

SPECIAL FEATURES OF THIS ISSUE:

Specific Analysis of Functions of the Brain.—Centers of Elaboration and Polation.—Destruction of the Money Power.—The World's Reformation.—The Crime of France.—Editorial Topics.

THE FLAMING SWORD

September 15, 1899.

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PART IV.

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Prof. O. F. L'Amoreaux, Ph. D.

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

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The Flaming Sword

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

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Structure and Function of the Human Brain.

Part IV.

The Fissures, Convolutions, and Cortices of the Cerebral Mass; Its Definite Centers of Polation; Relation of Fiber and Cell; Internal Expansion and Contraction of the Brain.

IN A CLOSELY analytical study of the encephalon, with its environments, we observe that the cortical domains, as mapped out by the fissures, convolutions, and sulci (greater and lesser indentations), are closely followed by the internal and soft mother (pia mater); this membrane being attached to the cortical areas, and dipping down into the deep and shallow furrows and indentures of the cerebral mass. It has definite points or centers of polation, and there must be as many of these as there are conjunctive places of fibrous axes. Take, for instance, any given cortical area, such as one of the six superior lobes. The border of this group of cells is defined or circumscribed by the fissures surrounding it. The fibers originating at the lowermost line of the groove or valley, and descending toward the center of the brain or the basilar ganglia, are shorter than those originating at the eminences or mountains of the lobular area. At the places where these valleys cross, the points of polation of the pia mater are located. It will be remarked, then, that the axes of the pia mater are along the lines of the grooves or valleys, and that the poles of the same are at the crossings of these grooves.

It is different with the arachnoid (spider's web), the second investment. It does not dip down into the sulci or furrows, but bridges them over, being attached to the pia mater until reaching the sulci, where the two membranes separate; the arachnoid extending across the grooves or furrows, forming sub-arachnoid spaces or

cavities under or between the arachnoid and the pia mater. This is called the sub-arachnoid space or cavity. It communicates with the fourth ventricle or cavity of the brain, and is also continuous with a corresponding cavity extending the entire length of the spinal cord, and thence to the extremities of the nerves distributed throughout the body. In consequence of this arrangement, the prominences of the convolutions and lobes are contiguous to the membrane under consideration, while it spans the grooves. The poles of the two investments are thus alternately located; those of the pia mater being in the grooves, and of the arachne, on the prominences of the convolutions or gyri.

Take, for instance, a definite gyrus (convolution) understood as being a specific cortical area composed of many cells. These corpuscles are the beginnings of fibers extending downward toward, and terminating in the corpus striatum and optic thalamus, the two basilar ganglia, which, situated in the base of the brain and forming the connection between the brain and the spinal cord, are the terminal poles of the fibers extending from the cellular or cortical area of the entire cerebrum. As the cells of the cortical substance comprising the general cortical area are the beginnings of the fibers extending downward, they are also the origins of nerve filaments extending upward or outward and interlacing with the extreme filaments of the arterial system, which also has its termination in and through the pia mater. The pia mater is made up of the meshes or network of

arterial ramifications, venous beginnings or origins, and nerve expansions. The arteries passing upward from the body and entering the cranium are distributed to various parts; but several of their branches enter and form the pia mater, and thence, through its intermediation, carry the serum of the arterial blood to the cell of the cortex,—the cortical area covering the brain.

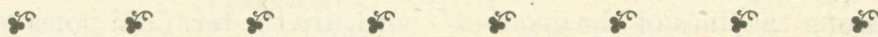
It is through this medium that the blood formulated in the body makes its way to the cells, where the process of re-elaboration progresses, and the serum or finer blood is re-formulated to nerve essence and again carried down into the center of the brain; some of it to be discharged into the cavities (ventricles), some to be conveyed to the striatum and thalamus, toward the cord, and some to continue the devious way through the lyra to the corpora albicantia (kidneys of the brain), where, through a still further re-elaboration, it is prepared to transmit its crystalline solution through the fibers extending into and re-traversing the posterior commissure, thence entering the crura pinealis (legs of the pineal gland) and depositing in the gland, through re-agency, its substances held in solution. When the process of reaction operating in the conarium (pineal gland) has deposited in this body its solids, held until that time in solution by the nerve juices elaborated in the corpora albicantia, the fluid thus further refined by the elaborations and reactions of the pineal gland is finally conveyed to the arbor vitæ in the cerebellum, through the corpora quadrigemina.

The inferior basilar ganglia, or terminal poles of the cerebrum, comprise the fornix, constituting the floor of the lateral ventricles. The anterior portion of the fornix—the corpus striatum (the striated or grooved body) is the terminal pole of the sensory fibers, as derived from the convolutions and merging into the striatum. This being the pole of sensation from the brain, it becomes the center and pole of motion toward the body. The fibers originating in the cortical (cellular) substance of the corpus striatum; continue down the anterior portion of the spinal cord and constitute the motory portion and function of the projection system. The corpus striatum receives the fibers from the cortical area of the cerebrum. Its striated or grooved appearance is the result of an alternation of strata, of cellular and fibrillous or gray and white matter. Between the

cerebrum and the body,—and its function toward the body, or in its exoteric office,—the stratum is a vicarious center; that is, it is involuntary, and performs the office of the cerebrum even when that in its voluntary and waking function is at rest. In its esoteric office, it is the prime voluntary impulser of the involuntary activities of the cortical circumference.

If we seek for a cause for the striated appearance of the corpora striata, or grooved bodies, and therefore for the complexity in their functions as indicated by such manifestation, it may be discovered to reside in the arrangement of the cortex as related to and modified by the special emplacement of the arachnoid membrane. The pia mater (soft mother) directly intermediates the arachnoid and cortex on the summits of the convolutions, while the sub-arachnoid fluid lies between the pia mater and the arachne in the valleys or grooves. In this arrangement, the fibers of the serous arachne reach the cells of the cortical area over the summits of the convolutions, with only the intervention of the pia mater; while over the chasms bridged by the arachne, the pia mater and arachne are separated by the sub-arachnoid fluid. These insular formations of the convolutions distinguish the cells of the cortical area by two general kinds; namely, those forming the summits and separated from the arachne only by the pia mater, and those arranged in the chasms and separated from the arachne by the depths of the convolutions and the fluid contained therein.

In the expansion of the cortex by the respiration of the cerebrum, the sub-arachnoid cavity or space is alternately filled and emptied of its fluid, precisely as in the corresponding operation in the central cavities or ventricles. In the respiration of the cells, when expansion takes place, the cortical substance swells or expands so as to fill or close up the sub-arachnoid cavities, thus pressing out their contents. This juxtaposes the cells or corpuscles forming the sides of the greater and lesser indentations or furrows, bringing them into such close relation as to interchange their forces. The forms, relations, and functions, as arranged throughout the contiguities of cortex and its various environments, namely, the three membranes of the brain, are reproduced in the striatum and thalamus, they being the inverse manifestation of the forms and functions of the cerebral convolutions.



The predictions concerning the Lord Jesus all pointed to his manifestation through the posterity of Judah and the royal lineage of David. He came according to these predictions. The Shepherd to the Gentiles must also come according to prediction, which is, that he should come through Joseph's posterity and through the lineage of Ephraim.

