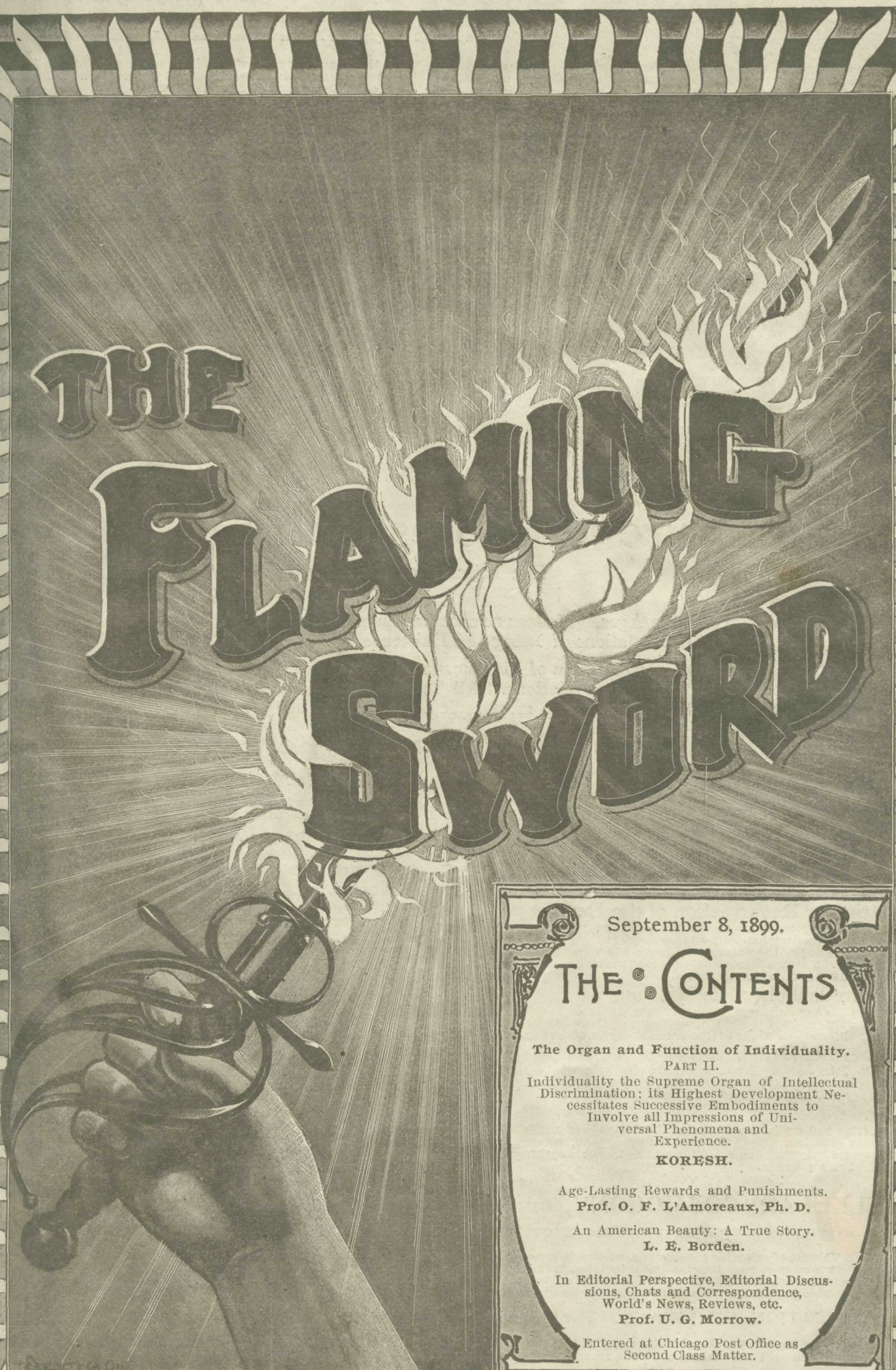


SPECIAL FEATURES OF THIS ISSUE:

Supreme Faculty of the Human Mind.—Intellectual Illumination a Proof of Successive Re-embodiments.—Age-Lasting Punishment.—A True Story.—Earth Not Convex.—Astronomical Failures.

THE FLAMING SWORD

A large, stylized illustration of a flaming sword. The sword is positioned diagonally, with the hilt in the lower left and the blade pointing towards the upper right. A hand is shown gripping the hilt. The blade is engulfed in bright, stylized flames. The background is dark with radiating lines emanating from the sword, suggesting a powerful light source. The entire illustration is framed by a decorative border consisting of repeating leaf-like or flame-like shapes.

September 8, 1899.

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An American Beauty: A True Story.

L. E. Borden.

In Editorial Perspective, Editorial Discussions, Chats and Correspondence, World's News, Reviews, etc.

Prof. U. G. Morrow.

Entered at Chicago Post Office as Second Class Matter.

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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. 353

The Organ and Function of Individuality.

Part II.

Individuality the Supreme Organ of Intellectual Discrimination; Its Highest Development Necessitates Successive Embodiments to Involve all Impressions of Universal Phenomena and Experience.

THE CELL is composed of an elastic cell wall, of a substantial parenchyma, nucleus, and vascular or circulatory apparatus. It has as distinctively a heart, an arterial, and a venous circulation and nervous system, as has the entire organic body of which it forms so minute a part. The cell is the terminal point of the minute ramification of an artery; it is also the spring from which the vein has its beginning. It is the terminal and initiatory point of the nerves of the brain, and the seat of influx for the surrounding aura, and the source of aural radiation. The brain cell is the elaborator of the physical essences which supply the blood from the cerebral functions, and also of the mental energies.

That the cell may perform the functions above described, it is essential that it be subject to the law and performance of motion; for without motion no function could be operative, nor could cerebral essence and mental energy be elaborated; therefore, the cell expands and contracts. This is not true of one cell merely, but of every cell of the cortex of the brain, and of all the gray matter. When the cells of the brain expand, the fluid of the arterial system and that of the afferent nervous system flow into and meet in the cell; and their alchemical reactions, being of specific differences, unite in an alchemical combustion. This combustion elaborates a new fluid for the efferent nerve, with the magneto-electric currents for the brain and the body. We have thus far confined our description to the anatomical form and the physiological function

of the cell. We shall proceed to elaborate the subject of its supreme mental mission, after which we will give a brief exposition of the physiological relation of the organ of individuality to its corresponding organ in the body.

Motion and Statism are Co-ordinate Principles, Elements, and Factors of Mental Power.

There can be no motion (vibration) or excitement without something in motion, or to be excited to action. Energy could not move matter except that it be substantial, because to move an atom of matter, there must be an inherent principle of motion, or an extrinsic something tangible enough to displace the atom. Each distinctive mental phenomenon, from an extrinsic impulse, must depend upon its own quality or kind of motion. For instance; the principles of individualism, form, size, weight, and color are distinct and definite, and consequently depend upon different modes of motion. These modes of motion are implanted upon the retina of the eye, and transmitted to the brain cell.

It may aid the reader in comprehending the mental function of the brain cell, to know something of its processes by comparison with the *modus operandi* of the photographer's camera. The sensitive plate upon which the impression is made, is covered with a thin film of collodion, or corresponding substance. The plate, through the motion of light, takes the individual—undivided—picture; it takes its form and its compara-

tive size, but it fails to perform all of the corresponding functions of the eye. It will be noticed that when the motion of light has performed its office, there remains the static impression; the arrangement of the picture remains upon the plate. The retina of the eye is like the sensitive plate in the camera, with this difference,—that there is a succession of pictures upon the same plate in the eye, hence the film has to be replaced as often as a picture is formed. This film is a secretion of the nervous system, and its action is as rapid and incessant as the vibration of the motions which operate to emplace the impressions. Every picture planted upon the retina is carried to the brain cell.

