the eye as pertaining to an objectivity, the differentiations and co-ordinations of which are determined through the intermediation of brain cells upon that part of the cortical area located in the occipital lobe; that is, a part of the cerebrum behind the ears.

One of the first and most important questions to be

considered,—in the study of the mental and physiological offices of not only individuality, but the tract of the other six cerebral organs to which it is related most specifically,—has regard to the channel of communication from the occipital cortex back to the inferior gyrus of the frontal lobe, when the circuit is closed. It is a simple and easy matter to physiologically trace the course of communication from the retina, where the first impression is made of an objective field, along the optic nerve, through the optic commissure and over the optic tract, to the cortex of the occiput, the first landing place and station of transportation; but how is the circuit completed to the points of differentiation,—the points upon which depends the analysis of the impression made upon the retina?

The Pole of Analysis and the Equatorial Station are Reciprocally Related.

Before we locate and define the line of transportation from the visual cortex, the location of which is determined through a knowledge of anatomical structure and the principles of cerebral physiology, to the co-ordinate and reciprocal pole, the pole of analysis, let us compare the points of co-ordination and their channels of reciprocity, from the basis of anatomical development and physiological force. When we behold an object through the function of vision, we may be able to outline its form as an undivided thing; we behold it in its entirety, not only so, but we may distinguish it from all other things of a similar or dissimilar character, and denote its form, size, weight, and color. These qualities of function are carried from the retina of the eye by different species of vibration, to the primary landing place of the impress; namely, the local area behind the ear. These impressions are conveyed over the nerve fibers,—if not through distinctive nerves, at least through specific vibratory impulses.

The volume and tension in amperes and volts must depend upon the quality of the battery cells (cells of elaboration) at the cortex, and the fiber of transmission as well as upon the character of the pole of differentiation; namely, the inferior gyrus of the frontal lobe. The organ of individuality might be large; the channel of communication between the retina and the occipital cortex being anatomically or physiologically defective, the organ would fail to display its function normally, or the fiber might appear to be normal as to its anatomical structure, and its passage free, or the elaborating cortical cell at the occipital area being defective, the organ of individuality would abnormally operate. The organ of individuality might be normal in size, in its relation to other cerebral

organs; its function could be distorted by a supertension of the fiber, or a superactivity of the cell at the occipital cortex, the first landing place of the impression, and thus the organ, normal in size, could be overwrought and distorted in function; hence, it will be seen that a successful phrenologist must also possess a critical knowledge of anatomical structure, of physiological function, and of pathological conditions. Without these, the boasted phrenological prestidigitator is an unmitigated empiric.

In the examination of the organ of individuality, or the "bump" as defined upon the cranium, not only has the reader of the head to deal generally and specifically with the organ as related to surrounding organs and groups of organs, but more specifically with its relation to that cortical equator of vision situated at a specific point on the occipital lobe. The phrenological function of the organ of individuality cannot be analyzed or defined, then, without its specific study in relation to its co-ordinate "bump" on the occipital bone. Prominencies on the external surface of the cranium are generally accompanied with corresponding prominencies on the internal surface, with a corresponding depression of the cortex where the prominencies occur. This is an anatomical fact, urged by anatomists and physiologists against the claims of the phrenologist. The objection has no weight when the law of osseous deposit is comprehended. Craniology cannot be understood without a knowledge of this law.

The entire cerebral mass is covered with a cortex of gray matter, composed of two (and in some places three) distinct layers of cellular substance, connected with intervening layers of fibrous tissue, woven together of the most delicate and innumerable skeins, their continuity determining toward, and merging into that frontal pole of the cerebral axis denoted by the falx cerebri and the crista galli, the crest of the vertical plate of the ethmoid bone. Whenever there exist co-ordinate poles of activity, there are also axes of connection, and consequently equators. The central pole of

impression of that gyrus or convolution of the brain of which individuality is the center, is, of course, the eye. The opposite pole is the group of organs already noted, and the equator is that cortical area in the occipital region where the optic nerve and tract first land the impression. It will therefore be seen that the axis is doubled upon itself. The pole and equator of the return half of the visual axis, that is, the return of the visual impression from the occipital cortex to the gyrus of differentiation in the inferior convolution of the frontal lobe, must be connected by some other line of continuity than the fibers of the optic nerve and tract.

The question of such connection is most natural, and the answer is scientific. In general terms, we may designate the connection to be magneto-electric. Extending from equator to pole of the optical limit, that is, from the cortex of the occiput to that of the organs of differentiation, are definite lines of fiber which connect the cells at the occiput, where the visual impress is landed, with the cells of the organ of individuality, thence with its associate organs of the group. These elongate fibers are interwoven with, and fortified by all intermediate fibers of connection along the tract of cells lying between these two points of conjunction. Every intermediate cell, therefore, in the course of the fiber, lends its magnetic force to the magneto-electric current. We have thus far only considered the currents of the intervening intercellular tissue.

In addition to the above described channel of communication, the membranes covering the cortical surface afford channels for the impartation of energy elaborated in the visual cortex from the optic impulse. We allude here to the pia mater, arachnoid membrane, and dura mater. To comprehend the functions of these membranes, as regarding the transmission of specific mental energy from equator to pole, it will be necessary for the inquirer and student to possess something of a critical comprehension of the character of the cell as an anatomical structure, as a physiological center, and as an electro-magnetic battery.

The Problem of the Afro-American.

Koreshan Scientific Prophecy Concerning the Destiny of the Colored Race in America ; Law of Appropriation of the Fundamental Ethnic Principles.

BERTHALDINE, MATRONA.

I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Sol. Songs, I : v.

UPON READING the reports of the Afro-American convention in Chicago, from the Koreshan point of view, which is central and all-comprehensive, we rejoice in the intense agitation to which this progressive people is being subjected, by the complications of their (to them) unsolved race problem. That universal solvent, Koreshan Science, long ago gave to its disciples the absolutely true scientific solution of all the prob-

lems of racial destiny. This has been offered to some prominent thinkers and teachers among the colored people; but their lessons in the school of suffering have not yet been sufficient to render them receptive to rational scientific appeal. Offences must needs continue for a little season, then they will be ready to be taught and led by the great Scientist who is to rule their national destiny until they are washed and made "whiter than snow," in the image and likeness of their God, Jehovah.