The individual man is the undivided or unwidowed man. Such a personality is one in whom the male and female forms and principles are united, constituting the integral structure. The Adamic man—before the disintegration of the Adam, the higher genus—was the man created in the image and likeness of God, male and female, not in two forms, but in the one integral being.

The Destruction of the Money Power.

Factors for Breaking the Bonds Forged by the Jew; the Golden God of Jew and Gentile; Establishment of the Genuine System of Equitable Commerce.

BERTHALDINE, MATRONA.

THE SOLUTION of the labor problem must be found in the destruction of the money power, by the destruction of the power of money. This destruction can be effected only by co-operative industrial education, the equitable distribution of the products of industry to the producers, and communal co-operative living, in obedience to the laws of life and immortality. The power able to induce such a simultaneity of social reform, is the science of the laws operative to produce perfection in every domain of existence, which science we denominate Universology. This science, in conjunction with such a love of it as will lead to its application to life, will result in perfect unity, in the economic utilization of all the resources of the universe, and the kingdom of heaven will be manifest in earth.

The kingdoms of this world are at present under the dominion of the most potential powers of evil, sciences falsely so called. The personal emissaries of fallacy direct the activities of every domain of natural life, to the end of perpetuating evil and its consequences. In the domain of secular commerce, they have placed the stamp of a fictitious valuation upon the metal gold, making it a god to express the will of its Gentile worshipers and Jewish priesthood, that the few who possess it shall rule over and oppress the many. The Gentile nations are a Judaizing, priestridden people in every respect. In the domain of secular commerce, the apostate Jew guards and controls the world's exchequers, and thereby determines the fate of every existing nation. In the most famous seats of learning, especially in the universities of Europe, we find Jews dictating the prevailing fallacious dogmas to the world's scholarship. The press, that tremendous factor in shaping the national life, is said to be widely controlled by the marvelous intellectual and financial abilities of Jewish emissaries of fallacy. It would seem that the 19th century Jew possessed the acme gratification of his carnal desires, for he inherits and rules the world of sensuous mortality, as the sovereign power behind all thrones. This power is not without its source, which is well known to the truly scientific mind. Its source is obedience to the law of male circumcision, which generates and conserves in the Jewish brain the supreme force of the human organism. This force his demoralized will polarizes in the god of his choice,—Mammon, the god of this wicked and perverse generation of Jews and Gentiles.

Judas was the index of the polarity of the retrogressive Jew, representative of the house left desolate when Jehovah, the rightful Lord of the universe, was cast out from Judah. Jesus the Christ was Jehovah, the fulfilment of the law of love for God's humanity. He was Good, which is the pure refined gold of the divine kingdom of righteousness. This gold was

despised and rejected by the carnal Jew, but received by the church of God,—Jew and Gentile united spiritually by the love of this Christ of God. This church, the bride of Christ, had an unredeemed, polluted temple in earth, a body of death, mortal and corruptible, which is fitly named hell; and into this the Lord descended. This body of death, the Christendom of this era, has continuously made of herself an harlot, and sold her virtue for the gold of Judas, represented by the Jewish priests of the money power and the pagan kingdoms of this world. The adulteries of these enemies of the only living and true God, the spirit of the ascended Lord, have produced an army of harlots and a world of their sinful progeny, ground under the curse of burdens too heavy to be borne.

The retrogressive Christian church of the Christian era and the retrogressive Jewish church are now alike anti-Christian and one in their allegiance to the abomination that maketh desolate. All have sinned, have forgotten the weightier matters of the law, and have heeded the traditions of false science, and the foolish and vain babblings of fools. This is the record of retrogressive Jew and Gentile, Lo Ammi, lost Israel.

The Whole (or Holy) house of Israel, the progressive spirit of the seed of Abraham, involving the saved of all nations and all ages, named Elohi Jehovah, has steadily ascended until it has reached the throne of the universe, the central mind of its anthropotic confines, and there reigns as *knowledge*, the Guiding Star of universal destiny. Before this imperial power, Jew and Gentile alike must stand for judgment according to deeds done in the body. Jew and Gentile alike bear "the mark of the beast," the mark of the prostitution of all power in earth; both have forgotten God, and disobeyed all the laws of life and immortality, and served the will of the sensual flesh, the mammon of unrighteousness.

What, then, is Justice to the Jew and Justice to the Gentile?

Jehovah is the seed of Deity. The disintegration (by dematerialization) of this seed and the dissemination of its spirit entities into the wills of receptive humanity, constitute the planting of the seed Elohim, the Gods. This seed was planted at the beginning of what is known as the Christian era. The seed as planted was called the Holy Ghost. The harvest of this planting is at the end of the Christian era, and will be the sons of God, projected from the Tree of Life, Jehovah in bridal glory. The sin against the Holy Ghost is its rejection at the time of its planting, at the beginning of the cycle for the development of the arch-natural manifestation of the divine Sonship. This sin the Jews as a nation committed. The consequence of this is the completion of their retro-

gression, through their intensifying devotion to the graven images of fallacy. This their national sin was pronounced, by the law of necessity, as unforgivable at the termination of the Jewish age, or during the Christian age, the cycle of the development of the divine human from its seed. Until another seed time, the Jew must remain retrogressive and destructive. The promise remains, however, that the Spirit of the Father (and Abraham is the father of the multitudes, peoples, nations, and tongues which inhabit the earth, and also the heir of the world) shall renew the minds and quicken the mortal bodies of receptive humanity.

The time is at hand for the Almighty Father of light to pour out his Spirit upon all flesh, for the reproduction of everything after its own kind, and for the reaping of all that has been sown, in the cycles of the past. This is the time of the restitution of all things, spoken by the mouth of all the holy prophets since the world began. With the true Jew must rest the work of restitution to the body of Jehovah,—the bride of Christ,—of divine commercial power in earth. He who is the true Jew inwardly may, in the order of law, use a remnant of the true Jew outwardly as the executive instrumentality of his will, in the destruction of the old heavens and old earth. These comprise all the existing churches and governments of the world, the serfs of retrogressive Judaism, which are represented by the inhuman personifications of the money power. Antichrist, the nominal Christian church, is the inferior of the Jew, and therefore,—though in league with her master,—is his subject. The heel of the Jew may be said to be on the neck of the Gentile, who is begging for his life.

Happily, the Almighty is now ushering in the day of equity, and providing a way of salvation for each in his own order, by the destruction of both. The day, the way, the truth, and the life are involved in that unique product of universal life and death—the cross of Christ. This cross is the unity of the stick of Judah and the stick of Joseph in the power of Ephraim,—true science. This product of the cross is the Sign unto the Gentiles, the Sign of the Son of man in heaven. This man is the High priest of the order of Levi, the priesthood of conjunction, serving to conjoin God and man, Jew and Gentile, in the final relationships of the divine universal unity.

This Sun of divine justice decrees that the old heavens and the old earth must pass away, having fulfilled the law of their being and justified their past existence in the production of the recreative power of new heavens and a new earth, wherein shall dwell righteousness.