Another great and specific difference between the film on the photographer's plate and the impression on the retina of the eye, and thence upon the brain cell, is, that the picture made upon the retina of the eye and upon the cell retains the motion and color, with other principles of animation, as well as the form of the object. Now, when we consider the myriads of impressions of forms and motions of the objectivities of being that are made on the brain cell, and that the cell is sufficiently large to embrace the macrocosm in its microcosmic (diminished or least) form, we begin to comprehend something of the possibilities of the cell as the location of the spiritual world. It would be impossible for the human brain in one embodiment or incarnation, to take the impression of the universe. It is therefore provided that every visual being shall pass through a succession of existences, both in the objective and subjective worlds, or the material and the spiritual worlds, that the experiences of both may so aggregate as to constitute the individual, when ripe, the microcosm or little universe.

One can form no adequate realization of the mental function of a cerebral cell, without first embracing something of a knowledge of the form and functions of the greater cell—the macrocosmic world. Man is the reproduction of the universe on the smaller scale, and the brain cell is man or the microcosm on the still smaller scale. The cell of the brain is the active, living manifestation of the universe in its infinitesimal form and function. The sun, moon, and stars—with their forms, relations and motions—are pictured permanently upon the mind; the cell itself constituting the material basis of that implantation. We behold the solar and the stellar universe; that objectivity is planted upon the retina of the eye, with all its active phenomena. This again is conveyed, through the optic nerve, commissure, and tract, to the minute cerebral cell, where, in its least form and living manifestation, it lives in the cell. The sun, moon, and stars are there with their forms as perfect, and their functions and motions as distinct, as in the objective world. Mountains, oceans, lakes, and landscapes; forests and fields; rivers and rivulets; cities

and towns; human and animal life in all its varied forms and activities,—all are retrospective in that universe, the brain cell.

The microcosmic world is large enough for, and does constitute the spiritual world. The spiritual world is in the mind, and its basis is the organic human form. There is no mental phenomenon independently of, and that does not rest upon its physical basis—the brain cell. All psychic and spiritual phenomena depend upon organic matter; and the brain cell, depending upon the organic structure, the body, is its material basis and foundation.

The Nerves of the Organ of Individuality and the Occipital Region may be Traced to that Point of the Spinal Column Supplying the Stomach.

The nerves of every spinal center develop by two roots, the anterior being motor, and the posterior being sensory. Sympathetic ganglia accompany, and are produced from the sensory roots. We have already outlined the relation of the visual poles to the equator of their axis. We have shown the organic and the functional relation of the organ of individuality to the cells of the occipital cortex, relating to the optic function. We will here state, in a general way, that the occipital cortex at the center of the optical function, supplies the nerves and the motor currents which control the motions of the stomach, and that the organ of individuality correspondingly furnishes the sensory nerves and currents.

Individuality is the stomach of the alimentary canal, involved in the mental and physiological organs of the inferior gyrus of the frontal lobe. In other words, individuality, form, size, weight, color, order, and number preside, through the cerebro-spinal system, over the alimentary canal of the body; that is, over the stomach, duodenum, jejunum, ileum, cæcum, colon, and rectum. Upon the health of the bodily organs therefore, must depend the normal function and the mental force of the phrenological organs.

The function of individuality, admitting that the organ be located as defined by the Fowler system of Phrenology, determines its work by virtue of its relation to consociate organs. Individual discrimination depends upon form, size, weight, and color at least. Individuality, as a phrenological organ, being ever so large, can operate only in unison with its group. Location and comparison are also factors in the powers of individual discrimination. The organ of individuality performs its best function when fortified and supported by an equilibrium of all cerebral and physiological centers.

The Higher Function of Individuality.

Exoteric mental functions depend upon the outer plane of cortical cells. Underlying the superficial corti-

cal area, is a second area separated from the superficial cortex by a very thin fibrous tissue. Subjective mental phenomena, or the phenomena denominated psychic, of various qualities depend upon this second stratum of cortical cells. These are both related to the interior gray substance through the lines of fiber connecting both. That the highest mental conditions may be reached, the two areas must co-operate in unison, and these in harmony with the interior cerebral centers. When such is the case, and the entire encephalon (co-operating with its body) operates in harmony, and in harmony with the objective world upon the basis of a rationally demonstrated premise as a foundation for universal and undivided truth, the organ of individual-

ity perceives the universal undividedness of all things, and thus determines for the mind the great fact that the universe is one, moved by the governing center, the central mind.

The organ of individuality, or undividedness, determines for the mind the fact that God and man are one, and that harmony of form and motion must depend upon the centralization of all human thought in the power of the central throne of intellectuality, to determine the form and motion of all. Individuality knows the undividedness of the microcosmic form, and discriminates between all distinctive things and personalities, by recognizing their universal relation and interdependence.

Age-Lasting Rewards and Punishments.

The Law of Dispensations and the Biological Fruit of the Ages; Hell the Result of Human Degeneracy.

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

'Eternal redemption.' Does that mean that God will be eternally redeeming his saints? Of course not; redemption will be fully accomplished and remain so eternally. * * * But we read again of 'eternal judgment.' Does that mean that God will be eternally judging people? Certainly not; judgment will be eternally accomplished, when the final division between the righteous and wicked is made. * * * But we read of 'eternal punishment.' Does that mean that God will be eternally punishing sinners?—*Messiah's Advocate*.

IT WOULD be well if men who set themselves up as teachers, par excellence, would learn the meaning of the terms they use, and that, in the language of the Bible, such meaning can only be certainly found in the original languages. They will there find that the words everlasting and eternal, only mean age-lasting, or dispensation-lasting. God's government on the higher plane, as on the lower, is run in cycles or ages; and no adjustments of the affairs of God or men are for a longer time than an age. As all the affairs that pertain to human life run in cycles, so—as man was created in the image and likeness of God, just like God—all the affairs of the God-life run in cycles or ages. This does not mean the man of today, who is born in sin and shapen in iniquity; he is of his father the devil now,—whatever he may *think* of himself,—as he was when Jesus, the only perfect man, was in earth. But Jesus, the sower, sowed the seed of Divinity, which was himself, in humanity, of which sowing he said the harvest would come in the end of the Christian age,—falsely rendered the end of the world.

Peter said that the early Christians who received the divine seed, the Holy Ghost,—which men will not get now, as they did not then until Jesus went away, "was glorified"—were spiritually begotten again by the Holy Ghost, for a birth of the body to come in the end of the Christian age. "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified." The word *given* does not belong to the

text. The simple statement is, that "the Holy Ghost was not yet." Neither is it now, nor will it be until it comes again in the way it did then; by a holy body going away to Holy Spirit, and that Spirit entering the humanity which strongly desires it. When men get that Spirit, they will show the signs which always follow its reception when it is actually poured out. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

The very idea of seed implies that it is sown in the time of sowing, and at no other time; that it falls into the ground and dies in order to its regeneration—reproduction, redemption from death, without which, as Jesus said, it remains alone. John, when he "was in the Spirit on the Lord's day, that is, looked into his own brain, as there is no time in the spiritual world, which is in humanity, saw what is now transpiring in the end of the Christian age. He saw, as the product of the sowing of Jesus, the divine seed, in humanity, 144,000 actual sons of God on Mount Zion, which was a humanity elevated out of the sinful humanity. They were, as Jesus was, of whom they were the offspring, *virgins*, men-women, having, like the Adamic race, the two sexes in unity in one form. The Record says that these were redeemed from among men. The process of their redemption was age-lasting, in the language of the Bible—everlasting or eternal.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." "Behold, I will send my Messenger, and he shall prepare the way before me." "And I will come near to you to judgment." God's covenant—conjunction, with men, for such is the meaning of the term, is his arrangement for redeeming them, saving them through, as the Greek phrase is, into eternal life; but it is expressly declared to be an age-lasting covenant. In the end of every age

he sends his Messenger, as he did Jesus in the end of the Jewish age. As we see, such time is a time of judgment; and as we see in Malachi, the Messenger is the Judge, and also the Lord. The judgments, then, are for an age, age-lasting—everlasting, eternal.

A faint illustration of all this is found in what is called the commencement of a college. The great and terrible day of the year to the student, is the judgment that then sits, because it fixes his standing for a twelve-month to come. If he does not come up to the standard, he is condemned (damned), goes away into a year-lasting punishment. If his intellectual attainment measures up to the requirement, he enters into the joy of his master.