In the great conflagration which terminates this era, Haveh, the mother of all living, a being impregnated with the purified and focalized spiritual energies of universal ethnic infiltration, will give divine birth to the divine patriarchs, or arch-natural fathers of all the races. Under the dominion of this royal, arch-natural Priesthood, the purification of all flesh will take place, and the science of the laws operative to produce the ultimate perfection of race infiltration, the food for the Gods, will be known and applied. The colored race of today, writhing in the school of suffering, is to be a vital factor in the median line of the racial development which next ultimates in the divine sonship.

24,000 years ago, a condition of things corresponding to the present existed. The anthropostic earth was without form and void, and darkness was upon the face of the deep. Then followed the creative week; seven times God, the Logos, spoke, and a resultant creation was manifest, in accordance with symbolic record. There are consecutive and simultaneous orders of creation and recreation, related to cycles of specific lengths. A simultaneous manifestation of the creative powers of the Gods is at hand. It will be ushered in by Elohi, the Restorer of all things. His personal voice is about to speak the Word that will usher in the great Sabbath of rest for his own people. This rest is afforded by a recreation of men in the image and likeness of the Gods.

The still small voice of Elohi—the Spirit of Truth, is awakening “Lo Ammi” to a knowledge of lost Israel, the divine restorer of that divine life which is the fulfilment of the law of God. All the racial elements that are to enter into the baptism of fire which awaits this world, are being agitated by the forces of this potential voice, and drawn into the friction which will result in the fire with which the world is to be baptized. When once humanity is baptized by this fire and washed with the waters of regeneration, all the racial combinations of the divine alchemist will stand forth to reveal the glories of his inheritance, and the ways of wisdom will be the paths of a law-abiding people.

The potential law of circumcision will be revered with religious devotion, by renewed intelligence, that the Lord God may walk with each race in its own order according to the genius of each, until the Savior of the universe again appears, the ripe firstfruit of universal ethnic infiltration, the High priest of circumcision after the order of Melchizedek. The immortals soon to appear will guard the “Holy Grail” of the divine Maternity, through which they manifest themselves, and will rescue mortal womanhood from her slavery to sex passion; and the women of the colored race—who are to reflect the Motherhood of God in the mortal world,—will, in obedience to the law of circumcision, dedicate their daughters to the service of the Goddess to be revealed, and draw about them the circle of the Holy Church, and give them as wives only to those who walk as Gods among men, with an eye single to the return of Jehovah.

A glorious destiny awaits this long-suffering, downtrodden race kissed by the sun, in its relation to the

earthly inheritance of Judah. The forces conserved by the male circumcision of the Jew, and so long desecrated in the wasteful service of commercial diabolism, will be repolarized for his restoration to the power and glory of Jehovah, by marriage with the female circumcision of a devout colored race, crossed with the remnant of the Adamic red man. The result will be men and women representative of the controlling vitality of the human race, dominated by the moral and intellectual forces of the Gods, whose veils they will constitute, when the evening of the Zodiacal day shall be lighted by the glories of the moon and the stars.

As the battle of Armageddon descends into the natural, and the battle of Gog and Magog fills the earth with scenes of disaster and violence, the humanity of God will come to the rescue and be recognized by the colored race in his beneficent provisions for their salvation, as a voice to rescue them from the besom of destruction that will fill the earth with desolation. They will then find themselves pre-eminent among the races in the reciprocities of love, begotten by the Almighty's fulfilment of the law of love to them; and they will constitute a wall of protection to the nucleus of the new and divine order of universal life, the children of the kingdom. These sons of God are representative of the ethnic infiltration of all races, and will rule the earth in righteousness during the day of the Lord.

The colored race, in the process of its great awakening, will reveal the fact that the love of the divine law was planted in their blood by their father Abraham, whose seed they are, as well as Israel; and the love of that law will attract them to the personification of the redemptive power of its science. The colored people are universally longing for education, regarding it as the power to deliver them from all the oppressions under which they have suffered. As they learn—through the instruction that is coming to them in the fall of the old church and state, and through the distresses of the nations, which follow—that an education in fallacy only serves to intensify the ultimate of human misery, they will thirst for the pure river of the water of life. Then will they be turned to the science of the laws of life; then will they find the Rock of their national salvation.

In this sin-weary and heavy-laden land of their bondage, some Moses will be raised up among them who will serve them with the waters of true science, and guide them to the brazen Serpent, for the divine wisdom they need for the attainment of life that is life indeed,—immortality. This divine education which the colored race is destined to receive, will make it the most vital element in the world's progress for ages. The heroic colored men and women who are striving and suffering for their degraded people today, will—in obedience to the laws of re-embodiment—live in the generations of the future, crowned with glory and honor.

Koreshans, with the science of the destiny of this race in America, should be first among the dominant race in the abolition from their hearts of every element of narrow race prejudice, and with the tenderness

of the divine Motherhood, avail themselves of every opportunity to enlighten the black but comely seeker after saving truth, the science of his origin and destiny. In the lamentable sense, we are all black,—stained by the dark blood of our iniquities. If the heat of passion in the animal life of the dark race, takes the vengeance of outraged mortal love on the animal life of the white, 'tis but the operation of retributive justice which will act and react on black and white alike, until a place of repentance and turning from the ways of sin to the ways of divine righteousness is found for both.

The righteousness of the law, manifest in the ultimates of human destiny, makes of one blood all the races of the earth, even the blood of Jesus Christ, the righteous. His blood, the science of truth, the pure river of the water of life, is the product of the marriage of the Lamb, Elohi, and Haveh, the mother of all living.

Female circumcision and scientific ethnic infiltration will be the means of solving scientifically the colored race problem. Koreshanity declares this truth unhesitatingly, because of the absolutely reliable testi-

mony of the science of the form and functions of the physical universe, and the laws operative therein to produce its inherent life, the apex of which is the divine human.

Colored thinkers and would-be scientists must sit at the feet of one who knows, before they can walk in the Light and become the fair gods, the children of the Day. The scientist of the laws they need to fulfil, must become as God to them, and the fountain of perpetual youth. Ponce De Leon was a type and a prophecy of something to come. He sought the fountain of perpetual youth in Florida. In Florida, the Ancient of Days will renew his youth—in the childhood of a new and vital race. In Florida, will be the future city of the great King of kings, the seat of a new Empire of divine civilization; and the perpetual fountain of youth for the New Nation destined to earthly supremacy for ages will be found there by the colored race; for there the Motherhood of God will rock the cradle of nations yet unborn, and breathe out her divine love in the perpetual benedictions of the Gods.

The Olive Branch and Russian Despotism.