This power, generated by the love and wisdom of Jehovah, is the science of the laws of life and immortality now taught by the Messenger of the Covenant, the promised Shepherd from Joseph, the Stone of Israel. This is the Rock of Jehovah's choice, on which he builds his city, the New Jerusalem,—the Church Triumphant. He is Elohi, the Mighty One of forces, the Seer, the Patriarch, the Prophet, Priest, and King, whom Jehovah clothes with his own flesh, and crowns with glory and honor. This one the Gentiles will seek, and before him all the circumcised will bow. He is the great Alchemist, who will fuse and transmute all the elements of his universe into the gold of divine goodness, who recognizes neither Jew nor Greek, bond nor free, but sees all who have sinned as consumed, and all who are purified by his fires as One, alive in Christ, who was dead, but is alive for ever more.

Jew and Gentile alike must, for restoration to the glories of the terrestrial and of the celestial, come under and obey the laws, obedience to which produces Jehovah. Jew and Gentile alike must keep the commandments; and to keep them, must become poor through *making many rich*. To make this possible, the Messenger of the Covenant serves the science of the laws of equity by establishing the Bureau of Equitable Commerce. This scientific economic institution provides for the equitable distribution of all the divinely legitimate wealth of the world, and destroys money by destroying the necessity for its use. Identification with this divine providence insures escape from the terrors of the final destruction, to be wrought by the floods of fallacy inundating and disintegrating all existing institutions. Its doors are open to all who hunger and thirst for righteousness, in the domain of secular commerce. the Jewish Rothschild and the Gentile Rockefeller are equally welcome, with the modern Lazarus, to share in the benefits of commercial equity and co-operative industry, if they will lay all they have on the altar of God's humanity and enter the school of Christ, to learn to perform uses to the neighbor, and to in honor prefer Him who serves the least in the name of the greatest.

What Would Jesus Do to Reform the World?

A Glance at Rev. Sheldon's Popular Story, "In His Steps," Suggestive of Another Patch on the Tattered Garments of the Old World.

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

WITH THE title of "In His Steps," the Rev. C. M. Sheldon, of Kansas City, Mo., has written a story, that as a book is said to have had a greater sale than any other ever published,—three million copies having been sold in England. It has just appeared as a serial story in the New York Tri-Weekly *World*. As a presentment of efforts to walk in the "steps" of Jesus, it is largely the play of Hamlet with the part of Hamlet left out. The introduction starts out with a scene in a pop-

ular pastor's study. The preparation of the Sunday's discourse was interrupted by the ringing of the door bell, which, as no one else was at home, the pastor answered. One of the hopeless "out of works" was the intruder. He was kindly referred to the tender mercies of another, and dismissed without relief.

After the delivery of the sermon the next day, without invitation, before the audience was dismissed, this same shabby man—who was a practical printer and had

tramped, hungry and faint, to the verge of exhaustion, hunting work—by way of enforcing the text, which was, "In His Steps," if not the sermon, proceeded to tell his story of want and starvation in a land of plenty. At the close of it, so great was his weakness that he fell to the floor. The now conscience-smitten pastor insisted on taking him to his own house, and nursing him with his own hands until, at the end of the week, he died.

That one week's care for a suffering man wrought a wonderful change in the care-taker. That pulpit no longer poured forth finely wrought platitudes to tickle the ears of polite, finical hearers. Before, it had carefully avoided all questions not entirely popular, such as the saloon and politics; but now it boldly plead for whatever the speaker saw to be a need of humanity. At the end of the first sermon, the pastor asked whoever wished to do so to tarry for a little season. When the audience was gone, a hundred were found to remain. The preacher asked as many as wished to do so, to join him in a covenant to continue for one year, that they would do nothing until they had asked, "What would Jesus do in this case?" and that they would do just what they thought He would do. About all present took this vow.

Among them was a young lady of fine musical talent and education, with a voice that would certainly make her fortune on the stage. Already she had tempting offers from different managers who were eager to engage her; but she declined them all, much to the disgust of ambitious relatives, and sang in a tent meeting in the slums of the city, to attract and help convert the vicious and outcast element that there frequented. One of the suitors that sought her hand, she rejected because he had no high aim in life. Afterward, when he was converted in the tent meetings, she married him, much to the content of the minister and all the saints of this new departure. The inference is supposed to be, that this was walking "in His steps," although He never married; and history, that is now unpopular and hence kept in the background, shows that the early Christians who received his Spirit when it was poured out, and hence, having his Spirit, the Holy Ghost,—the divine seed, actually walked "in His steps," did not marry, and those that had wives lived as though they had them not.

But as that Spirit, being subject to death according to the law of seed, died in humanity and will no more be available for human needs until it comes again, as it came before, by a holy body being converted to spirit, it is true now as it was before it came, that there is no Holy Ghost. "But this spake he of the Spirit, which they that believed on him should receive: for the Holy Ghost was not yet [the word *given* is not of the text]; because that Jesus was not yet glorified." His glorification was his change from the form of body to spirit, in which form it could be "eaten," appropriated, as he commanded his disciples to do, telling them that they would have no life in them if they did not. Being ignorant of these facts, and that every body of men, like each individual body, generates the spirit that carries it along and enables it to put forth the energy and power which it manifests, these people, like the church, falsely attrib-

ute the power and success of their movement to the Holy Ghost.

The editor of one of the largest newspapers was among the principal members in this company of people that agreed to walk "in His steps." He set out bravely to keep his vow, although as a result, bankruptcy stared him in the face. A young millionaire heiress had taken the vow, and no longer considered herself the irresponsible owner of what she had, as before, so she consecrated half a million of it to the support of this Christian enterprise. The narrative is indefinite, so we do not know just how this capital was managed; but in the absence of any condemnation of the ordinary way of managing capital, to wit, letting it out on usury, we presume that was the way thrifty persons would manage it. By what words and acts they inferred that that was the way He would do, it would be interesting to know. Certainly, all the acts and words of His life are against such inference. Those into whom his Spirit went after his translation, brought all their possessions and put them into a common fund; they were distributed to every one that had need, "and they had all things common." Some more of these sanctified millions were invested by this convert and her brother, also a convert, in the purchase of the slum part of the city, on which fine buildings were erected, for what, the narrative did not say; presumably, to rent to a better class of citizens. Once, the preacher—the leader of this movement, admitted that the early Christians were communists, and raised the question as to whether it might not be their duty to walk "in His steps" in that matter also; but that seemed to be as far as they got in that direction. Think, if you can, reader, of Jesus holding property, or taking rent or interest! Of course, if He would not, no man can do so while walking "in His steps."

A great merchant undertook to carry on his business, walking "in His steps," and came near making a failure. A railroad manager also tried it, and had to go back to his old position of operator,—much to the disgust of his ambitious family. The news of this new departure made considerable stir in the religious world. A pastor of one of the great churches of Chicago, a college mate of the man who was the originator of the movement, went to investigate the merits of it. After careful inspection he went home, and after preaching a sermon in which he described what he saw, he made a proposition of the same kind to his own church, and about one hundred members joined him in a like effort. This pastor was the intimate friend of another, whom he calls the Bishop, a very able man and a popular pastor. They had not followed their Master for naught, as each had a considerable fund laid away on interest, I presume, for a rainy day. It was finally agreed between them that they should pool their assets and invest them in buildings for a college settlement. Each resigned his pastorate and went into this new enterprise. They had a room where they held meetings and tried to stem the tide of wickedness.