Jesus came to save the lost—damned, not to save men from being damned, as the modern minister puts it. As He declared, he came that men that were dead might have life. He said, ye will not come to me, that is, come to my quality of life, that ye might have life. If he could have given them life just as he gave them bread to sustain their physical natures, they might have been willing to take it. The Psalmist says, "He redeemeth thy life from destruction;" and as we have seen, the process of redemption was one of age-lasting development and perfection of the divine seed in men. Not only was this a process of redeeming—buying off from death—the sinful, dying humanity, but it saved Divinity as well.

There are two ways of propagating the apple, the typical fruit; one is by planting its seed, and the other by grafting. A perfect apple cannot be propagated by planting its seed; but it can be propagated, and the same kind of fruit produced, through grafting it into a seedling stock. Just so, on the higher or human plane; Jesus, the only perfect God-man, went away to Holy Ghost, the Comforter, and went into those seedling men, who became the new church; and like all seed, he died in the church. Being regenerated, or reproduced, or redeemed,—bought off from death, He will appear in the harvest, in the end of the Christian age, on Mount Zion, in the 144,000 sons of God, having the Father's name written in their foreheads, which means, having the Father's nature—life, in them, as Jesus had.

Resurrection of the Just and the Unjust.

We are told that in the resurrection to take place in the end of the age, there will be a resurrection both of the righteous and the wicked that were in the earth then. This is a resurrection from the dead, to those who have the God-life developed in them, but a resurrection to condemnation—damnation, to those who have it not. When the awful day comes, those who have the God-life in them—from the divine seed that was sown in them in the time of seed sowing in the beginning of the age—will stand the test, and enter into eternal life—the God-life; but those who have not such development, must needs go away into everlasting—age-lasting, punishment, in the hells which they are not yet prepared to leave. "For the redemption of their soul is precious,

and it ceaseth forever"—for the age. That is, those who did not accept the seed when sown, cannot do so for an entire age.

This is exactly what Jesus taught in the unpardonable sin, or sin against the Holy Ghost, which no theologian has ever been able to explain. "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world [Greek, age], neither in the world [age] to come." All the wheat that is not sown in the time of sowing wheat, does not have a resurrection, either in that wheat cycle or in the one to come, since the harvest does not come until the end of the cycle. The man who spoke against the Holy Ghost, which was the divine seed, did not receive the seed at the time of its sowing, and could not be saved by it in the harvest which comes in the end of the age. Neither could he have forgiveness, be saved, until the next harvest, in the end of the next age. So he could neither have forgiveness in that world (age) nor the next.

Processes of Transformation of the Wicked.

"Who shall be punished with everlasting [age-lasting] destruction from the presence of the Lord, and from the glory of his power." The Bible couples together hell and destruction. To be in hell, as all men are today, is to be in destruction of all things that are really good. This passage defines destruction as being kept away from the "presence of God and the glory of his power." The man who has not the development in himself that enables him to enjoy these, even sitting down in the throne of God himself, is self-doomed to an age-long hell; and there is no power to save him, and neither God nor the universe to blame. "Hell and destruction are before the Lord." That is, in the process of the development of the sons of God, they pass through hell and destruction before they come to the Lord. In many languages, hell means bright; to burnish, to brighten. The hells are that stage of human development in which men are fitted for heaven, which is above them. Jesus was, as he declared, in heaven while he was in earth, having come up out of hell in his former embodiment, so that he was born holy.

The orthodox idea of the punishment of the wicked is not a teaching of the Bible, but a figment of the imagination of priests. So also, is the teaching of some as to the final annihilation, or, as some term it, destruction of unrepentant sinners. The wicked will be destroyed without doubt; but it will be by becoming righteous, at some time in the ages. As to men becoming righteous now, none of them show any signs of it; yet we are on the eve of the ushering in of the kingdom of heaven in earth. We declare, then, without any hesitation or doubt, that redemption, judgment, and the punishment of the wicked are processes which continue during the age,—are age-lasting, everlasting, eternal.

An American Beauty: A True Story.

L. E. BORDEN.

"HELLO, Clyde! taking it easy, are you? A shady porch and a hammock, iced lemonade and the latest magazine; what a plethora of comfort! Let me pause awhile and fan my fevered brow ere I pursue my hot and dusty way."

The speaker sprang lightly up the steps, and taking possession of a huge palm leaf, ensconced himself in a Morris chair.

Mr. Clyde Howard raised his blue eyes languidly. "That's right, Ramsay. Sit down and follow my example. Lounge and invite your soul, as Walt Whitman says. What's the use of putting on so much steam this weather? Its sheer midsummer madness to work as you do."

"My dear fellow," said Ramsay, fanning vigorously, "consider for a moment that men are dying daily, going down to their graves uninsured, when they might have left their families a competence, and all for lack of meeting me. This business is a heavy responsibility upon a man with a tender conscience like mine. I owe it to humanity to present the claims of the Eureka Life Insurance Company to as many of my fellow creatures as I can possibly reach in a day."

Clyde laughed and held out a copy of *Munsey*. "Just look at these American Beauties. *Munsey* is prime this month, and his cuts grow better with each number."

Ramsay took the magazine, glanced at the article in question, "American Girls Who Have Married Titles," and then fired the book violently across the piazza with such force that it landed in a bed of petunias, after upsetting the lemonade pitcher on its way.

"What an unnecessary expenditure of force!" mourned Clyde. "What's the matter with the American Beauties?"

Ramsay looked black. "Oh! I think its disgusting to see our American girls selling themselves to pauper noblemen for titles. These international marriages make a fine showing in the newspapers, but their subsequent history is seldom written. Heaven help the poor girls when their fortunes have been handed over to pamper the vices of the prince or the count! These scions of a corrupt nobility have none of our American respect for women, and never scruple to trick and deceive them. I know what I'm talking about. I could tell you a story—"

Ramsay broke off shortly; his friend regarded him curiously, surprised at his evident emotion.

"See here, Clyde, you've often asked me why I never married. Do you remember Louise Leighton?"

"Yes, indeed, a strikingly handsome girl, tall and queenly, with a wonderful voice."

Ramsay's brows lowered. "Yes, she was beautiful, and she sang like an angel; such a clear, resonant voice with a thrilling note in it that went straight to your

heart. Everyone said she had a career before her. Why, I remember when she made her debut in Steinway hall, the whole city went wild over her. Clyde, I loved that girl. We had grown up together from childhood. I was her nearest neighbor. When she went abroad to study, we were the same as betrothed; there was no formal engagement, for I had my own way to make in the world, and Louise was ambitious; she wanted to sing on the stage. Well, she met an Italian count in Florence, a handsome fellow with soft ways such as girls like, one of your southern temperaments, all fire and passion, that carry everything before them, but corrupt at the heart. Count Venetia fell madly in love with Louise. Unlike most Italian noblemen, he had large estates, and he dazzled the girl with his promises. From the first, he exercised an extraordinary fascination over her, and it was an easy matter to persuade her to an early marriage. I shall never forget the day the news came. The dream of my life ended then."

Ramsay paused a moment, lost in retrospect, then he went on in a monotonously quiet voice. "For a year or so, all went well. The Count was devotion itself. Louise had an elegant apartment, filled with fresh flowers daily. The Count gave her a carriage, he smothered her with roses; of the true nature of this man she knew nothing, nothing. She fancied him the soul of honor. Then the blow fell.

"One day in the winter of 187—, the Count was away on a journey. Business connected with one of his estates called him to the north of Italy. Louise was radiantly happy; she seemed to be living in a fairy tale. The time of her husband's absence she proposed to spend in practising some new music. He sent her a letter every day, and would soon return. The sky never seemed brighter.

"She was taking a singing lesson when a woman appeared, who announced herself as the Countess Venetia. 'What are you doing in my husband's villa?' she demanded of Louise. 'I am the wife of Count Venetia; you have no business here. Be gone from my house!'

"A stormy scene followed, but it was all true; the Countess, a plain featured Italian woman, proved her credentials, and Louise found that her own marriage ceremony, performed by a false priest, was but a mockery. She sailed that night for America, more dead than alive, with only one desire—to reach her old home and die. She never saw the Count's face again—the infernal scoundrel!" and Ramsay clenched his fists ominously. Mastering himself by a strong effort, he concluded calmly: "This shows how the European nobility treat our beautiful and gifted American girls."

"But what of Louise, did she die?" inquired Clyde earnestly.