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

The Prince of Peace and His Sword.

"GLORY to God in the highest, and on earth peace, good will toward men." Such was the proclamation of the angels when the Lord Jesus was born into the world as a man. In the course of His mission he himself said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." How shall we explain these two apparently conflicting statements? On the occasion of His entrance into Jerusalem, riding upon an ass, the foal of an ass, which typified his coming again in the end of the Christian age, when the kingdom, of which he declared to Pilate that he was born the king, would come in earth, for whose coming he taught us to pray, the whole body of the disciples began to rejoice, saying: "Blessed be the king that cometh in the name of the Lord: peace in heaven, and glory in the highest." He said to his disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." It will be noticed that they sung, not peace in earth, according to the proclamation of the angels, but "peace in heaven," the spiritual domain—the new church.

Peace can never come in earth until righteousness comes into it. Isaiah declares that "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." "For to make in himself of twain one new man, so making peace." When, as in the beginning of the Christian age (and at no other time), a holy body like that of Jesus goes to spirit (Holy Ghost, the Comforter) and enters the men who receive it, and, forming conjunction with their spirits, out of these twain is formed one new man, so

peace is made, and not otherwise. Jesus plainly told his followers that the completion of this process comes only in the end of the age,—in the time of harvest of the age in which it was begun. It is the great day of the Lord, the judgment that ends every age. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

At such times as given by the apostle, God's word to men is: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Now, when the product of the divine seed—which Jesus was, and which he sowed in human hearts as the Holy Ghost, the Comforter—comes in the earth, each of those who received it will be a new man made out of twain—"redeemed from among men," and the proclamation of the angels, "On earth peace, good will toward men," will be realized, and the Prince of Peace will come to his kingdom which, while in earth, he declared to be not of that age.

Barbarity of the Russian Bear.

IT IS SAID that 40,000,000 Russian subjects are now face to face with the most terrible famine that has ever distressed the people of that country. The entire subsistence of three fourths of that vast number of hu-

man beings, is said to be what is called "famine bread," composed of the goosefoot plant and animal dung; and that men commit robbery and even murder to get these disgusting loaves. The putrid carcasses of animals dead of disease and starvation, are said to be greedily devoured. The cause of this horrible state of things, as given by the New York *Tribune*, is as follows:

The government, in order to provide money for its standing army, had confiscated and sold for non-payment of taxes, the agricultural implements as well as the horses, the cattle, the sheep, the pigs, and the poultry. In one village, according to the St. Petersburg *Novoe Vremya*, the tax gatherers seized every chicken in the place, about six hundred in all.

Mainly for this reason, it is said, the fields were neither tilled nor sowed last year, and hence the famine. It is in the eternal fitness of things, that the head of such a robber government should propose disarmament; and if it would spend some of its surplus gold, if not in feeding its starving subjects, at least in supplying the means of tilling the soil and securing means of subsistence, rather than in stealing what they have, and in supplying gold coffins to heirs apparent to its sovereignty, who succumb to constitutional weakness or their own vices, it would manifest to the world its right to be.

The Greek historian and philosopher Xenophon, says of the vast countries subdued by the great conqueror, the elder Cyrus, the founder of the Medo-Persian empire, that the former governments of these nations robbed their citizens, and the citizens robbed each other, so that there was security for neither life nor property;

but under the government of Cyrus it soon came to pass that men might travel day or night throughout his vast dominions, carrying their most valuable possessions, without even taking the precaution to conceal them. The government did not rob the citizens, nor allow them to rob one another. Under the competitive system, by the operations of usury, rent, profits, and as a natural result, war, robbery has become so ingrained into all the relations of the citizen and the government, that governments rob the citizen and citizens rob each other without even a suspicion of the heinousness of their acts. The result is, that in all countries the great masses of citizens are disinherited, homeless, tramps, and beggars, with no visible means of support, and no resting place but paupers' graves.

A just God—in the time of judgment now at hand—will lay all this misery, and want, and suffering, and death, at the doors of the unjust governments of the world, to whose doings, or not doings, which are their darkest deeds, it is all due; and he will call these unjust stewards to account, for the time is at hand when they shall be no longer stewards. When He damns—in this the only world in which he damns anything—these unjust governments that have wrought such ruin in his fair domain, he will in nowise clear his professed shepherds and servants, who have been dumb dogs, silently gorging themselves on their share of the plunder, but raising no voice of protest against the colossal wrong and injustice.

In the Editorial Perspective.

THE EDITOR.

THE GREAT question of the coming of the Christ has been agitating the religious world for half a century. The orthodox and the Adventist idea is, that His human form will come down through the space of the physical cosmos from some distant point or star. Others look for a materialization out of the atmosphere; some hold that the Lord is already present in the air, intangible and invisible; and it is becoming a general idea among metaphysicians and occultists that he is present in every one. We have recently noticed two prophecies concerning the Coming One, made during the present century, that "He shall be the herald of the dawn of reconstruction of society and the establishment of the celestial kingdom in the earth. He shall be gifted with a power of speech to thrill the nations. He shall paint man's glorious destiny in colors beautiful to behold, and he shall become known as the divine Messenger, through whom cometh heaven's mandates unto the people. The age demands such an one, and in due time he will come." Also, "At the time of the end, the closing of the cycle, shall one rise up who shall hold the command of hitherto undreamed-of forces, and he shall honor the God of forces." Christians generally are expected to accept the Bible as correct, and that the fulfilment of its prophecies are inevitable. How shall the Coming One come? He will come according to the laws of propagation of divine life; and that he will come in humanity, out of humanity, is evident,—first from the fact that he so came nineteen hundred years ago, and second, that the processes by which human beings get into the natural world can never be

superseded. He will come as the focal point of humanity, the pivot of human consciousness, the container of the truth of the universe. He will come in the human family, because he must be the product of human progress. Jesus came through the tribe of Judah; the blessing of Jacob upon his son Judah is admitted by all, to point to the manifestation of nineteen centuries ago. But the prophecy concerning Joseph and his posterity was not then fulfilled; and as "From thence (from Joseph) is the Shepherd, the Stone of Israel," at some time in the world's history, a man must come as the Messiah, *not* from Judah, but from Joseph. Isaiah very pointedly announces his name and office, much to the discomfiture of modern theologians; and the people of the modern world will live to see and recognize the personality, and rejoice in his name. "That saith of CYRUS, He is my Shepherd, and shall perform all my pleasure." What is he to do? Turn the wisdom of the scientists backward, and make their knowledge foolishness; to subvert the effete thought of the age. By what title is he addressed by the Almighty? "Thus saith the Lord to his Anointed (Hebrew, *Messiah*, Greek, *Christos*), to CYRUS, whose right hand I have holden, to subdue the nations before him." Is this prophecy true? Will it be fulfilled? Can the world locate the man? Will the Christians know and receive him?