In this branch of the movement, the young woman

who gets the highest credit for her good deeds, is the daughter of a millionaire speculator who, in the face of failure, committed suicide, leaving his daughter bankrupt. She wrought great benevolent deeds in connection with her business, which seems to have been that of a baker, and teaching poor people how to cook, free of charge. One of her most approved deeds was to marry a reputable young man, also a worker, a carpenter.

In course of time, Rev. Henry Maxwell, the man who started the movement, came to Chicago to note the progress of his great work. In a meeting at the Settlement, outsiders were allowed to speak. Among them was a man who spoke of his family, his poverty, and his unavailing efforts to earn the means for their support, and then asked how a man in his condition could "walk in His steps." The minister looked thoughtful, hesitated, and finally said that there were probably others there better able to answer the question than he,—*but the question remained unanswered.*

The book closes with a kind of reverie or vision of Rev. Maxwell, in which he saw, in the future, great reforms as the result of the efforts made to "walk in His steps." We freely admit that the state of affairs

represented in this story would be an improvement upon the utter selfishness that now characterizes most of the acts of men in church and state; but it would be only a small patch on a garment already moth eaten and hopelessly rotten. What the world needs, and will soon have, is the new garment of Christ's righteousness,—the glorious Kingdom of heaven established in earth. The value of the book lies in its power to set people to thinking in the line of the world's greatest needs, rather than in its suggestions for remedying them. Above all men, the clergyman is least fitted, either by precept or example, to help people "walk in His steps." His very calling, by which he gains his living and power, according to history, is one of the first outward developments of the great apostasy. The apostasy from God and righteousness cannot fit men to "walk in His steps," which are the steps of God. While training in the ranks of the enemy of all righteousness, men do not learn the step of the soldier of the cross. To the men, ministers, or people who still dwell in mystic Babylon, the first step leading unto "His steps," must be taken in obedience to the command: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

In the Editorial Perspective.

THE EDITOR.

THE DREYFUS case has reached the importance and magnitude of universal interest. For weeks, the entire world awaited the results of the second court-martial; and when the verdict of "guilty," was made known, a great wave of indignation swept from east to west over the nations. There has been a world-wide mental revolt against the results of the great military conspiracy of France. The entire American, English, and German press has raised a powerful protest against the unjust and inconsistent sentence. In the effort to convict Capt. Dreyfus, the generals and the judges have convicted themselves before the great tribunal of the world. The testimony of the numerous witnesses has been made public; and it is the conviction of millions of people in Europe and America that justice has been throttled in France, and that a grievous wrong has been committed against an innocent man charged with high treason. The second court-martial was conducted with an outrageous defiance to all rules of evidence, and in open defiance to the instructions of the supreme court of cassation, which granted the new trial under the conviction that Dreyfus is innocent. It is apparent to all that the band of conspirators—composed of the principal generals of the French army—was extraordinarily active in the prosecution, not from a sense of justice, but with the view to covering up their own work of persecuting their victim. The verdict itself is obviously a compromise; it condemns the prisoner to ten years' detention in a military prison, and was rendered with the indefinite and unsatisfactory explanation that there were "extenuating circumstances" which mitigate the punishment. The former sentence was to life imprisonment—in solitary confinement. Though it was proven beyond a doubt by chirographical experts and by the confession of Esterhazy, that Dreyfus did *not* write the bordereau, the judges undertook to save themselves from the censure of the army by compromising the case with the dishonorable

and cowardly heads of the military power. The strong sentiment of the world is likely to have its ultimate influence against the republic of France; the world expects an awful reflex to sweep over France and produce the downfall of the Jesuitical anti-Semites. The Dreyfus fight for liberty will continue; it is hoped that he will be pardoned, or released on the basis of having already suffered sufficient punishment to satisfy the new sentence; unless such a course is taken, a crisis is feared. The sentiment of the world boycotted Spain in 1898, and left the proud nation to the mercy of a conquering power, and it would permit dire vengeance to wreck the Latin republic. The boasted claim of the superiority of the French people, the hypocritical veil of pretension and a false education are being torn away, demonstrating the fact that the governments of the so called Christian nations of the modern world are but travesties on liberty, ravishing justice and mocking righteousness at the expense of the liberties of the people!

Nineteenth century imagination is productive of numerous new and fallacious theories concerning the shape of the earth. It has been made to possess about all the forms which speculation can invent. The popular idea, the groundwork of the prodigious fallacy of the Copernican system of astronomy, is that the earth is a convex globe. The idea is entertained by some who pose as advocates of truth, that the earth is flat. A German aeronaut puts the earth in the shape of a cone, with the rounded base in the north, and the apex in the south. A South Dakota man supposes it to be square, with a circular concavo-convex surface—like a saucer bulged in the center, fitted in a square block. A Texas man enjoys the supposition that the earth is a jug, with the mouth in the north, inhabited inside. The latest conclusion of U. S. geodetic surveyors is, that the earth is shaped like a spinning top. An Ohio man holds that

it is in the shape of a human being, while the famous Symmes advocated that the earth is habitable both inside and outside, with a hole of communication at the north pole. The very latest idea, entertained by a man in Florida, is that the earth is a star—not simply a shining body in the heavens, but that it is a five-pointed star, the points being the southern extremities of America, Australia, Africa, Asia, and Europe, with a great gulf in the center, and with the Atlantic and Pacific oceans between the gulf and the land. The extremity of Europe extends as far south as South America, while Africa is between Australia and Asia. Whether this star possesses a flat, concave, or convex surface is not clear; perhaps it is just a star, but the announcement is not very startling. Next!

The United Christian party is an organization of ultra-orthodox minds on the basis of the vitiated truths of Christianity. The idea is to infuse into the American government the religious sentiments which pervade the fragmentary church. Its motto is, "What would Jesus do?" and the text made prominent in its literature is, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder." We would enjoy having some of the warmest advocates of the principles of this party, explain why Jesus did not institute such a movement. It is true that the government shall be upon his shoulder; but it is also true that when His government is established, it will break in pieces the kingdoms and republics that now exist. It will not do this by placing a patch of reform upon the corrupt body politic, but by a complete renovation of the modern world. The Christian party announces that it is not its intention to unite church and state; it makes this announcement because it is known that the idea of church and state in unity is not a popular one. If it grows rapidly it must not contain that which is antagonistic to popular views. The genuine kingdom of the Almighty, when manifest in the world, will be the unity of church and state, in which the law shall go forth from Zion, and the word of the Lord from the New Jerusalem, in which the divine will will be done in all the affairs of men, as it was done in the spiritual heavens of the perfect Man at the beginning of the age. The great King cannot rule a republic.