"Yes," replied Ramsay softly, "Louise is dead."

In the Editorial Perspective.

THE EDITOR.

COSMOGONY is the science of the forms, functions, relations, and laws of perpetuity of the universe. The true cosmogony, when discovered, is the revelation of all the mysteries of the great world in which we live; it is necessarily the solution of all the problems which confront the human mind, because the physical cosmos is the ultimate expression of its inherent life, and embodies in the form of its outermost expression, which is susceptible of analysis, all of the activities which take place in the world of humanity. Any system of the universe which does not answer the requirements of infallible logic in the discovery of the Cause, cannot correctly define the character of the effect. If the Copernican system uncovers the great mysteries of the cosmos, it is true; if it does *not*, it is fallacious. A true system of science must have its foundation in the facts of the physical world; astronomy treats of the physical world, and consequently is the foundation science upon which an entire system of truth must be superstructured. All of the kingdoms or planes of life in the universe are built up from the outermost pediment; the science of the groundwork, then, must constitute the basic interpretation of all phenomena of life. Do the modern astronomers pretend to solve the riddle of existence? Is the system susceptible of application, in the sequences of logical deduction, to the affairs of the human world? We will allow a modern astronomer to answer: "At present, the end and object of the study of astronomy is chiefly knowledge, pure and simple; so far as now appears, its development has less direct bearing upon the material interests of mankind than any other of the natural sciences. It is not likely that great inventions and new arts will grow out of its laws and principles." Is modern astronomy a cosmogony? From the basis of the astronomer's admission, it is not: "Unquestionably one of the most interesting and also the most baffling, topics of speculation, is the problem of the way in which the present condition of the universe came about. * * In the present state of the science, many of the questions thus suggested seem to be hopelessly beyond the reach of investigation." The modern scientist is unable, in his investigation of the great world of effect, to interpret the cosmos and its phenomena, from the basis of thousands of facts of existence, with which he comes in contact. The modern theory of astronomy is of no practical value to humanity; it contains no truth, and its conclusions are worthless. Koreshanity begins with the form of the physical cosmos; it analyzes its functions. The true interpretation of the effect necessarily reveals the Cause; an absolutely correct analysis of creation reveals the Creator. Koreshanity discovers God; it discovers the great well-spring of human life, the *elixir vite*, and the laws of rejuvenation of man. It reveals the laws of scientific government; it is a system of vital, social, religious, and industrial economy, founded on the laws of production and distribution of substances of the great cellular world. It is *the System* which, in its practical application, has a *direct bearing* on "the material interests of mankind,"—the welfare of the individual and the world at large. The time is at hand when the world will repudiate the ignorance of the modern scientist; a suffering world demands scientific reform in all planes of human relations; and the Koreshan System of Universology is the only complete scientific system which seeks and demands acceptance on the part of the millions of modern minds.

"The question may still be debated whether civilization has increased or diminished the sum of human happiness. The mere fact that there are two sides to the question whether modern civilization and modern education are a benefit to humanity,

is a significant one. Evidently, something besides advanced science and the increase of wealth is necessary to make life worth living." The above appears in an editorial in the *New Voice*, discussing the cause of the increase of suicide, commenting on the startling statement of Dr. Ireland, that "a state of rapid increase of self-destruction is common to the whole civilized world." During the past forty years, there has been an increase of thirty-five per cent; while Norway is the only civilized nation where suicide is actually diminishing in frequency. The general inquiry aroused is, What is the cause? Scores of theories are advanced. Epidemics of la grippe are made responsible; the decay of religious faith; also low wages and lack of employment. An able writer in a recent magazine, points out the fact that modern education is a curse. There is no one factor that can be singled out as the cause of the alarming increase of crime in its many phases. The whole fabric of modern civilization is wrong; the many conditions of mental, social, religious, and industrial chaos are productive of misery and unhappiness, and the despondent seek to escape. The optimist's cry that the world is growing better is contradicted by the facts; the prophetic declarations concerning the misfortunes that must befall the "present evil world," are being verified and fulfilled. The age culminates in woes which will sweep the world with unparalleled violence. As we near the vortex, chaos and crime will increase; and every worthless element will be drawn into the whirlpool for destruction.

The social standard of the world is money. A man can move in the highest social circles of the world, no matter what his moral character is, if he has succeeded in stealing the wealth which rightfully belongs to the men who labor and create it. In the modern church, wealth and hypocrisy admit members to the highest church and social privileges; while in the field of labor, a card of membership in the unions distinguishes its holder from those who will not consent to strike every alternate week of the year! What are the tests of progress in the Koreshan System? What are the points of superiority of a Koreshan over those who are not Koreshans? We discard the old lines. The dividing line between Koreshans and others is a natural one; it is the intellectual. The difference is in intellectual capacity; the Koreshan is able to penetrate and solve the problems of the universe. In nature, there is no difference between us and the mortal humanity about us. We are all in the same hell, in a state of death. We do not say that we are better than others. We have no hypocrisies, not because we are better than the world, but because Koreshan Science does not flatter the man and magnify the goodness of its members, but reveals the *corruptions* of the mortal man. It attracts only those who are able to comprehend its fundamentals, and who desire a way of escape from the terrible conditions of the modern hells.

What difference does it make whether the earth is convex or concave? All the difference in the world. Both the Copernican and Koreshan systems cannot be true; and it is something of an item to get so far out of the spheres of human ignorance, as to know to a certainty something of the principles and laws of existence. If a man does not care to know the truth about anything, one fallacious belief will serve his purpose as well as another. The people of the world will live to see what difference the shape of the earth makes in the affairs of human life and government. Koreshanity is a revolutionary science, and will reconstruct human society upon the basis of the laws of universal activity. The Koreshan Cosmogony is the foundation of

all science; it overthrows all fallacy, and gives man a rational premise from which to deduce rational conclusions concerning all planes of being and existence. Millions of people of the modern world do not care for anything but the gratification of their appetites; truth is not for such, but for those in whom the truth will make a striking difference in their conceptions, in their intellectual capacities, and in their moral, religious, social, and political life.

The modern church has radically changed its complexion during the past twenty-five years. The time was in this century, when all of the evangelical sects taught salvation only for believers, and damnation for all others. The orthodox god of fifty years ago was a revengeful tyrant, maintaining somewhere in the nether regions of space, a lake of literal fire and brimstone for the eternal torment of all who were not fortunate enough to accept the decrees of Rome and Westminster. Now all this is changed; it is held that faith in the teachings of the church is not absolutely necessary to salvation. The lake of fire has been abolished; the church found that it could not succeed in the promulgation of its absurdities with a burning lake staring the people in the face! The basis now is that all men are brothers, and that God is their Father. The doctrines of Jesus are absolutely repudiated by the false shepherds; instead, a vague idea of an *unknown* god is substituted. Because of religious ignorance concerning the origin and destiny of man, it is not fashionable to condemn anybody for his views, until the true System of truth is proclaimed;—then everybody is against its Founder!

Every one is intellectually asleep or dead, who is not conscious of what he really is. Humanity is in the dark night of ignorance, possessed of all sorts of vague delusions and hallucinations; it is in disorder and disease. The modern man does not know where he is; he knows nothing of his origin, nothing of his destiny; he is agnostic. He has no true conception of the universe, no knowledge of his relation to the world at large. He is intellectually blind, who cannot interpret the universe from the basis of simple facts of observation, who cannot arrive at true conclusions concerning the laws of the perpetuity of life from activities which take place in himself. Koreshanity reveals to man what he is, and determines his status in the universe. The Koreshan System is the result of the awakening of one mind to the consciousness of what the universe is, and of the possibilities in man, through obedience to the laws which govern the world in which we live. It is a death-blow to all superstitions and fallacies; it stands upon the premise of reason, defying the powers of ignorance!

Bacteriologists and surgeons are endeavoring to make it easy for the fools who fight duels. There must positively be no bacilli on the sword-blades; the duelist must satisfy his honor without planting disease germs in the person of his opponent. To this end, the sword-blades must be sterilized by passing them through the flame of an alcohol lamp. A French surgeon, in the absence of anything else to do, has written a book on the proper conduct of a surgeon when summoned to a duel, and how to put the swords in a state of asepsis before they are handed to the duelists. What a pity that the war on microbes was not commenced thousands of years ago! It is nothing short of a miracle that humanity has existed as long as it has, amid the ravages of the various species of bacilli of modern discovery!