The anti-monopolists would resolve the industrial and commercial situation of the world into the primary stages of competition. Democracy is full of the idea that each man is master

of himself, and proceeds on that basis,—whether any man is master of himself or not. The experience of the American nation under such a policy, demonstrates that where the many are not masters of themselves, the few become masters of the many; it is inevitable. Where that mastery is selfishness, a form of slavery exists. Competition is bearing its fruit—the anomalous conditions of wealth and poverty side by side. The principle of monopoly in itself, is not wrong; it is right if practically applied for the benefit of all. In every co-operation there is monopoly. The greatest monopoly the world will ever know, is the coming monopoly which will control all of the products of industries, and regulate all of the affairs of church, state, and society in harmony in one system. At the present time there are two kinds of monopoly—the monopoly of money by the money power, and the monopoly of labor by the labor unions. If it is wrong for capitalists to combine, it is wrong for labor to combine. The true form of monopoly will scientifically relate labor and society, church and state; it will abolish the money power, and introduce the co-operation of God and man for the blessing of the world.

The ascendancy of democracy in the world has not brought human liberty. The people of the great republics are oppressed as much as the people of empires. In America there is an ostensible freedom, but it is a form which grants commercial pirates the privilege of preying upon the people. There is no more justice in the governments of the world today, than there was a thousand years ago; there is far less order, and more lawlessness. When all of the efforts of the present century for freedom are summed up, we have the opportunity of realizing their utter futility. The money power is stronger than ever. It matters little to the vidual whether he toils for heads of empires or heads of corporations; in either case his energies are expended, and he obtains a mere pittance of what he earns. The slavery of labor today is worse than any system of slavery that ever existed in the past. Democracy is obviously *not* the ideal government; independence is not the panacea, and individualism is not the cure for unhappiness. There is no freedom today; there would be far less if anarchy reigned, and from democracy to anarchy it is but a step; it is in the order of retrogression and disintegration. Koreshanity brings to the world the truth which will effect human emancipation from all the terrible conditions which curse the world; it is the truth of a superior government, founded on the absolute science of the laws of universal economy. It is the natural government, and will liberate the world upon its ascendancy.

There is no life in modern Christianity; it is a shell, containing nothing of value. Apart from the various societies and church auxiliaries, it is nothing. If it were what it claims to be, there would be no need of the numerous society props which are now necessary to support it. Bishop Fallows is scheming to help the church out. Babylon has gone on for centuries without doing anything for humanity. Is it not a little late to begin now? "It is better late than never"; but it will be never! The bishop plans a "parliament of ethics," to be held in Chicago during the fall festival. The idea is to get the *opinions* of a number of prominent men concerning how to practically apply Christianity to life! Two ex-presidents, Secretary Long, the vice-President, the Presidents of Yale and Harvard colleges, Cardinal Gibbons, Archbishop Ireland, Roosevelt, Henry Watter-son, and others, are invited. We will admire the science of ethics promulgated by the convention—if it is worth anything!

The Chinese empire, the oldest civilization, comprised of a people remarkable for perpetuating the customs of past millenniums, is about to be divided to satisfy the commercial spirits

of the modern world. Chinese territory is being invaded by the European and the American; there is a breaking down of the barriers which have hitherto protected the Celestial empire from the disintegrating elements of the West. It is significant that the great Chinese wall is to be torn down; modern improvement and progress have so decreed. The people of China constitute the integumental environ or skin of the great body of humanity; and the breaking of the skin is the signal for the transformation of the old body. The old man of the world has about reached the limit of his existence. The new age is here, and new forms of both the individual and the universal man are inevitable.

Modern education fails to touch the vital issues of human life. What concerns man most is his existence; and the mind of man should be educated in the science of his own being, and his relation to the universe at large, in order to insure the proper adjustment of the affairs of humanity. Modern education is artificial; its methods are impracticable, and the theories of modern science are worthless. After centuries of so called intellectual progress, there is today an *alarming dearth* of original thought, a startling state of dissipation of life itself, and consequent mental mediocrity. The pedagogue and pupil are astray; the pulpit and pew are lost—the blind are leading the blind, groping in the dark avenues of human research, without intellectual capacity to comprehend the facts with which they daily come in contact!

A Pittsburg preacher says that "every act leaves a residuum, and the slow accretion from the numberless acts of life forms the character. We are today what our past actions have made us; we are the resultant of what we have said and done." Excellent! What humanity is today is the result of what it has been in past generations. This necessitates re-embodiment; the vidual today is the result of what he was in a past embodiment. The reverend gentleman uses an argument for re-embodiment, and does not know it! His character development spans a space of time that is too limited to make a man; for if character building is the result of experience, made up from the residuum of past actions, whence will beings who die in infancy, derive their character, if every one has only *one* lifetime in the earth?

The medical fraternity feels secure behind a wall of legislation in its favor. Were it not for legal protection, how often could physicians be prosecuted for allowing their patients to die! It is not a question of who is able to cure; but who has the sanction of the medical trust? A patient may die under the psychological treatment of a mental healer; the neighbors become indignant, and the doctors resort to law. But when, under the care of regulars, hundreds die from the effects of vaccination, anæsthesia, surgical operations, and poisons at the hands of licensed physicians, the results are taken as matters of course! A little legislation covers a mass of ignorance!

Although during the campaign of 1896, the republicans pledged themselves to the free coinage of silver on the basis of international agreement, but little attempt was made to ascertain the opinions of other nations on the subject; and now the republicans unite for speedy legislation in favor of the single, gold standard. THE FLAMING SWORD pointed out years ago that the republican party never meant what it said in its platform about silver. The power behind the throne laid the planks in the platform for the purpose of obtaining votes, and now the movement to secure gold standard legislation is under way in accordance with predetermined plans.

The daily press cries out against the mental healers who attend the sick, and endeavors to make war upon christian scientists, the missionaries of Dowie, and others; but the adver-

tising columns of the newspapers contain displays of "eminent psychologists," mediums, hypnotists, and quack specialists, who prey upon the public without producing any results but those that are harmful. The inconsistent daily press will praise, through its advertising columns, these money-making frauds, and persecute for the sake of policy, men in pursuit of religious liberty guaranteed by the Constitution of the United States.