"Modern socialism is based on the materialistic philosophy. The socialist's conception of the universe is the materialist's conception; hence the uncompromising stand taken by modern socialists. It is for this reason that we bitterly oppose all Utopian schemes of remedying the existing evils through colonization and municipalizing," says an exchange. Then there is such a thing as founding a system of industrial reform upon a conception of the form of the universe! The modern ideas of democracy are in accord with the Copernican system of astronomy—without center and circumference. Modern reform founded on the principles of democracy, repudiates all scientific emphasis of the fact of the necessity of an imperial center about which a nucleus of absolute unity may be formed. The Koreshan System of industrial and commercial reform, as well as its science of government, is founded upon the demonstrated fact that the universe is an organic structure, with specific functions which must find their correspondence in the true system of organic reform. The popular conception of the universe has never been proven to be true; it is speculation—it is fallacious; and any system of reform founded upon it is equally fallacious and useless in its application to the affairs of humanity.

The laws of alchemy are the inherent modes of action of the substances which comprise the great world of existence. The alchemist knows that to produce desired results in his laboratory, it is absolutely essential that he conform to the conditions

and laws by which alone his work may be accomplished. He knows that if he does not make application of the knowledge of those laws which inhere in the very qualities of the substances with which he deals, there is no power in heaven or in earth to produce what he desires. The universe exists by virtue of the operation of law. Man is daily and hourly subject to the laws of his physical existence. When the principles of the alchemy of mind and matter are comprehended, it is known that to become immortal, specific laws must be obeyed. Man can no more reach the immortal state without fulfilling the conditions which are absolutely necessary to the attainment of that state, than water can be produced without the union of oxygen and hydrogen. The modern mental scientists who assert the possibility of their overcoming death while in ignorance of the laws upon which immortality depends, can no more attain to the immortal state than a man who is ignorant of the principles of mathematics can solve intricate problems in spherical trigonometry.

The effort of the modern clergyman and metaphysician is to imitate the early church in doctrines and practice, just as people in the days of Jesus undertook to imitate Moses. There was a harmony of difference between Moses and Jesus; that difference was the result of progress during the centuries of experience of humanity between the beginning and the ending of the Jewish dispensation. There is a corresponding difference between the quality of truth promulgated in Koreshanity and the quality of truth taught by Jesus; it is the result of the metamorphosis of mental energy imparted by the Messiah of nineteen hundred years ago. The interior life of the Jewish people was involved in Jesus, whence the evolution of life during the Christian dispensation sprang. If an involution of humanity occurred at the close of the Jewish dispensation, it is just as inevitable that a corresponding involution must occur at the close of the Christian dispensation. Koreshanity proclaims the fact of such an involution—the science of all truth in a single personality, the Head of the new dispensation, the Founder of the new church, the Messiah of the age.

Dr. Votaw, of the Chicago University, in the chair of New Testament literature, asserts that "religion is the worst taught of all subjects," and suggests revolutionary methods in the promulgation of the Christian religion. It is true that hundreds of thousands in the churches and Sunday schools, undertake to teach the people without the slightest conception of the science of the divine Being, and in utter ignorance of the scientific interpretation of the Bible. But is religion "worse taught" than astronomy, chemistry, and physics? Is it worse taught than social, industrial, and political economy? If there is truth in mathematics, there is also truth concerning religion and other branches of human research and thought, and the absolute truth of each is as exact and as susceptible of direct demonstration as is mathematics. Whenever any subject is presented from the basis of a false premise, it is *badly* taught; and we assert that "science" as well as religion is *worse* taught today than at any other period of the world's history.

Astronomers meet with a difficulty in spectral analyses of the various stars of the firmament. It has been ascertained that there are lines photographed in the spectrum which are of atmospheric origin, and experiments have been made for the purpose of determining what vapors in the atmosphere produce the lines; but thus far, the efforts to get the lines which will answer the purpose have not been satisfactory. Prof. Pickering has tried it by the interposition of various vapors in the path of the light; but the experiments have been failures. Spectra of a given star taken at different points, with the atmosphere in dif-

ferent conditions, contain different lines. We maintain that the astronomer analyzes, not the elements that are contained in the stars, but only the energies radiating from the stars, *after* they have passed through the various strata of the atmosphere, and after they have been transmuted in transmission. They analyze the energies of light and darkness with the qualities which they possess upon entering the telespectroscope.

How strange it would be to the modern world, for men not to die! It would be strange, because man expects to die while desiring that he may live. Man will continue to die as long as there is a conflict between expectation and desire. There must come a revolt against death, and the battle must be fought scientifically. The mind of progressive humanity must become positively polarized for the stupendous conflict. Victory over death in the natural world constitutes the greatest victory in the universe. It is the means of reaching the highest degree of life; and it requires the application of the principles and laws of absolute science. The greatest use that can be made of the human intellect is in mastering the problems of life, and in bringing the entire man to meet the conditions upon which the attainment of the deathless state depends.

The recent efforts of the medical trust in Chicago to drive out all schools of healing except its own, through legal persecution, have been nullified by the rendering of an official opinion by the Illinois state's attorney-general on the subject of so called spiritual healing or mental methods, where no medicines are used. According to his interpretation of the laws of the state, any person has the right to say what means shall be employed for his recovery; and that if patients die under mental, faith, or spiritual treatment, the attending ministers or metaphysicians cannot be prosecuted. The medical men are not satisfied with this decision; if the present laws are *just*, and the above decision truly interprets them, they desire to have them repealed and the decision reversed!

It is said that there is no conflict between religion and science. There is not, nor has there ever been; but there *is* decided inharmony between modern so called science and the true religion. There is also a marked difference between fallacious astronomy and chemistry, and the Bible. There has been a war of discussion between the representatives of the church and the agnostic schools of science; but the war has ceased. The way in which harmony between them was effected, was through the surrender of the clergymen to the nebular hypothesis and the theories of Darwin. This is the unity of fallacious science and fallacious theology. Koreshan Universology is the unity of true science and religion, it is the scientific religion, the religion of science.

The occult center of the mortal self is the positive pole of polarity of the substances of fallacy. It is the dark point from which modern occultists obtain their inspiration. Science is intellectual; and when, in the progress of humanity through the ages and cycles, the intellect becomes illumined, the positive pole of truth is external, and reveals the truth concerning the external world, as well as the internal. There is no such thing as a scientific occultism, or occult science. That which is occult is hidden; it is mysterious. When mystery is revealed it is no longer occult.

Nineteen hundred years ago, there was developed in a group of progressive people, a soul consciousness of the universe; the expression of that consciousness was the divine philosophy. A scientific age demands science, or the *intellectual* consciousness of all the laws operative in the universe. It is only through intellectual consciousness or comprehension of the universe, that

man can overcome corruption in both mind and body, and become externally immortal.

Dr. Votaw's demand for the "reconstruction of religious education," must be preceded by the reconstruction of religion itself. No system of education is worth a farthing unless that which is taught is absolutely true. Koreshanity meets the demands of the times by not only revolutionizing the systems of religious education, but by revolutionizing religion as well.

An Englishman has discovered a process of taking pictures in the dark, and holds that light is not absolutely essential to producing effects on the camera plate. If mental pictures can be formed with the mind in a state of intellectual darkness, such as obtains in the modern world, certainly, pictures may be produced in the camera in physical darkness!

A common idea is that mind exists in the atmosphere, and that the brain is a mere reflector of thought. Of course, this is indefinite; but it is "high science" in some schools of thought. It is noticeable that there is no proof that minds have ever thought independently of an organic structure.