Fallacies are mental pests which, when introduced into the world, spread like the Canadian thistle, the Gypsy moth, and the Brazilian water hyacinth; they flourish where it is impossible for truth to gain a foothold. The ignorance of the Florida land owner in adorning his moat with the water hyacinth,

which is now filling the navigable rivers of the Florida east coast, is insignificant compared with the scores of new fallacies which block the rational faculties of the mind of the modern world. Mental poisons, weeds, moths, vipers, and other forms of fallacies, abound; their promulgators are utterly ignorant of the ultimate effect they will have in the great field of humanity. It satisfies the originators if the pests and poisonous opiates create a sensation; they are indifferent as to the results.

A scientist has recently made the announcement that man is a miniature sun, with thought rays extending into the atmosphere in every direction. We are often asked concerning the proof of the Koreshan conclusion that the physical, central sun of the universe is light on one side and dark on the other. The disposition of the modern mind is to take the conclusions of a so called scientist in preference to Koreshan conclusions; and we therefore suggest that the above conclusion of a modern scientist, that man is a sun, taken in connection with the fact that it is a current opinion in the world that man has two sides to his character,—a light and a dark side,—might be sufficient to prove to most minds that the physical sun correspondentially possesses a light and a dark side.

The difference between the Copernican and the Koreshan systems of astronomy, is that the astronomers of the old school endeavor to determine the shape of the earth by studying the heavens which are out of their reach, while the Koreshan astronomer determines the shape of the heavens from the basis of the earth's tangible, concave surface, to which we have easy access. The old method is to construct a system without a foundation; the Koreshan method is to first lay a firm foundation in the earth, as the basis upon which the true system of human knowledge is superstructured.

The American government is not democratic; it is plutocratic. The people neither make the laws nor interpret them. The regal power is vested in the Supreme Court, and back of the Supreme Court lies the power or force of arms to enforce its decrees. Plutocracy knows no restraints; legislation may be purchased with gold, and court decisions are handed down for value received. The love of money is the root of all evil—the root of all the evils which curse the modern world.

"It is only an inverted vision which sees so much evil in others." Exactly; Jesus the Christ subverted the effete thought of his day. He was able to see *all* evil in others, because he was pure. He was the Son of God; all others were sons of the devil. The doctrines of Jesus are the exact opposite of the anti-Messianic views of modern occultists, who disregard the evil in humanity and magnify their own good through the microscope of conceit.

As spirit and matter comprise the two general states of universal existence, Universology, or the science of the universe, must be the science of both the natural and spiritual worlds and their relations. Koreshanity is Universology, and is pre-eminently the scientific religion. It is a system of interpretation of all things; it is the all-science, the omni-science. It is a system of prophecy; it reads the past, interprets the present, and forecasts the future.

The human brain is inseparably connected with the human organism. No phrenologist can accurately determine the particular mental characteristics of a man, without a knowledge of the functions of the brain and the entire human system; and no physiologist can understand the functions of the human body without a knowledge of the specific relations of mind and matter which comprise the man.

Jesus declared that by faith a mountain could be removed and cast into the sea. This is corroborated in the Koreshan demonstrations of the concavity of the earth. The Copernican astronomer sees a mountain of water between the point of observation and the vanished ship's hull; the Koreshan astronomer removes the mountain of water with the telescope, and brings the hull into view again!

"There is no evil except to short-sighted people." The Deific perspective of the man Jesus extended over a wider range of humanity than that of an agnostic metaphysician. The Christ saw evil in every man except himself, and he felt the force of it when the iniquity of the world reached its climax and made him a martyr. The short-sighted mortal declares that there is no evil.

Man becomes the microcosm only when he involves the universe; the man who involves the universe is omniscient, because he involves its consciousness. A man is not a true scientist until he understands the universe as a whole, and is capable of defining all its parts.

"I have ceased to think that there is any down. There is only up." That is true to those who are at the bottom; but to the man who has reached the apex of human existence, there is no up, but only down. Between the points where there is no down, and the center where there is no up, there is a long line of progress!

The processes of putting on immortality involve the processes of the destruction of the wicked. The only way to make a saint is to destroy and transform a devil. When the devil is

transformed to an angel of light, he steps from the plane of mortality to that of immortal existence.

The true scientist is one having absolute knowledge; there is no such thing as an agnostic scientist, though there are agnostics who pretend to be scientists.

There is nothing more exacting than the absolute truth; nothing more inexorable than law, and nothing more vindictive than justice.

Negroes who are Christians, repudiate their color; they sing about being "washed and made *white* in the blood of the Lamb."

Truth, like mathematics, is of no value unless applied. Truth applied is the power of knowledge.

A procession of laborers on labor day is a parade; a procession of laborers on a strike is a pay raid!

Teachers who call this "present evil world" good, have no conception of either good or evil.

Theosophy is a redressed mummy of a past system of truth; it is a mere form without life.

The seeds of fallacy are easily propagated in the soil of modern ignorance.

Jesus the Christ was both the Son of God and the Sun of humanity.

The illumined man is the Sun of the human world.

The daily press is *lying* back of political schemes.

A truly rational mind cannot entertain a fallacy.

Recent Scientific Experiments on Lake Michigan.

Surface of Water Demonstrated by Ocular Evidence to be Not Convex; Specific Tests by Means of the Telescope.

THE EDITOR.

THE FUNDAMENTAL premise of the Copernican system of astronomy, is the hypothesis that the surface of the earth on which we live is convex. The well-known phenomenon of the disappearance of a ship's hull beyond the horizon of the surface of the sea, is one of the principal so called proofs offered in support of the popular theory; it is constantly being urged as an objection to the Koreshan conclusion that the earth is a hollow globe, with its habitable surface concave, instead of convex. If the usual theory were true, specific tests would verify it; if it is fallacious, ocular tests are sufficient to disprove it, and to overthrow the entire system.

In order to appreciate the value and force of such experiments of observation as have been conducted during the past three years by the Koreshan Scientific Staff, it is necessary to consider the ratio of the earth's curvature, and the claims of the advocates of the old school of astronomy. We desire to examine the subject just as it is presented by the astronomer,

and subject the theory to the test of the facts of observation. The so called proof is an ocular one, used hundreds of years before the invention of the telescope; and it is but fair, in a scientific age, to submit it to ocular test, with the power of vision increased by telescopic aid.

If the surface of the sea were convex, the water line of the horizon would be the simple apex of the arc of the water's curvature. If the hull of a vessel disappeared on a rotund surface, it would do so because of the simple fact that it has passed to a point below the visual line extending from the eye over the apex or horizon. In other words, the hull would be rendered *absolutely invisible* by the intervening hill of water. We desire to state the question fairly, so that there can be no quibbling concerning the premise upon which the old system is made to rest.

A convex earth 25,000 miles in circumference, would manifest a curvation of 8 inches to the mile; or, according to the geometrical formula, the square of the

distance in miles, multiplied by 8 inches, gives the declination in inches, from the tangent line. In two miles the curvature downward from the tangent would be 32 inches; 3 miles, 6 feet; 4 miles, 10 feet and 8 inches; 8 miles, 42 feet and 8 inches. For the sake of illustration, we refer to the diagram accompanying this article. It represents an arc of convex curvature, 8 miles in length. The line AB is tangent to the apex of the arc at C. The curvature from C to A and B would be equal, because the arcs of declination are equal, amounting, at both A and B, to about 11 feet.

From an elevation of 11 feet at A, view the horizon of the convex arc. It is 4 miles away—it is the apex of the hill of water. At B, at a distance of 4 miles beyond C, any object just 11 feet in height is invisible from A, because it is behind the hill. This is a fair and simple statement of the conditions which are affirmed by the astronomer to exist on the sea. The horizon of such a surface is permanent for a given altitude; it would

be the same point both to the naked eye and through the telescope; any object below the line B, would be equally invisible through the telescope as with the naked eye. This statement is not disputed by any well-informed advocate of the earth's convexity. The simple question is, does the convexity exist? If so, whatever is beneath the line B is *invisible* from A; if objects beneath B *can* be seen through the telescope at A, it is conclusive that water is *not* convex.