Schweinfurth, the notorious Rockford "Messiah," who plagiarized the name of Church Triumphant from Koreshanity, has abandoned his old claims, and has accepted christian science. In a moment of religious enthusiasm some years ago, he fancied that he was inspired; he evolved a semi-orthodox theory and gained a little following. He now repudiates his "inspiration," and feels ashamed that he ever claimed to be divine. But his acceptance of christian science necessitates the claim that *everybody is divine*; and among the christian scientists he may find the road a little smoother than when alone; but his own life is just as corrupt as before.

Army worms, red spiders, and other insects have attacked the lawns, gardens, and ornamental trees of Chicago, and men have declared a war of extermination. A daily paper captions a half page with striking head lines: "Insects wither Chicago lawns, and bring trees to sear and yellow leaves. Gardeners find that war on bugs keeps them busy. Entomologists are at work with their microscopes." What a useful thing the microscope is! It enables the bacteriologist to destroy the microbes and purify the city water; and now, as a weapon in a war of extermination of army worms, it is unequaled!

It is not enough to overcome the present money system; the world cannot be truly free until man is free from sensualism, ignorance, and greed. Death and all the present abnormal con-

ditions in human affairs and life, must be overcome through obedience to the royal Law of Liberty.

Columbus (from the Latin, *columba*) means the dove. Columbia is the home of the dove, the nation in which the Messiah of the dispensation is manifest, the people in whom the spirit of the Almighty will become operative through divine baptism.

Water is the symbol of truth; with some it signifies mere opinion. Conceit places a notion in the mind, and the man concludes that he has an ocean of truth in his head.

While the religious sects are fighting over the proper day on which to abstain from work, the masses are concerned about the days on which they can find employment.

There are two sides to the question of the shape of the earth. The wrong and the right side,—the outside and the inside. The successful Scientist has the *inside* track.

The men who create the wealth of the world earn it, but do not obtain it; wealth, under the competitive system, is appropriated by the few who earn nothing.

The school boards are adopting methods of measuring the brain power of children, instead of employing methods for increasing it.

It is said that labor is the parent of all wealth; but the laborers are compelled to pay rent to the wealthy.

"Higher critics" cannot *understand* the Bible as long as they presume to stand over it.

We can vex the astronomers who hold that the earth is convex!

Every dog has dog-days all the year round.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Measuring the Distance to the Stars.

EDITOR FLAMING SWORD:—My attention is called by a friend to Prof. Dolbear's statement in the August *Coming Age*, page 141, in which he says that "With the telescope we determine the distance to the stars more remote than the members of the solar system," etc. Please explain in THE FLAMING SWORD, for my friend's benefit, the fallacy of Prof. Dolbear's argument. How can one determine the distance of any object by means of a telescope, if one does not know the size of that object? Or, how can one determine the size if one does not know the distance? D. E. S. Santa Ana, Cal.

No well informed advocate of the Copernican system will for a moment, assert that the usual conclusions concerning the distance to the stars are reached through simple observation through the telescope. The intricate factors involved are those of hypotheses or assumptions, which furnish the basis of all modern astronomical calculations. The astronomer has visual orbs just like those of other people, and all that he sees in observing a star, is a point which appears very much *smaller* than to the naked eye. He sees the circle

of his telescopic field dotted with thousands of points, which are irregularly strewn in two-dimensional form upon the retina of his eye. Stars do not have to be remote in order to appear small. It is admitted by every one that they are points upon the small area of the retina. Thousands of stars can be imaged on the retinal surface; and the same effect can be produced by arranging, in the form of constellations, electric lights at a distance of only a few miles. The stars appear small because they are small. Herschel concluded that the stars were all about the same size; and from their different magnitudes, concluded that the universe is in the shape of a flattened oval body. When a telescopic view of a star and the measurement of its parallax are linked with a system of previous conclusions, or unproven premises, the intricate triangulations are made to produce the usual results in trillions of miles!

What are the assumptions which constitute the hypothetical basis of modern astronomical calculations? Let us begin

with measuring the distance to the moon. Observations are made from two remote points on the earth; the moon appears to be in two different positions as related to the stars of a given constellation. The apparent shift constitutes the parallax of the moon. It is supposed that the earth is convex, and that the perpendiculars extending radially from the center of the earth, diverge continually in space. From the basis of triangulation, after assuming that the observations are made on a *convex* arc, the distance to the moon is calculated to be about 240,000 miles. If the earth were flat, the same facts of observation, taken in connection with a new hypothesis, with a new base line, would give entirely different results. On the *concave* basis, using exactly the same facts of lunar parallax, we find the mean distance to the moon to be about 800 miles.

How are calculations made of the distance to the sun? Horizontal parallax of the sun is too small to be accurately measured; so a different method from that of calculating the distance to the moon,

must be employed. Let us notice the processes to which the astronomer subjects his mind. The assumption that the earth is convex is not sufficient; an hypothesis of another character, taken in connection with the first, must be resorted to. The relation of the sun to the earth must be determined: Does the sun revolve about the earth diurnally, or does the earth revolve about the sun annually? If the affirmative to the former be accepted, the distance to the sun is but little more than that of the moon; if the latter, about 92,000,000 miles would be required. It is concluded that the earth is in motion; it is thought that it is more reasonable to conclude that the earth moves about the sun once a year, than to have the sun and all the stars revolve about the earth in 24 hours. If the earth moves about the sun, the solar parallax (about 8.86'') gives a distance to the sun, without changing its apparent size, and without omitting any of the facts of measurement of solar parallax, about 350 times greater than would be obtained if the earth were convex, but stationary.

After assuming that the earth is convex, and measuring the distance to the moon; after assuming without a shadow of a proof that the earth revolves about the sun, and calculating the distance to the sun to be about 92,000,000 miles, the astronomers are ready to take that distance as the "yard-stick" with which to measure the distance to the stars. How do they do it? They double the distance, and make it the diameter of the earth's orbit. The assumed diameter of the earth's orbit is taken as the base of great triangles, in connection with the further assumption that rays of light through the vast abyss of Copernican space are rectilinear. The shift of a star in six months is supposed to be due to the change in the earth's position in space; the annual parallax of a single star, taken in connection with the assumed base line of 184,000,000 miles, indicates to the modern astronomer, that the lines connecting the star and the earth at opposite points in its orbit, converge at a distance inconceivably greater than the calculated distance to the sun—in some cases running up to quintillions of miles. The parallax of but few stars has been observed, about a score only; and in all these cases, the parallax is but a mere fraction of a second of arc.