There can be no true brotherhood in humanity without a paternal government. The popular idea of the Fatherhood of God and the brotherhood of man, in the present chaotic condition of the world, is fit for sentiment only; no attempt is made toward a practical application of it.

Modern scientists have failed to solve the problems of the universe, for the simple reason that they have not sufficient mental capacity to comprehend the meaning of the facts of common observation and experience.

When men are exiled and condemned to work the mines of frigid Siberia, it is despotism; but when men volunteer to sacrifice their lives in clamoring for gold in the frozen Klondike, it is freedom!

"As a rule, what costs the most effort to acquire and care for, is worth the least." If that is the rule, the knowledge of the truth is a most extraordinary exception!

Koreshans are past the stage of being taught by men who say they do not know; and the entire world will soon repudiate agnostic scientists.

Modern Christians presume to be clay in the hands of the potter; but many of them are lumps of putty in the hands of corrupt politicians.

The man with the hoe, the hammer, and the trowel, will not be free until the time of the recognition of the Man with the true science.

The modern god, located beyond the confines of the limitless Copernican universe, is too far away to hear the prayers of his people!

The basis of organic social life is love for the neighbor. The competitive system is founded on the opposite principle.

The mental world of humanity is in as great chaos as the social, industrial, and political world.

The world must obtain its absolute freedom through obedience to immutable law.

Fallacy is the expression of a corresponding quality of life in the mortal man.

Hell is constantly being created by those who do not know they are in it.

The French generals have proven themselves to be generally bad.

The Prophet's burden is the greatest of all.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

What Supports the Hollow Globe in Space?

EDITOR FLAMING SWORD:—As you have invited me to investigate Koreshan Universology, I will say that I always try to consider everything that comes up. But there are many new theories published that I do not understand; and then, there is so much confusion of theories that it is difficult to know when one hears the truth. I have been taught that the church is right, and that I could find the way of life in it; but I find the teachings of the church to be untrue. I have also been taught that the earth is round like a ball, and that we live on the outside of it; but I may find that this is all fallacy. It is on this point that I want light, and I hope you will not consider it impertinent if I ask you a few questions.

(1) Why, if the Koreshan view of the earth is correct, do the sails of a ship appear first when the vessel is coming into view, and lastly the hull?

(2) It does not seem to me to be unreasonable to suppose that the mutual attraction of the sun, planets, and earth would hold these bodies in space; but if we place the sun, planets, and stars on the inside, how could these bodies so attract the outside of the earth as to hold it in space?

(3) How could day and night occur if the sun was on the inside?

I ask these questions in good faith, hoping that you will publish them and reply, as is your custom. There are two of us here that are interested in these questions being answered before we go on with the investigation of the new astronomy.—C. C. F. Reinhardt, Tex.

The way to ascertain whether or not a system is true, is to test the premise upon which any system or theory, new or old, is constructed; if the premise is fallacious, the system is untrue. Every theory has some kind of a premise; and if one has the mental capacity to ascertain what the premise is, and can discover the true method of test and apply it, one can ascertain whether a theory is true or false. The Copernican system of astronomy is founded upon the idea that the earth is a convex globe, inhabited on the outside, and moving through space as an astronomical body. We are living upon the earth's surface; its surface is accessible, and quite within the reach of investigation and experimental test.

If the earth's surface is not convex, there can be no truth in the entire system of modern astronomy. By both ocular and geodetic evidences, through a long series of experiments and survey, we have demonstrated that the surface of the earth is concave, and therefore we know that the old school astronomy is not true. We have published to the world the results of our experiments; many of which can be duplicated by any one with a good tele-

scope on the sea shore. Modern theology has developed alongside the fallacious astronomical system. The church has been compelled to keep pace with the rapid extension of worlds in the fallacious, infinite space of the old astronomy. It must suppose a great spirit pervading the infinite abyss—a supposed being to create and perpetuate the billions of solar systems imposed upon the mind of the modern world by the astronomer. Modern theology is as fallacious as its companion fallacy,—astronomy.

(1) Our correspondent has no doubt noted the result of recent scientific experiments on Lake Michigan, published in the last issue of THE FLAMING SWORD. The illustrated article is quite sufficient to answer the above question concerning the invisible ship's hull. Factors of geoliner foreshortening and perspective vanish, at the distant horizon, an amount of vertical space equal to the altitude of the eye at the point of observation. The horizon is the vanishing point of geoliner vision. The telescope extends the vanishing point, and makes visible objects on the water between the vanishing point to the naked eye, and the vanishing point through the telescope.

(2) When one comes to consider the Koreshan System of astronomy, all assumptions which find place in the old system must be laid aside. One cannot reach logical conclusions from the true premise of the earth's concavity, by the application of hypotheses which are employed in the Copernican system. The hypothesis of centrifugal and centripetal forces as applied to the sun, moon, and planets in the theory of Newton, was invented to explain the supposed motion of these bodies in accordance with the previous conclusion that they were in infinite space, and needed support to hold them in space. The modern astronomers know of no center and circumference in the infinite universe, and therefore know of no static planes of either matter or force. In order to hold the moon in its orbit, it is made to revolve about the earth; the earth and sister planets to revolve about the sun; the sun, about a larger sun; the larger sun about a still larger sun, and so on, *ad infinitum*, throughout the infinite fallacy.

The cellular universe has both center and circumference. The shell is composed of material substances which are deposited through the materialization of solar energies, in their static planes, or planes of rest. The central sun is the center, where

all the energies of the universe meet; it is a great center of metamorphosis or transmutation of all energies which levitate or rise up from the shell of the earth. The central sun cannot fall from its place, because it is at the only place where it could be a sun; it is at the static point of levic energies. The visible sun is a projection or reflection of the central sun, on the upper surface of our atmosphere; it is in an external static plane, hence it cannot rise above nor fall below its plane of rest. Likewise, the planets and stars are points of combustion of energies, in their planes; the stars are electric lights of the physical heavens, maintaining their places through both ascending and descending energies.

The universe does not exist in infinite space. The earth fills all the space there is. There is no space on the outside of the earth, for space is the dimension or measure of extension of existing things. The universe has form, and is therefore limited, because limitation is an inexpugnable factor of form. The space of the universe is limited to its form. There is nothing outside of the earth to attract it to another place; and there is no other place in which the universe could exist, because the one cellular structure occupies the only place there is. There is no location elsewhere. So far from its falling anywhere else, there is no power in the universe that is capable of moving it in any direction except its own direction,—in its own space. It has motion in itself; and there can be no motion, sensation, nor life outside of its own environ, which is the limitation, the most outward expression of its interior life. When that limit is reached, there is no more. It is the end, the terminal point of external space, beyond which there is absolutely nothing.

(3) The central sun is light on one side and dark on the other; it is the inevitable result of its functions of absorption and reflection; it revolves on its axis by virtue of its attraction and repulsion. The energies of light proceed from the light side, and refocalize in the visible sun at a distance of about 1,000 miles above the earth's concave surface. The central sun rotates on its axis once in 24 hours, and produces a corresponding revolution of its projection in the same time. The projected sun illumines just one half of the earth's surface, and its revolution in the earth produces alternate day and night,—successive noons and midnights on every meridian. Its spiral motion north and south is the cause of the seasons. The relation of the projected and invisible suns may be seen by a study of the diagrams on the last page of THE FLAMING SWORD.