On August 27, 1899, a target 3 feet broad and 6 feet in length was suspended over the wall constituting the base of the lighthouse on the new government pier, Chicago; the bottom of the target just touched the water. A $4\frac{1}{2}$ -foot mounted telescope, with 3-inch object glass, was placed at an elevation of 11 feet above the water on the pier at the old World's Fair grounds, a little over 8 miles south of the lighthouse. To the unaided eye at 11 feet elevation, about one third of the lighthouse tower appeared to be *below* the horizon; only the tops of the engine houses could be seen above the water line. The new government pier itself was entirely invisible. Yachts in the vicinity

the whole of it; there was not a square foot of it invisible! Yachts sailing about the pier, appearing half mast "down" to the naked eye, were visible, hull and all, down to the surface on which they sailed.



LIGHTHOUSE AND TARGET.

Sketch of Telescopic Field, showing Water visible at bottom of Target and base of the Tower.

We carefully sketched the view through the telescope, and herewith reproduce it for the benefit of the reader. The target appears in the picture at E, as the white rectangular object below the engine-house

tracks beyond the apparent meeting point, invisible to the eye alone, made visible, by increasing the angles of visual radiation.

A number of yachts were objects of comparative observation in this series of experiments. Only the topsails were visible to the eye alone, appearing as white points above the distant water line. Through the telescope, the hulls were not only visible, but the surface of the water was seen *beyond* the hulls; the horizon was projected beyond the yachts. The horizon is *not* the apex of a convex arc; it is not the top of a bulge of water. It is simply the limit of geolinear vision. The vanishing point differs with different eyes, and with telescopes of different powers. The distance to which the horizon is projected by the telescope, depends upon its power, and upon the altitude of the eye at the time of comparative observations.

When the fancied bulge of water vanishes by means of the "magic tube," and objects apparently below the horizon of the unaided vision are brought into view, the *premise* of the Copernican system of astronomy is dissipated. Koreshanity is

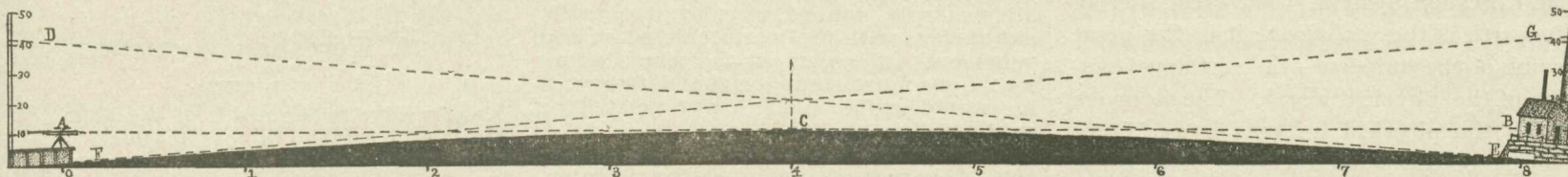


Diagram of Convex Arc, 8 miles in length, showing impossibility of seeing Target, Pier, and Foundation of Tower, from elevation of 11 feet, if the Water were Convex.

of the lighthouse appeared about half sail "down."

We now meet the so called proof of the earth's convexity squarely face to face. Is it true or not? If it is true, when we view the lighthouse through the telescope, from same elevation as with the naked eye, no part of the objects apparently below the horizon can be seen; only so much of the tower as stands above the line B, in the diagram we have referred to, would appear in the telescopic field; it would be *physically impossible* for it to be otherwise. The telescope was directed to the lighthouse; a clear focus was obtained, and careful views, extending over a period of three hours, were witnessed by about fifty persons who were present on the pier. We saw the tower down to the line B; the wall of masonry at the base of the tower, and the *target* E, below B, down to the water's surface. The action of the waves against the wall was clearly observed.

The target was a special one, with horizontal stripes of red and white. We counted the stripes on the target to definitely ascertain whether or not we observed

at B; the bottom is *on* the water. The picture is true to the facts as observed; and the reader is enabled to virtually see what we saw. By actual mathematical calculation, we determine that in order to see the *whole* target at E on the surface of a convex body of water at a distance of 8 miles, the telescope would have to be placed about *40 feet* above the water at the observing station; it was, in fact, only 11 feet above the water.

To the naked eye, the horizon appeared to be about midway between the observing station and the lighthouse. If it were the apex of a tangible convex arc, it would remain when the telescope is applied. The telescopic view reveals no horizon between the eye and the lighthouse. What has become of it? It has vanished; the apparent hill is gone, and the objects invisible to the naked eye, beyond the apparent horizon, are brought into full view. The telescopic view reveals the fact that the greater visual power has *projected the horizon* still farther out on the Lake, just as the apparent meeting point of two railway tracks may be extended by means of the telescope, and objects between the

conducting a scientific crusade against fallacy. The common people observe our simple facts, believe, and abandon the effete system. The old system is left without a shadow of evidence for support; and it will soon be without a following!

* * *

The Cause of the Tides.

EDITOR FLAMING SWORD:—I have read the *CELLULAR COSMOGONY*, and other Koreshan literature. I wish you would say something about the tides, as I do not see anything about them in what you have published.—J. W. M., Montrose, Minn.

The question of the tides is one which has puzzled the human mind from time immemorial; and the modern scientists have not satisfactorily solved the problem. It is well known that when the moon reaches the meridian, it is high tide; this phenomenon is so regular, that the relation of the tides and the moon is obvious. Newton undertook to explain the tides on the basis of his theory of gravitation. He concluded that there was a mutual attraction exerted by the moon and the earth; and that the moon, although estimated to possess only one

eighty-ninth the mass of the earth, and revolving at a distance of about 240,000 miles from the earth, with its gravic force decreasing as to the square of the distance, is able to so overcome the earth's gravity as to lift the waters of the ocean a number of feet, causing a fluctuation of the sea level from east to west as the moon passes over the earth!

This explanation passes as satisfactory to some minds; but there is another side to the question, and that is the corresponding tide on the other side of the earth at the same time. In other words, when it is high tide at New York, it is also high tide at Calcutta, India. If the moon pulls the water when it is on the meridian of New York, what pulls the water away from the earth at Calcutta?

There is another very noticeable feature, and that is, when the moon is full it seems to exert a greater influence upon the ocean than when it is at first and third quarters. If the moon is a mere planet, reflecting the sunlight, what difference should it make to the moon's gravity, what part of the moon's surface the sun illumines?

The tides are beautifully explained in the Koreshan System. The great shell of the earth is the *real moon*; it is the great womb of the universe—the menstrual system of the physical world. The moon we see in the physical heavens is an X-ray picture of the earth's crust. The great cell breathes and pulsates; it has its lungs corresponding to the human system of respiration. A great diaphragm of force extending north and south, divides the lunar system into hemispheres; this diaphragm revolves diurnally; the visible moon is on one side of the diaphragm, and revolves with it. It is not the visible moon that causes the tides. The waters breathe and expand as the great diaphragm sweeps over the earth; the expansion of the water causes an increase of the quantity of water at a given point, and there is high tide in the latitude of the diaphragm on both sides of the earth at the same time. This zone of expansion moves from east to west with the moon. When the diaphragm has passed a point 90°, it is low tide, because the waters have breathed out the force which caused them to expand. When the moon is full it is *full* in reality; that is, it possesses its maximum of force; and the result is the higher tide. The cause of the tides is the cause of the visible moon—the action of electro-magnetic energies generated in the earth's crust. This explains the reason why the tides exactly correspond to the diurnal revolution of the moon, and the reason why it is high tide on opposite

sides of the earth at the same time.

The Koreshan Astronomy accounts for all astronomical and cosmographical phenomena; but the 200-page book, the *CELLULAR COSMOGONY*, is devoted to demonstrating the fundamental premise of the entire System, rather than to explaining the various phenomena. Other works following the *CELLULAR COSMOGONY* will explain the System in detail. In the meantime, this department of *THE FLAMING SWORD* is open to the questions of our readers.

* * *

A Personal Interview with Koresh.

A California Gentleman, Formerly an Astronomer of the Old School, Meets the Founder of Koreshanity.