Without the intricate factors which we have noted, no astronomer in the universe would pretend to measure the distance to the so called heavenly bodies; and without the assumptions we point out, no such inconceivable distances would be cal-

culated. Astronomers speculate as to the size of the stars, after they have guessed at their distance. The Koreshan System does not deny the facts of astronomical observations; it only changes the *base*—the concave arc, instead of the convex surface. We determine by calculation, that the visible stars are from 900 to 1,000 miles distant. It is simply a question of the premise; for the calculations cannot be made independently of the premise. If the premise of the old astronomy be admitted to be false, all its calculations are wrong. The elements of modern astronomy are mere values of *hypotheses*, and are not claimed to be proofs.

Plumb-Lines and the Earth's Concavity.

EDITOR FLAMING SWORD:—If your theory of the shape of the world is correct, it will follow that plumb-lines will approach each other at the top, instead of at the bottom, or at the surface of the earth.

I do not know whether you have tried the experiment, but would it not be a good idea to drop two plumb-lines, say on fine steel wires, with heavy plumbs, from the highest building or tower that can be found on or in the earth, and then measure the distance between the lines at the top and the bottom? Would it not be possible that a finely graduated scale would show whether these lines are diverging from the earth or diverging toward the earth? If you have already tried this experiment, please let me know the result; and if you have not tried it, what do you think of its feasibility?—D. W. R., Greenville, Tex.

If the earth were convex, perpendiculars would diverge from the earth, and would consequently be farther apart at the top than at the bottom; on the concave basis, two radii of the earth's diameter would of course be farther apart at the bottom than at the top. This would be a geometrical and physical certainty. A plumb-line, perfectly free from all disturbances, horizontal attractions and oscillations, hangs perpendicularly, and always at right angles to the horizontal; but the question of testing the shape of the earth by suspending two plumb-lines from a high tower in close proximity, involves points which escape those who have given the subject only superficial thought.

It has been demonstrated hundreds of times that there is a mutual attraction existing between atoms of matter, and consequently, between two bodies left free to swing in the direction of the energies of attraction generated in the bodies. That which keeps the atoms of a piece of chalk together is called cohesion; destroy this force by a blow, and the chalk is reduced to powder. Cohesion is the strongest force of attraction; but there are other qualities of forces of attraction. Place two pith balls in a bowl of water and they will move toward each other until they come in contact. The well-known experiments of Cavendish and

others with suspended leaden balls, showed a perceptible movement of the balls free to swing horizontally. Suspended plumbs, made of any material, would be attracted out of the true direction of the perpendicular, and would therefore vitiate the value of the experiment as a test of the earth's shape.

Another difficulty in such an experiment, would be to detect the difference of direction of the plumb-lines. We have had such experiments suggested to us scores of times before, and have ascertained by calculation, the ratio of divergence of the earth's radii. Two straight lines extending from the center of a sphere 8,000 miles in diameter, and diverging 12 inches in 4,000 miles, would diverge at the ratio of 568 billionths of an inch per foot, or 284 millionths of an inch in 500 feet. Between the top and bottom of two plumb-lines suspended from an altitude of 500 feet, there would exist a difference of only 284 millionths of an inch; and if this infinitesimal space could be accurately measured, to the exclusion of all horizontal attractions and oscillations, the lines would be found to be farther apart at the bottom. If two plumb-lines were suspended 500 feet apart, from an altitude of 500 feet, the difference would be only 142 thousandths of an inch; but it would be impossible to measure the distance between the top of two such towers.

So far as we know, the Koreshan Geodetic Staff has performed the only experiments with levels and plumb-lines ever made in the history of the world, in view of determining the contour of the earth's surface. These experiments were made in connection with the Florida Geodetic Survey, wherein we relate by mechanical means, two points on the meridian, $2\frac{1}{2}$ miles apart. The particulars of this survey are given in the CELLULAR COSMOGONY. Geodetically, we determined that this surface of the earth is concave, and also that the perpendiculars at the beginning and end of the arc measured, converged above the earth's surface at a distance of about 4,000 miles. Our methods of test involved points of scientific accuracy; the length of the arc measured was sufficient to show an appreciable and measurable divergence of the plumb-lines. Our plumb-line experiments were conducted on a large scale, and were obviously far more satisfactory than those proposed, in which the divergence of the lines would be too small to be measured.

* * *

The heavens shall be rolled together as a scroll—that is, rolled up or involved in one man, the Messiah, to depart with him into the race as the holy Spirit of the new baptism.

From the Shaker Standpoint.

A Shaker Elder and Author Replies to Charges of Correspondent at White Oak, Ga.

EDITOR OF FLAMING SWORD:—In your issue of Aug. 18th, under head of "Lawlessness in Georgia," a correspondent uses the following language: "It is stated in the covenant of the Shakers, that they stand by the doctrine of nonresistance—that they do not resort to violence. Be it henceforth understood by all interested persons, that this doctrine is no longer recognized in the Society, for particularly of late, members have been forcibly ejected, even old men who have sacrificed their physical strength for the good of the cause. I am weary of the hypocrisy of the Shakers."

I had formed a good opinion of the person represented by the initials A. E. M., and I believe that in his moments of serious reflection he will be sorry for having turned "accuser of the brethren" who received him kindly when he was a stranger in a foreign land. Hypocrisy is a despicable and cowardly trait in anybody. "Hypocrisy of Shakers"! Lord Jesus and his holy Apostles! Shakers can no more practice hypocrisy and remain Shakers, than an honest man can tell lies to deceive, and remain honest. The first step toward becoming a Shaker, is to strip off all hypocrisy, and to uncover one's deeds to the light of God in a fellow mortal. And one must continue stripping off that element, so long as any cause for it remains, in order to continue a Shaker.

If persons (not "members") have been forcibly ejected, even old men who have used up their physical strength in serving their own lusts and appetites, while hypocritically carrying two faces, it was because they refused to submit to order and discipline which they had solemnly and repeatedly promised to obey. Their dark side had come to the surface, and they no longer held themselves amenable to reason, or conscience, or the persuasion of friends. People who are of a quality suitable to live in an honorable community never have to be ejected, forcibly or otherwise. They will either devote themselves unselfishly to learn and practice the requirements and obligations of the community, or if they think themselves unable or unwilling to do so, they will withdraw with as little disturbance as possible. One who has no higher motive than to be supported while he complies with only such rules as suits his convenience, or such as he feels constrained to in order not to be thrust out, is not fit for a religious community; and no length of service can buy a right to remain among those with whose principles his own selfish motives are at war.