Equatorial Diameter and the Earth's Curvature.

EDITOR FLAMING SWORD:—It is held by astronomers that the earth's equatorial diameter is about 26 miles longer than its polar diameter. This would place the equator about thirteen miles higher all around, than it would be if the earth were a perfect sphere. In other words, there would be a rise in the earth from the poles to the equator, of about 10 feet to the mile; the Mississippi river would be running up hill at this ratio. Now how could this be? And how does this ratio of the rise tally with the 8 inches to the mile curvature? 10 feet to the mile would be so much in excess of the 8-inch ratio, that it would produce an enormous difference in the direction and ratio of the meridian arc from pole to equator. Please explain.—SUBSCRIBER.

There is a great deal of foolish speculation concerning the rise between the pole and the equator. It is certain that the earth cannot have two ratios of curvature in the same place and at the same time. If the earth is larger in diameter at the equator than through the poles, it is so because the static planes of materialization of the substances comprising the shell, constitute a spheroid instead of a perfect sphere; the waters of the sea are in their static plane or equilibrium from pole to equator, and there is no up hill, though the equator be farther from the center of the earth than the poles. The Mississippi river flows *down* from Lake Itasca to the Gulf; that is, its source has a greater altitude above the sea level than its mouth; consequently, the water gravitates from the source to the Gulf.

If the earth is bulged at the equator, no matter whether the earth is convex or concave, it is flatter at the poles than at the equator. The actual ratio of curvature of a sphere 7,935 miles in diameter, is 7.92 inches to the mile, increasing its angles and distance from a given tangent, as to the square of the distance. If the normal curvation of a perfect sphere 7,935 miles in diameter is 7.92 inches to the mile, it would follow that if the earth is flattened 13 miles at each pole, it curves a little less than 7.92 inches in the vicinity of the poles, and a little more than that ratio near the equator. The curvature would still be "about 8 inches to the mile."

The difficulty with the above inquirer is, that the ratio of *curvature* from a given tangent, and the ratio of *divergence* of two lines, are confused in the mind. The curvature on both a perfect sphere 7,935 miles in diameter, and a sphere of the same size, flattened 13 miles at the poles, would be about 3,967 miles in one fourth the earth's circumference. If we place a tangent at the pole, it is obvious that the sphere curves away from that tangent to the equator; the amount of curvature is the

semi-diameter. The curvature of a sphere from an external tangent at the pole would amount to the semi-diameter of the sphere, or 3,967 miles, in the distance that lies between the pole and equator along the meridian. The ratio of divergence of the arc of a spheroid from the arc of the perfect sphere, amounts to only 13 miles in the 6,229 miles of the meridian arc, or about 11 feet for each mile, *without* increase as to the square of the distance. This latter ratio is but the ratio of divergence of two curved lines not parallel. The two arcs would curve so nearly in the same direction that there would be but very little difference in the actual ratio of curvation.

On a spheroid 10 feet in diameter, with difference of equatorial and polar diameters in the proper proportion, to represent the spheroid of the earth under consideration, would amount to only .39 of an inch, swelling only .195 of an inch on each side at the equator, which would be scarcely appreciable to the eye. The curvation of such a spheroid is practically the same as that of a perfect sphere 10 feet in diameter, amounting to 5 feet, or the semi-diameter, in one fourth of its circumference.

* * *

Mystic Masonry.

PART I.

The Problem of the Philosopher's Stone from the Standpoint of the Mason.

JOSIAH GROSS, in "The Square and Compass," New Orleans, La.

DURING the 18th century, with its great achievements in science and also in irreligion, when materialism and atheism threatened to overthrow all religious beliefs, there arose a strictly Masonic order known as that of Mystic Masonry. It had a Swedenborgian flavor, asserted the existence of spirits, invoked them in the lodge, and was also decidedly alchemical. It believed that the Philosopher's Stone and the Elixir of Life were possible to scientific research. In its alchemical teachings, it believed in the transmutation of metals wherewith to beautify the temple. We will endeavor to penetrate the veil of this mysticism, and while we may not understand, it may be interesting.

It is generally believed that the ancients had information that we do not possess. Some contend that it was supernaturally given; others less religiously inclined, ascribe it to the wisdom of sages who represented the intuitional man, the greater, keener brain, the intellect supernaturally sharpened by necessity, essentially the brain that lived when the world was younger.

For my part, I am willing to admit that there are evidences that the man of three or four thousand years ago knew more than any one now living. That wisdom belonged to Abraham, Moses, Melchizedek,

and others. They knew secrets connected with the future life of man, the life after the ego is bare of flesh. They called up the dead, they knew the password of Jehovah. What this word was, is the true word which we have lost; how they called up their Samuels is perhaps a secret. Mystic Masonry was an attempt to learn anew these secrets. Undoubtedly, this arcana belonged to the primitive church and to the primitive craft. The form of the Catholic ritual (which is the best representation of primitive churches that we have, and I hope that brethren will not, by reason of antagonism thereto, be blinded to its beauties,) and the form of the Masonic ritualism both bear internal evidences of these secrets, and also, that to both it has been lost. The Catholic church does not admit that; does the craft claim to possess it?

The true word was not obtained and a substitute took its place. When will the true one be recovered, and what will be the process? The Catholic ritual has many beautiful suggestions that find their parallel in Masonry. The enthronement of woman, the mother principle of the Master, or God, Mia, or Mary, the mother earth, the ceremony of the Holy Moon or Mass, and many others having a like esoteric origin. And I believe that the Jewish church has many striking parallels; indeed it may be said to be a part of Masonry, or vice versa.

That Freemasonry is the container of beautiful and eternal principles, I must admit. It holds great secrets, and today they are indeed secrets, for none know them. Nor are there any who know the secrets of the church, all belief to the contrary notwithstanding. Both are carefully guarding the empty form, the vacant casket, for the spirit is gone.

We will not further discuss what the churches claim to do. Despite the great beauty of their rituals, their elevated moral philosophy, and their superexalted claims, the results are disappointing. There is no cohesion; there is a breaking away, a falling apart, a disintegration that foretells the doom.

Anciently, they had the secret that could bind as with hoops of steel; but down the ages they have wandered farther and farther away from it. What has been the fate of Masonry in this connection? Do we profess to have retained the exact form, and therein the true secret? I have been told by eminent craftsmen that Freemasonry held a secret, and that many belonged to lodges all their lives without discovering it. This is a proper subject to discuss, for the time comes when men must learn this secret anew. What is this secret that is ordinarily undiscoverable and cannot be communicated, but must be thought out and evolved from the inner consciousness of the neophyte? And they who have discovered this secret, if any such there be, have they left us no hint other than that it may be a perception of higher moral truths, the realization of the bond of perfect brotherhood, a thought-plane that puts man beyond temporal sorrows?

What they have given out has been very little, and of very little use in the search for the Philosopher's Stone. What, then, is the true word, the true secret? when and how are we to receive it? and what preparation are we making to bring about the necessary conditions to receive the new Messenger of the Covenant?