EDITOR FLAMING SWORD:—Something more than a year ago, myself and wife made the acquaintance of the Cannons, who have charge of the Koreshan Unity in San Diego. Last week we received a line from them, informing us that KORESH had arrived in San Diego, and that they should be glad to have us meet him. So on Saturday, Aug. 26th, we drove to the city from our mountain nook, twenty-three miles away.

Now, a perusal of KORESH's articles in *THE FLAMING SWORD* for the last five years, had impressed me with the idea that considerable acid was accustomed to flow from the point of his pen; and I therefore naturally expected to meet a personality sharply defined, angular, eccentric, out of sorts with the world, combative and vehement in argument—a man before whom one must stand on the defensive if he would avoid being appropriated or swallowed up.

We reported at the Unity Headquarters, and the hour was appointed for an interview; when it arrived, I grasped firmly my staff from the wood of the "Oak of Lebanon," and hastily improvised a sort of Achilles shield, resolving in my mind that I would avoid all occasion for argument and disputation.

When KORESH entered the room at the Unity where we were waiting, I was immediately struck with the full proportions and harmonious outlines of the man. He met us with a sweet and gentle demeanor, and instead of our interview being a contest in the arena, it became to us a delightful hour of interchange and communion. Indeed, we were soon made to realize that KORESH pretty nearly filled our idea of a perfect man, physically and mentally. Here was a rounded and well-developed body and brain, with both heavy base and top, full of health and potency. When animated in conversation or public discourse, there shines about the face a singular nimbus of light, unlike anything I ever before saw. Such a sphere of health and life could certainly not radiate from a man whose habits are not pure and clean.

In our conversation, KORESH was in no sense aggressive. On certain points I assumed an agnostic attitude, and stated to him with perfect candor my reasons for not accepting some of his major claims. He impressed me, however, as being remarkably well poised and balanced. To gentleness he adds power. His grasp of facts and principles is truly wonderful. He quotes and renders Hebrew and Greek with perfect facility, yet he never studied them in the schools. When his interiors were opened, in 1870, his whole scheme of cosmogony, with all its details, was worked out within a period of three weeks.

I listened to two of his public discourses, delivered in Lafayette Hall, Aug. 26th and 27th. On Sunday evening, the hall was well filled, and the discourse was the most profound and comprehensive I ever heard. It was like a perfect architectural edifice with granite foundation, symmetrical superstructure, and golden dome all complete. History and symbology were here wrought into a comprehensive and coherent scheme, and the sublime meaning of the processional movement of humanity through the historic cycles was graphically portrayed. But alas! there are only a few patches of human soil fitted for the reception of such seed.

Now, while my attitude is distinctly agnostic on the Messianic problem as it relates to KORESH, I nevertheless confess to a firm conviction that he is in the inner law and life and movement of the Messianic approach, preparing the way by giving an explicit statement and scientific rendering of the whole field embraced by the cosmos and micro-cosmos. But I am still looking for the advent of the Messiah, who shall body forth and express in its fulness, on the natural plane, what Harris and KORESH have brought to the two upper or inner planes that border on the ultimate or complete outward degree. I will not protest if KORESH shall later bring that fulness; but as I now view the problem, his limits are comprised within the symbolic domain.

I am glad to have met and exchanged greetings with KORESH. I shall henceforth regard him as a great man, a good and thoroughly sincere man, and as one faithfully performing a divinely-appointed mission in the world.—Prof. E. WHIPPLE.

* * *

A Koreshan Acrostic.

W. B. SWEET.

Keenly alive to the needs of the hour,
Only awaiting the fulness of time,
Ready the forces of mind to outpour,
Energies fraught with vibrations sublime,
Securing to thousands God's personality;
His truth applied brings immortality.

In timic cycles that we may define,
Shown in emplacements of the stars that
shine,

The celestial spirits in minds of men,
Heaven's high entities, focalize, then
Earthward descend—by immaculate plan—

Materialize here a perfect man;
E'en as the Lord in Bethlehem of old,—
Supremest God, by prophecy foretold,—
Sank to sweet slumber on His mother's
breast,

Even as all the other infants rest.
Near at hand is the Golden Age, and then
God will bear rule externally in men.
Eternity is His, future and past,
Recurrent cycles in a circle vast.

Over musty volumes of mystic lore
For cycles and cycles do students pore,

Their brains and nerves consumed by
fruitless quest.
Hermes, Pythagoras, and all the rest,
Each but a fragment of the whole contain.

Conveyed through symbols that once
made plain

Omnipotent truth, whose eternal laws
Vast universal empire gave, because
Executed fully by ripened men.

Now is Truth materialized again,
And brings to man the scientific laws
Needed to teach him how to reach the
Cause,—

The very center and throne of Deity
Himself.

The World's News.

Wednesday, Aug. 30.—Little race war breaks out at Rockford, Ill.; white laborers murder two of a number of negroes imported from the South; negroes raise a cry of vengeance.—Trouble increasing between England and Transvaal; newspapers say the difficulties are beyond the stage of diplomacy.—The battle of the Dreyfus case continues; the world looks on the military farce, and sees the innocence of Dreyfus.—Small panics caused by spread of bubonic plague in Russia.—Revolutionists are gaining ground in Santo Domingo.

Thursday.—Cuban autonomists protest against Cuban independence; representatives appointed to visit Washington and ask for annexation.—Spanish newspapers praise American administration in Cuba.—5 mountain climbers fall to death in the Alps.—Clerical banks of Rome form a combine.—1,000 discharged American soldiers at Manila threaten mutiny on board a transport; insist on rights of regular passengers, and refuse to police their quarters according to orders; whole regiment under armed guards.—Dominican revolutionists establish a provisional government.

Friday.—Chicago has a \$40,000,000 bicycle trust.—Pittsburg originates a \$64,000,000 coal combine.—500,000,000 feet of American pine ordered for the great African railroad.—English residents of Transvaal fleeing to the coast; war appears imminent.—U. S. weather bureau warns Jamaica of another West Indian hurricane.—Dominican revolutionists reported victorious; president of old government resigns; movement on foot to accept provisional government of insurgents without further fighting.

Saturday.—Riots continue in Cleveland; a few street-cars blown up with dynamite, and mob smashes windows of other cars with stones.—Interest in Dreyfus case growing intense.—Two sick negroes thrown overboard by officers of a Belgian steamer.—Yellow fever at New Orleans; one death reported.

Sunday.—U. S. said to have a Dreyfus case; attorney Blair seeks the liberty of Captain Carter, alleged victim of court-martial; Blair accuses Gen. Otis of perjury, and implicates Col. Barr; case is brought up before Attorney General Griggs.—Newspapers are speculating concerning the result of Dreyfus trial; the crisis is past; new testimony is unimportant; acquittal held to be certain if the judges are free from prejudice.—Filipinos use Krupp guns against Americans at Angeles; Argogula, another rebel stronghold, captured by American forces.—English marine sailors and firemen threaten to strike and paralyze British trade.—A new Indiana flying machine and its inventor are disabled on a church steeple at Evansville.—Gen. Wood decides Cuba is incapable of self-government.

Monday.—Labor day.—Russia said to be preparing to invade British India if England makes war upon Transvaal.—A cyclone is raging in the Azores.—U. S. transport, Morgan City, with 1,000 American recruits on board, bound for Manila, is wrecked off coast of Japan; no casualties.

Tuesday.—1,200 passengers on ocean steamer, City of Rome, narrowly escape death off coast of Newfoundland; steamer collides with an iceberg; prompt action saves the vessel.—French President calls the senate to put an end to the conspiracy against the republic; government pre-

paring for emergencies; expecting acquittal of Dreyfus, and consequent revolt of military power against the verdict.—Crisis in Transvaal near at hand; both British and Boers seem eager to fight; little hope for peace.—Dreyfus trial nearing its close; acquittal expected this week.

* * *

The Flaming Sword's High Class Exchanges.

Leslie's Weekly.