I have lived upwards of 60 years among this people, and am joined in covenant with them. I never fancied that I could have any rights here, derived from age, or amount of service, aside from being true to the avowed principles of the Society. Neither did I ever conceive that the profession of nonresistance required us, as a

people or as individuals, to submit to be ruled by disorderly, self-conceited, self-willed ignoramuses, who annihilate all their moral obligations, and all humanitarian responsibility and self-respect in rum and tobacco. Lying, hypocritical, utterly untrustworthy, defying order and government, feeding on detraction, poisoning the young with seeds of immorality and rebellion, disgracing the community, yet claiming all rights and privileges and the treatment due to obedient, self-sacrificing, self-controlled, self-respecting members. So long as creatures are born accidents of lust, we suppose such characters will be produced, and race prejudices will exist and have to be dealt with by the more intelligently endowed.

We believe in government. Self-government being the first and best, we have combined together to practice it. We believe in voluntary obedience to law, for law is the fiber of government, and the foundation of order and harmony, which makes freedom among many possible. It is self-evident that people who will not subject their passions to the restraints of reason, will inevitably arrive at a condition where they will have to be restrained by force. We believe that no follower of Christ should use carnal weapons to defend himself, or others, except from wild animals. There are animals in human shape, worse than any wild beast of the forest. We may not kill nor wound them with violence, but it is permissible to restrain them with physical force, or to eject such from a family where they do not belong. We hold that principle the same that we always have.—A. G. HOLLISTER, New York.

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The World's News.

Wednesday, Aug. 23.—Terrific gale on Atlantic coast; 11 ships dashed to pieces near Cape Hatteras.—New York supreme court bars negro children from public schools.—French army generals continue to expose themselves at Dreyfus trial; all evidence favors Dreyfus, and eminent men everywhere predict acquittal.—European political pot is boiling; Holland condemns attitude of England toward Transvaal; jealous nations scheming for the world's trade; revolt of Austrian press against abridgment of speech and press.—Dewey arrives at Villefranche.—Filipinos continue to fight on skirmish lines.

Thursday.—Pennsylvania coal dealers form a \$104,000,000 coal trust.—5 Cuban soldiers shot down by guards at Cuevitas.—Georgia mob dispersed by troops at Savannah, and negroes in jail protected.—Yellow fever at Havana.—English politicians see Czar's hand behind the Sultan's protest against French and English occupation of African territory between Lake Chad and the Nile.—Sultan of Sulu, Philippines, signs treaty with U. S., and accepts American control.—Convention of scientists at Columbus, O.

Friday.—Secretary Root's plan to establish free trade between U. S. and Porto Rico blocked by Attorney-general Griggs.—French generals in a rage under questions of Dreyfus' counsel; army conspiracy failing, and innocence of the prisoner is obvious.—Hundreds of Cubans desire to go to Santo Domingo to join the revolutionists.—British troops sail from Gibraltar for Cape Town.—Sultan of Morocco declares against piracy off Moroccan coast.

Saturday.—McKinley declares his Philippines policy to immense gathering at

Ocean Grove, N. J.; "Peace first, then the establishment of a government under the stars and stripes."—Armed white citizens of Darien, Ga., start on a negro hunt in the swamps.—Crusade against idle negroes being pushed at Little Rock, Ark.—Transvaal trouble increasing; Boers awaiting first blow from England.

Sunday.—Schweinfurth, the notorious false Christ, accepts christian science.—Republicans preparing for gold standard legislation.—Gen. Mercier reported to have fled from France; Dreyfus trial increasing in interest; millions in suspense, awaiting the end.—Dominican insurgents reported winning an important victory after three days' battle with government troops.

Monday.—Another Dowie patient dies in Chicago; another excuse for a newspaper sensation.—President McKinley in Pittsburgh.—French army generals threaten to plunge France into civil war if Dreyfus is acquitted.—Dreyfus prosecution weakens; Gen. Mercier may be arrested; others implicated in the conspiracy of five years ago.—China and Japan form an alliance and sign treaty.—General strike of all labor organizations in Belgium is being agitated.—Bubonic plague reaches Portugal; Spain fighting the plague, and England establishes quarantines to prevent it reaching England.

Tuesday.—Iron framework of New Coliseum, Chicago, collapses, killing 10 and injuring a score; cause unknown; heavy loss due to rush of modern methods of construction.—Apache Indians in war paint in Arizona; threaten to fight the Zunis; tribes hostile, and on the verge of war.—General expectation of French crisis; uneasiness at Rennes; trouble may come upon acquittal of Dreyfus; and revolution is looked for by eminent men if he is again convicted.—Hollanders send protest to England against British preparation for war with Transvaal.—33,692 Cuban soldiers have been paid \$75 each by the U. S. government.

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Leslie's Weekly.

At no point thus far on his homeward way have the demonstrations in honor of Admiral Dewey been more hearty, spontaneous, and genuine than at Naples. Thanks to the enterprise of *Leslie's Weekly*, many of the most notable scenes and events of the stay at Naples have been pictured forth for the benefit of the American reading public. In its issue of September 2d, the *Weekly* gives five full pages of photographic views taken at Naples by its own special artist. These include several fresh and striking views of the great admiral himself as he appeared on board the *Olympia* and elsewhere, a picture of the famous five-inch gun and its crew who fired the first shot in the fight on May 1st, and many other interesting things in and about the admiral's flag ship. This array of Dewey pictures makes this number of *Leslie's Weekly* of special and rare value. Another notable feature of the same number is a full-page illustration and a full description of the magnificent new passenger-station to be erected at Forty-second Street, New York, the terminal point of the Vanderbilt railroads and other lines. The *Weekly*

also continues its valuable series of special letters from the Philippines, the letter for this issue being accompanied with a page of photographic views illustrative of the trials and hardships suffered by our troops during the present rainy season on the islands. An article of extraordinary interest relating to the situation in the Philippines is contributed to this number by the veteran Bishop Thoburn, who has recently returned from Manila after a sojourn of several months in that region.

American Monthly Review of Reviews.