The Earth a Concave Sphere.

A New York Paper Briefly Reviews the
Koreshan Astronomy and Its
Demonstrations.

The Rev. U. G. Mitchell, who has recently done a very excellent work for the Unitarians in northern New York, more especially in Gouverneur and Lowville, and who has preached in the Universalist church of this city, has been in town during the last few weeks on a very peculiar errand. Mr. Mitchell is now the New York state agent of the Guiding Star Publishing House, of Chicago, and this business concern is engaged in the publishing of books, weekly papers, and other literature in defense and promulgation of the very startling proposition that our earth is a hollow globe 8,000 miles in diameter, and that we live inside the earth on a concave surface, and that the entire solar system is also contained inside of this globe, 8,000 miles across.

At the head of this business concern is Dr. CYRUS R. TEED, formerly a physician in Utica N. Y., and better known by the name of KORESH; consequently his system of astronomy is known as the Koreshan System to distinguish it from the Copernican system, which is just now the commonly accepted one. Dr. TEED has advocated for over thirty years the idea that the earth is a concave sphere; and about five years ago, a prominent man by the name of Prof. U. G. Morrow, became a convert to his idea. This latter gentleman within the last two years took charge of a surveying party on the west coast of Florida, and this party, by the actual running of a mechanical line on the water's surface for four miles, demonstrated beyond the question of a doubt that the surface of our globe is concave and not convex, consequently we are inhabiting a concave sphere. This remarkable demonstration was heralded all over the world and caused a tremendous amount of discussion. The first of last October, the book describing the survey and giving further details came from the press, and there has been such a demand for it that three editions have been published. Hundreds of copies have been sold in northern New York, and are being carefully considered by very many of our best people. If Dr. TEED's idea and Prof. U. G. Morrow's survey should prove to be correct, this, to say the very least, would produce a tremendous revolution in scientific and other circles.—The Watertown (N. Y.) *Re-Union*.

* * *

The World's News.

Wednesday, Sept. 6.—Jewish New Year.—Scorching winds sweep over the Middle States; hottest Sep. day in 20 years.—Pittsburg Bridge Co. held responsible for deaths occurring at fall of iron work of Chicago coliseum.—Lake steamer Douglass Houghton sunk in collision with schooner Fritz.—Germany astonished at proposal of Dreyfus counsel to demand testimony of German officials in behalf of Dreyfus.—Sensational reports concerning prospective war between England and Transvaal are abundant.—8-hour working day wins at the labor congress at Plymouth, Eng.—30th regiment of U. S. volunteer infantry, leaves Chicago for the Philippines.—100 Spanish volunteers in the Philippines,

organize for Gen. Lawton's army.—Long lockout of building trades unions ends at Copenhagen, by signing new agreement.

Thursday.—Vigorous preparations being made for war between Great Britain and the South African republic.—Great railway combine under way, to form a great trunk line east from Chicago, embracing half a dozen great systems.—Northern Ohio swept by tornado.—Chicago high schools to teach Spanish.—Bryan announces that he does not favor withdrawal of American troops from Philippines until stable government is established.

Friday.—Exciting news of collision of Boer and British forces on Transvaal border proves to be a newspaper fake.—The world awaits in suspense, to hear the Dreyfus verdict.—Revolutionists in Santo Domingo win; people favor new government; Gen. Jimenez the popular candidate of new republic.—Astronomers in conference at Yerkes' Observatory at Williams Bay, Wis., form new astronomical society.—Col. Shaw elected commander in chief of G. A. R.

Saturday.—The great Dreyfus trial ends; M. Demange, counsel for defense, makes eloquent plea for acquittal; judges deliberate 3 hours, and render the cowardly verdict of "guilty," with sentence of 10 years' imprisonment; consternation and disappointment expressed the world over; fight to continue; pardon by President hoped for; little riots at Rennes; city full of troops; quiet at Paris; Dreyfus courageous and hopeful.—Labor congress ends at Plymouth, Eng.; results are disappointing; socialists and conservatives admit failure; nothing accomplished; time wasted in discussion.—German warship evades meeting Dewey at Gibraltar.—Filipino congress meets at Tarlac.—Standard Oil officials defend the trusts before industrial commission at Washington.

Sunday.—American daily press unanimous in condemning verdict of Dreyfus court-martial.—England hesitating over war with the Boers; counting the cost of campaign; admit Boers to be a fierce foe.—European papers predict civil war for France as a result of Dreyfus court-martial verdict.

Monday.—Another wave of South African war news; Kreuger said to have declared his purpose to fight to gain independence at any cost.—Bandits steal \$40,000 from express train in Arizona.—Great plan on foot to unite New England textile unions, embracing 500,000 persons.—Liberal press of Rome condemns Dreyfus sentence; but Jesuitical papers say it was just, and reflects the dignity of France!—Anti-Semite press of Austria jubilant over Dreyfus sentence; call it a "victory over Judaism."—Chicago public schools open; 190,000 in attendance.

Tuesday.—British subjects alarmed over prospects of South African war, flee from Johannesburg; 1,000 Irishmen in Transvaal organize to fight for liberty of Kreuger's republic.—Mexicans and cow-boys engage in a little war at Naco, Ariz.—Nations favorable to Dreyfus, threaten to boycott Paris world's fair.—Civilization has reached Cuba; the carpenters of Havana are on a strike!—2,000 deaths from bubonic plague reported in Niu-Chang, China.—Students of Italian universities object to Vatican influence; favor anti-clerical schools in Italy.

Chat With Readers.

The Flaming Sword Appreciated by Its Readers.

THE FLAMING SWORD is widely quoted by the press of America and England. It is safe to say that not less than 10,000 lines of matter contained in THE FLAMING SWORD during the past year have been reproduced by our exchanges. These quotations have appeared not only in the reform press, but also in religious and metaphysical journals. The Koreshan System is undoubtedly exerting a great influence in the field of journalism. We are greatly pleased that this is so, and it will be highly gratifying and interesting to our readers; it is a testimony of our progress.

With our readers, THE FLAMING SWORD stands at the head on all lines of truth and true reform; thousands appreciate its force and enjoy its contents. We have received numerous letters from readers who state that THE FLAMING SWORD is read from beginning to end before other papers are perused. One writes that he reads THE SWORD all through the evening it is received,—something which he does not do in the case of any other of the twenty papers which he receives. This is an example of the extent of the appreciation of our efforts to make THE FLAMING SWORD the most interesting journal in existence.

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Another item is to keep in mind the relation of reader and publisher. We mail THE FLAMING SWORD on the basis of paid subscriptions; and each year, renewals of subscriptions should be made—it hinders us if they are not promptly paid. There are a number of subscribers who

have allowed the matter to escape their attention, and their subscriptions are overdue. Do not forget us; it is a matter of only a dollar or so with you; it means *hundreds* to us. We will greatly appreciate it if each one will observe the date on the printed tab on the wrapper; if that date is in the past, the subscription is overdue. It would greatly assist us in the work of THE FLAMING SWORD if each one who is in arrears, would forward the amount due within the next week or two—at once if possible.

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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.

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