Leslie's Weekly for September 9th, is a Dewey number, devoting the greater part of its space to photographic views of Admiral Dewey, his officers and men, all taken by a special artist, Mr. J. C. Hemment, sent to Naples for this purpose. He remained on board the Olympia for a week, and was accorded special facilities by the admiral for his work, the results of which appear in the splendid array of pictures in this issue of the *Weekly*. The frontispiece represents Admiral Dewey and his favorite pet, the Chinese dog. On another page, other pets of the Admiral are brought to view—his canary, his cats, and "Sagasta," the pig. Rarest, perhaps, of all in interest is the page with five different pictures making up a photographic interview with the great commander, each accompanied with some notable remark caught at the same time by the artist. All these views are supplemented with a lively article by the artist himself, describing his reception by the Admiral, his impressions of the man, and his experiences on board the flag-ship.

The Saturday Evening Post.

"New York Under Tammany Rule" is the title of an informing article which Frank Moss, counsel for the Mazet Investigating Committee, has written for the *Saturday Evening Post*, of Philadelphia. After summarizing the notorious methods of Tammany rule, whereby the leaders enrich themselves at the expense of the taxpayer, and run the city of New York as "wide-open" as any Western mining town, Mr. Moss accounts for the helplessness of the law-abiding majority, and suggests a means for the overthrow of the Croker regime. This article is one of a series dealing with the municipal affairs of great American cities. It will appear in the *Saturday Evening Post* of September 9th.

The Mind.

The *Mind* is one of the most prominent and widely read journals of the new thought school of mental science. The current number is full of well written articles; the leading ones are: The Genesis of Genius; Evolution of Personal Beauty; Eliminative and Constructive Mentation; A Defense of the New Thought; Bodily Immortality and the New Thought; and New Problems of Immortality. \$2.00 per year. Alliance Pub. Co., Life Bldg., New York City.

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The Open Court.

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The Psychic Digest and Occult Review of Reviews.

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Koreshan Propaganda in Chicago.

New Koreshan Hall Opened for Lectures on Koreshan Science.

The Guiding Star Assembly of the Koreshan Unity has provided a Hall at 316 West Sixty-third street, Chicago, in the interest of Koreshan propaganda; and we make announcement of the order of lectures for each week, beginning Sep. 17, 1899.

Sunday, 3 P. M., Public Service of the Koreshan Ecclesia.

Monday evening, Lecture on Koreshan Astronomy, by Prof. U. G. Morrow, Editor of THE FLAMING SWORD.

Thursday evening, Gospel meeting, conducted by Berthaldine, Matrona, President of Society Arch-Triumphant.

Friday evening, Lecture on Social subjects in interest of the Bureau of Equitable Commerce.

Saturday afternoon, 3 o'clock, Woman's Meeting for the study of Koreshan Science; conducted by Berthaldine, Matrona.

* * *

The Flaming Sword is Right.

It is a mistake to say that Christianity is civilizing the world; there is no Christianity in the world today. Between that which is called Christianity and the primitive system from which it sprang, there is as much difference as there is between day and night.—THE FLAMING SWORD.

Human brotherhood and self-abnegation constitute the Christ principle, but the church neither practices nor teaches it, except to call upon its lay members to deny themselves and give up their living to a lot of blatant "wolves in sheep's clothing," pretended shepherds who do nothing but scatter abroad, and like the hireling, flee when danger approaches. When Christian Socialism is thoroughly understood, ap-

preciated, and practiced, there will arise a Christianity—the world's greatest civilization—and pompous priest and prating parson will no longer be able to prey upon the superstitions of an ignorant membership. That time is fast approaching; until then, the wielder of THE FLAMING SWORD is right, be it said to the shame of the church of today.—*The People's Press*.

The Sun Moves and the Circle Squares in the Koreshan System.

The "sun-do-move" man and the squarer of the circle had better look to their laurels. We are in receipt of a work on "CELLULAR COSMOGONY," which is devoted to convincing people that the surface of the earth is concave instead of convex; that it is a hollow globe, and we live on the inside of the crust, the sun being in the center. We haven't had time to figure out how the arrangement works, but the book has got enough maps, charts, and diagrams in it to convince a person of mostly anything. The exponent of the new theory, Dr. Cyrus R. Teed, of Chicago, has been cognizant of this great fact for over a quarter of a century, but he has only now startled the world with the announcement. This should be a great advantage to the wireless telegraphers, if they can strike an etheric wave from here across to the Philippines.—*The Daily Citizen*, Ottawa, Ont.

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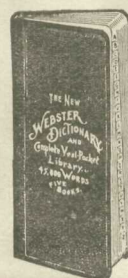
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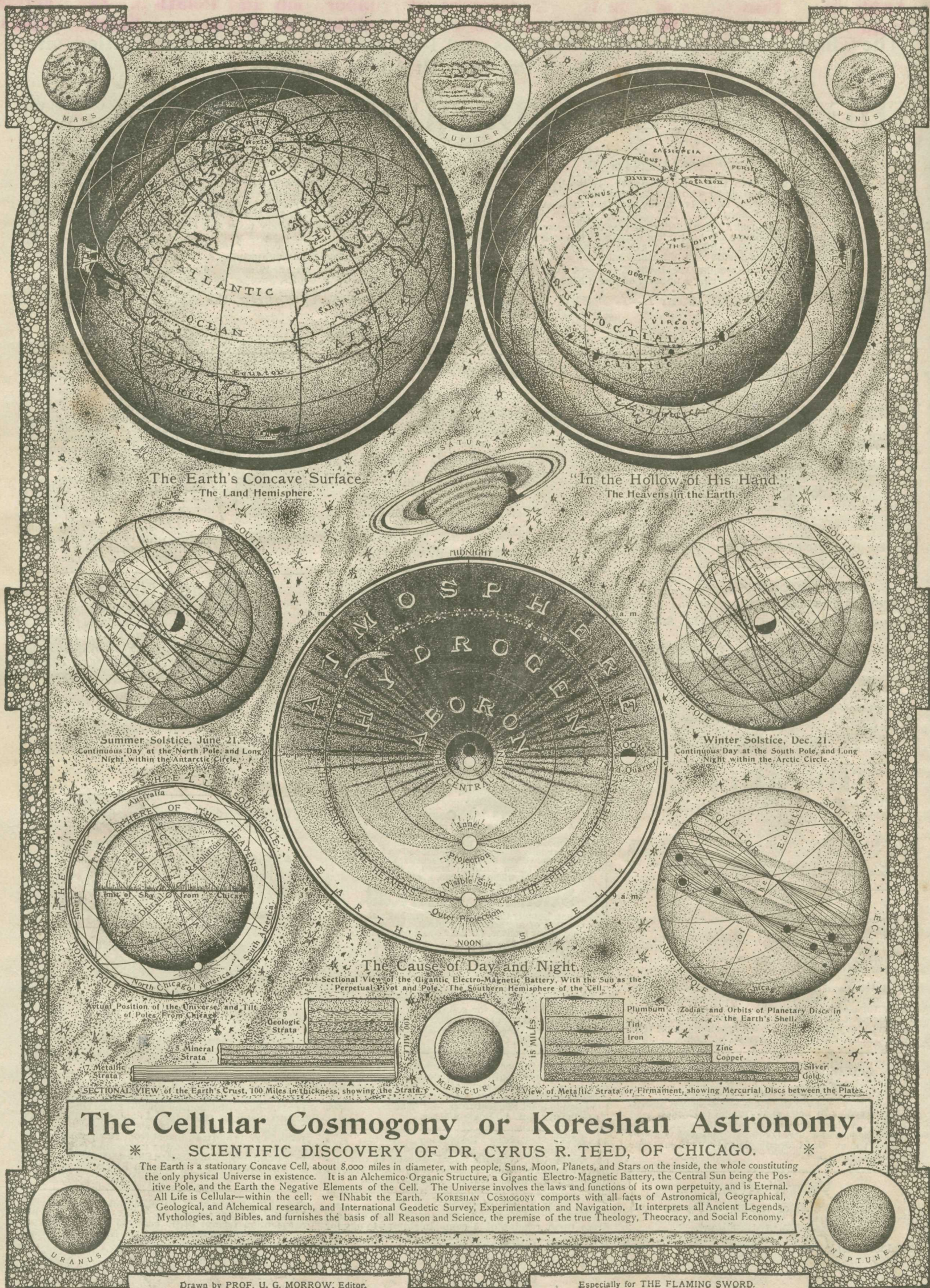
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