The current thought of the world is summed up in the September number of the peerless *Review of Reviews*. The great events of the month of August pass in panorama before the reader in the attractive group of contributed articles; these articles are timely and to the point. An important one is by the Hon. John Barrett, late minister to Siam, on the war in the Philippines; it is probably the first succinct, summarized narrative of the whole campaign that has yet appeared. Mr. Barrett was with the land and naval forces at Manila for a number of weeks and made a careful study of the situation. The conclusion is reached that the fighting was forced by the arrogant attitude of the jingo element of the Filipinos. The peace conference is discussed by the noted English writer, W. T. Stead; and the trusts, by George E. Roberts and Henry Macfarland. The excellent character sketches, the numerous editorials and reviews of the world's current history, make this popular monthly invaluable. A unique feature of each issue is the reproduction of striking cartoons of cartoon papers and dailies, and not the least interesting, is the reprinting of principal articles of other magazines; and the index to articles of all the great magazines is a valuable feature for specialists in any field of thought.

Frank Leslie's Popular Monthly.

The September number greets the reader with a beautiful illuminated cover, fittingly representing the principal subjects concerning marine sports; a young lady in marine dress stands in the breeze, looking seaward. The leading articles are concerning the naval hero of the day—Rear-Admiral Winfield Scott Schley, U. S. N.—a sketch of his life and victories. The American Cup Defenders is a chapter in yacht development, finely illustrated by a number of American and English yachts; Also, Palatial Private Yachts, showing illustrations of yachts belonging to the Astors, Goulds, Vanderbilts, Rothschilds, and President McKinley, will interest thousands. The Building of the Race Rock Lighthouse in Long Island Sound, is a description of the engineering feat of constructing an island and lighthouse upon it. The fiction department is fully represented by Queen O'Sheeba's Triumph, A Half Caste, and the continuation of April Bloom.

The Cosmopolitan.

Two articles in the current number are of special interest in every household: The Delightful Art of Cooking, by Anna Leach, concerning the preparation of choice viands for the table; and The Art of Buying Food for the Family, the second subject of a series of papers dealing with home life.

This paper is by Mary Graham, who secures the prize of \$200 for the best paper submitted on the subject. America's Cup is a finely illustrated article on yacht racing. The Art Gallery of the Great Lakes is both novel and superb. Exquisite scenes in the Roof Gardens of New York are reproduced from photographs, and add to the attractiveness of this number of the *Cosmopolitan*. We also mention other excellencies; the Editor's Building of an Empire; A Life, by Maarten Maartens; an Unconscious Crime; the Inner Organization of the French Spy System; Love Laughs at Locksmiths; the Study of Fiction; Romance and Tragedy of Kentucky Feuds; and Elton Slade's Auction habit.

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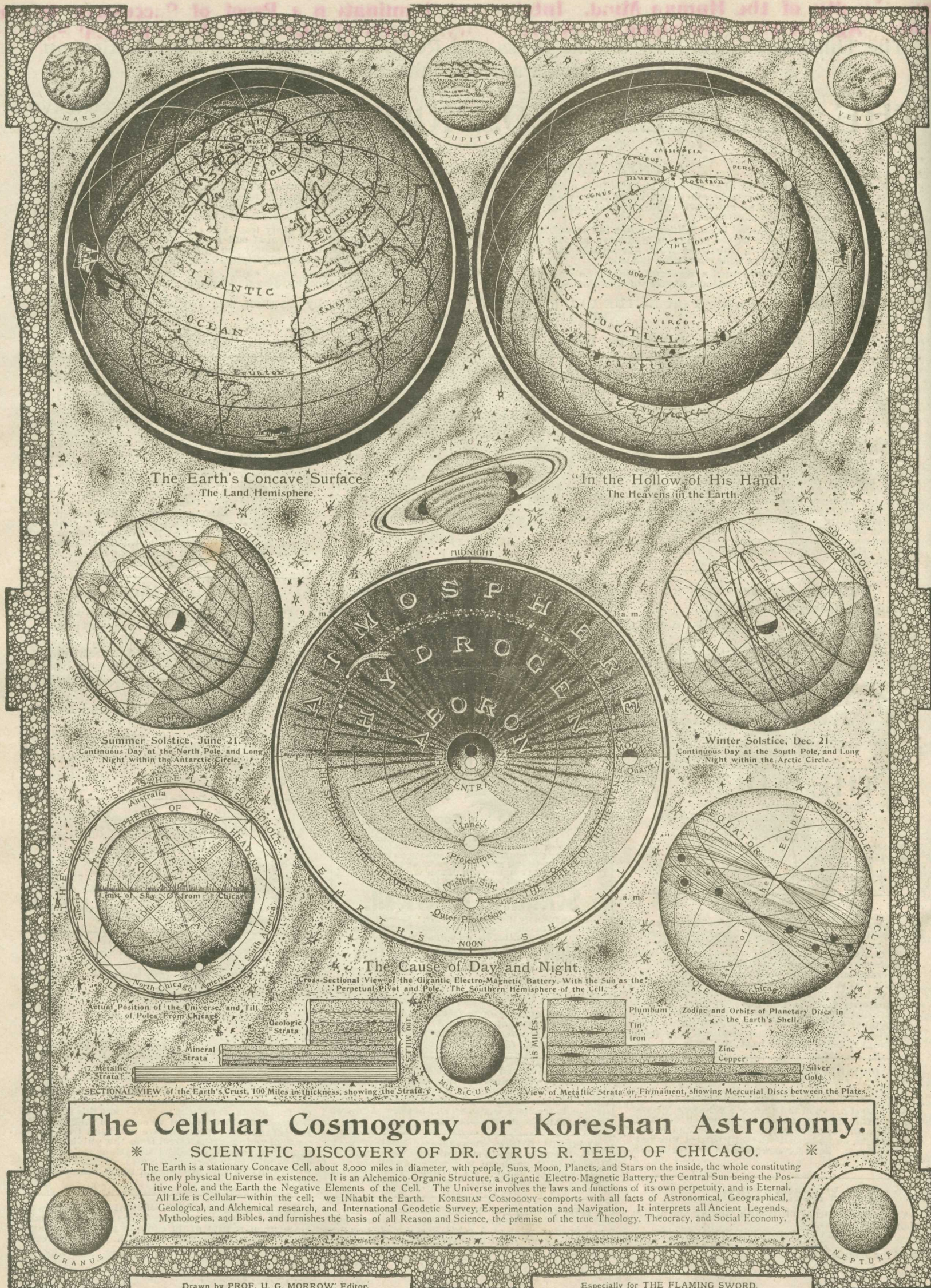
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