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THE FOUNDER OF KORESHANITY.

THE FLAMING SWORD



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EDITORIAL.—Editorial Perspective, Interro-
gation Points Chat, World's News,
Reviews, etc.

Prof. U. G. Morrow.

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The Flaming Sword,

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The Best Thoughts of Modern Times on all Leading Subjects.

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. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE,
ASTRO-VIGILUS,

REV. BERTHA S. BOOMER,
LUCIE PAGE BORDEN,

AMANDA T. POTTER,
PROF. O. E. L'AMOREAUX, Ph. D.,

MARY EVERTS DANIELS,
JOHN S. SARGENT,

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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."

Vol. xii No. 40.

CHICAGO, ILL., AUGUST 19, 1898. A. K. 59.

Whole No. 299

Analysis of the Great Beast and his Image.

Part II.

ISRAEL absorbed Egypt by ethnic infiltration. When Israel went up out of Egypt, the Egyptian blood, infiltrated more especially with the tribes of Joseph, migrated with Israel to Palestine. Egypt was as essentially and unmistakably in Palestine as that the blood of the Chaldean, transmitted through Abraham, had become Israelite. The Egyptian and Israelite, in their blending and bond of unity, were indissolubly one. Subsequently, the ten tribes of Israel, separated from the House of Judah and David through the ambition and controlling influence of Jeroboam, the son of Nebat, of the tribe of Ephraim,—a direct descendant of Joseph,—inaugurated a distinct kingdom called the House of Israel, in contradistinction to the House of Judah. Judah, Benjamin, and Levi constituted the House of Judah. Rehoboam, the son of Solomon, reigned over this kingdom.

When we consider the readiness of the people comprising the ten tribes of Jeroboam's kingdom—the House of Israel as it was called—for the establishment of another religion, and the facility with which Jeroboam instituted the Egyptian worship, we are not at a loss to comprehend the influence that the appropriation of the Egyptian women had upon the Jewish life. The very application of the principle involved in male circumcision, ostensibly for the purpose of separating the Jew from the Gentile world, proved to be the means by which the specific absorption of the women of Egypt was accomplished through intermarriage. The primary effect of male circumcision was to multiply the male and diminish the female population. This developed a demand for a foreign influx, and the Egyptian women were chosen and appropriated. This was especially true of the tribes of Joseph, whose maternal

ancestor (the wife of Joseph) was an Egyptian. Manasseh and Ephraim were equally Hebrew and Egyptian. Their children were especially attractive to the Egyptians, hence the posterity of Joseph was a mixed people,—a double people, or a double land; an ethnic condition previously understood as manifest in the significance of the name of Joseph's younger son, Ephraim, a word meaning twin land, double land, or double people. The name of Joseph's mother was Rachel, EWE or GOD, the mother sheep of that final Gentile triumph in which is consummated the sons of God, the Lambs who stand on Mt. Zion with the Lamb and sing the new song, the song of Moses and the Lamb. In this people we find primarily two powers, the kingdoms of both Israel and Egypt.

Horns signify powers, kings, or kingdoms. The student will fix this point in the memory, as in the further elucidation of the chapter it will become a prominent factor in the literal exposition.

The division of the kingdom of the Jews into the Houses of Judah and Israel, under the rebellion of Jeroboam, occurred about 900 years before Christ. About 721 years before Christ, three of the tribes were carried away by a king of Assyria and located in Media. Fifty years later, the other seven tribes were taken by Shalmaneser, a later king of Assyria, and located on the river Gozan, in the cities of the Medes. We have here ten powers, the controlling power being the product of Joseph, whose mother was the Ewe of God. If this name signifies anything as the mother of Joseph, through whose posterity must come the Lambs of God in the final fruition of the resurrection (reincarnation) of the dead, it means that the lamb principle is the power traversing the generations of Joseph's posterity,

until the final consummation of God's purpose in producing the fruit of the Tree of Life, the literal sons of the Eternal, in the resurrection itself.

The ten tribes carried away into Assyria, intermarried with the Medians, Persians, and Assyrians. It had previously been declared by the prophet, that Ephraim—the ten-tribed House, should go into Assyria, and that Ephraim should be eaten up by the Assyrians. This was not only a prediction of the prophet of God, but it was subsequently literally fulfilled. The ten tribes never escaped. If they had done so, then the prophet would have proved a liar. They did not escape, the Anglo-Israel theory to the contrary notwithstanding. They were eaten up, infiltrated, appropriated, and united; thus Israel became absorbed into paganism, into the draconic power. By this ethnic infiltration they gave character to the great and progressive race of people that comprised the product of the miscegeneration (mixed generation). In this view of racial infiltration, how appropriate the language of the prophet Isaiah, to be found in the nineteenth chapter of this great prophet's delineations.

And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day [at the end of the age], and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall hear them. In that

day [in the end of the age] shall there be a highway out of Egypt [this highway is the way of ethnic infiltration] to Assyria, and the Assyrian shall come into Egypt [by infiltration], and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel [the ten tribes] be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

What does it all imply? Merely this: that Israel absorbed Egypt by ethnic infiltration; that Assyria absorbed Israel and Egypt, and that in the infiltration they became one people. The Germanic family comprises this product, and the Anglo-Saxon, the most advanced and progressive race, has absorbed the conglomerate mass, including Jesus the Christ, and his church; thus, in the absorption, including the Lamb of God from Judah, who descended into the posterity of Joseph through the operation of the Holy Spirit.

Here again, in the broader sense, two powers—the power of Israel (Ephraim) and the power of Judah, through the Lord and his church the Lord Christ being the Ram of God (masculine), and the posterity of Joseph from Rachel, the Ewe of God (feminine)—unite in one through the progress of the Christian dispensation. Thus two horns like a lamb have entered the pagan world, where they speak as a dragon. But we here anticipate. We will return to our initiation of this vast, glorious, and enthusing subject.

On the Point of the Sword.

The Suggester and Thinker.

WE FIND upon our desk Vol. 1, No. 1 of a new monthly magazine, that is not only very attractive in its general presentation, but is one of the most sensibly edited of the many periodicals that find their way to our table. Thirty years ago, when we promulgated the views of mental activity which we now find advocated in the *Suggester and Thinker*, we were denominated insane by our patrons. We have lived to see our views spontaneously developed in the progress of the human mind in the attainment of truth. We do not pretend to say that all the views promulgated by the *Suggester* would gain our endorsement; as for instance, Hudson Tuttle's conception of the duality of mind is only a very partial analysis of the construction of the mental machine. When the Lord, during his lifetime, took three of his disciples apart up into a high mountain and passed before them in review, with his mental forms and attributes, he showed them that he at least had three distinct phases of mental form and force; that he was a triune instead of a dual being, both in form and attribute.

Tuttle's analysis of the function of mind as related to the encephalic structure, indicates an ignorance of anatomical form and physiological function, and is simply an effort to account for phenomena upon the basis

of a denial of facts. What future numbers of the *Suggester* may develop, remains to be seen. We hope to be able to report continued interest.

Chicago's Good Citizenship.

The petition of Adolph Steiner for a writ of mandamus to compel Mayor Harrison to issue a license for a saloon at 126-28 Wabash avenue was granted this morning by Judge Brentano. About two weeks ago the liquor license of the saloon—usually known as the Wabash—was revoked. The management of the place is said to have been transferred to Steiner, who made application for a license, filing the necessary bonds. His petition being refused by the mayor, the courts were asked to interfere by the prayer for a writ of mandamus. At the hearing this morning Steiner satisfied the court of his intention to conduct the saloon in a proper manner and the petition was granted.—*Chicago Journal*.

"In a proper manner," means, merely, that in whatsoever capacity he serves his rum and tobacco and conducts his pool, and to whatsoever extent he evades the law, he must be subtle enough not to be caught in doing anything illegal. Keep your eye on the detective, and be wide awake while he is around. If you will do this, the good citizens and Christians of Chicago will aid you in maintaining a good government under which you can enjoy life, liberty, and the pursuit of happiness. Do not renounce your nefarious traffic and promulgate the doctrine of purity, a life above the flesh and devoid of sensualism, for you will be persecuted by these good

Christian (?) citizens! People who live in the vicinity of the Chicago river and breathe its effluvia, can't endure things and doctrines too pure.

The first pressing obligation of the United States government, after peace is restored, is the sanitary revolution essential to the normal state of Cuba. This is not an obligation forced upon the country as due merely to the inhabitants of that island. The safety of the southern states depends upon the eradication of the Spanish filth that has been allowed to

accumulate for years. At a time when the people are in the gentle mood of placing themselves in bondage, a few millions of dollars devoted to the cause of self-preservation would be regarded as specifically opportune. We are well aware of the fact, when it comes to the question of appropriations, that the party in power always looks to the weather cock of party politics, political precedence always being gauged by the sagacity of political safety to the party. Even the democrats might find it to their interest to sustain the administration in an effort to institute a house cleaning for the West Indies.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Beauty that Hides in the Heart of the Stone.

The Girl and the Vala (No. 12).

BY REV. E. M. CASTLE.

ONE day, after the Girl had listened long, striving half-unconsciously the while to reconcile what she heard with former conceptions, for readily does the mortal mind revert to old attitudes and seek to entertain familiar error even at the same time that the truth is honored guest, the Vala said: "Puzzle not over what today sounds inexplicable. Not because my words are obscure, for clear would they be and unnecessarily explicit to complete minds, but because of the habit, inseparable from your incompleteness, of seeing in part and hearing in part, is it that now you are bewildered in a world of strange thoughts. Out of your present confusion of mind shall marvelously come order, even as from the fierce confusion of the crucible come new form and beauty. Yet many days shall I teach you ere I lead you to one who shall cause you to know indeed, by giving unto you power to obey; and only through obedience to truth may it become your own beyond the danger of forfeiture. But rest now, and be not anxious, for there is a time to every purpose under heaven; and until the time is ripe, let patience have her perfect work. Let the strife between old and new in your mind cease for the present, and only look at what I shall bring to your view, and be refreshed."

Leading the Girl a few paces toward the forest, she waved the wand which she held in her right hand and which the Girl had not before observed her to carry, and the green curtain was rent, and melting away on either hand disclosed to view a golden sphere; and as the Girl looked, the brightness of the surface seemed concentrating at a point opposite her eyes, and growing in intensity until her eyes could not endure the brightness, involuntarily her eyelids dropped. When she raised them, an orifice appeared where the bright point had been, which slowly enlarged until she was gazing into a golden concave filled with a lambent light, the source of which she could not determine. And

suddenly in the center appeared an emerald, which flashed a moment like the eye of a great dragon, then formed itself into a chalice; and the Girl thought of ancient legends glimpsing through the minds of men from age to age, and, awe-struck, whispered, "Tis the Holy Grail!" And even as she whispered, a palpitating quiver vibrated the chalice, and a violet vapor arose from it, while a red stream, as of blood, descended. And the chalice dissolved, and tremulously right and left the emerald and the vapor and the red stream extended themselves in bands of beautiful color; and now the Vala spoke: "It is Bifrost, the vibrating way." And as they extended, the violet band still lifted and the red sunk, writing other bands, until the arch of promise spanned the concave. And then the colors multiplied, evanishing and reappearing, until all the rainbows that have ever been seemed pulsing there forever. And faster and faster the colors vibrated there and curled and braided and interwove, until again the Girl closed her dazzled eyes.

Now when she reopened them the concave was no longer filled with dancing color. Instead there arose a ladder, circular as the ladders upon which vines are trained into pillars of verdure, and there were seven rounds, and each round was a hoop of precious stone as is the jade bracelet of the Oriental, and the color of each circle was a color of the rainbow. Within this ladder, which was even as a transparent conical pillar, were angels ascending and descending, and those below stretched up hands to meet the hands of those above, and they met and clasped and parted, ascending and descending; and as they met and parted it seemed as though all the greetings and farewells of all the ages were being there spoken by silent voices. And as the Girl observed more closely the meetings and partings, she saw that as a descending form met one ascending, and clasped, the two melted into one, even as two drops

of water touch and mingle; but the form of unity differed from each of the two composing it; and when the parting came, the one form became again two, of which one ascended to another meeting above, the other descending to one below; but the two that parted were not the same two that met, though each of these bore a resemblance to both of those. And the Girl saw that all the meetings and partings were thus. She turned to ask a question, but with eyes intent on the scene before them, the Vala waved her wand, and said, "Look again."

The scene had changed. Between the precious rounds, as in the balconies of a tower that decreases from base to summit, were bright companies. Soon a movement began in each, and a separation, and from each company part ascended to the round above and part descended to the round below, thus forming new companies, each of which now stood upon one of the precious circles, and the robes of those in each company became in color as the stone upon which they stood, even as the chameleon takes color from the surface upon which it rests. And now each ring parted its circumference, and contracting on itself, gathered all the splendor of its color toward a point on the opposite side, where it formed a sphere of deeper, richer color. And as the ring so broke and gathered itself, the many forms that it supported were even gathered into one. Now there were seven spheres rising one above the other, and on each stood the figure of a man. And a voice that seemed to come from all the surface of the concave, so many-volued was it, said, "These are the seven spirits of God sent forth into all the earth!" Then he who stood upon the sphere next the lowest spake, and his voice sounded far off through the centuries, saying, "The kings are seven; five were"—and he pointed to those above; "one is; and one is not yet come!"—and he pointed to him on the lowermost sphere; at whom the Girl now looked but whose features she could not distinguish, for they were veiled in darkness. While she gazed, seeking to penetrate the darkness, the upper stone flamed, drawing her glance thereunto, and for a moment she saw the face of him who stood thereon shine in the midst of the flame, then sink into the next sphere, which in turn flamed; and each in succession flamed and sank, until but the last and lowest stone remained, and now the face of him who stood thereon shone upon her; and behold! it changed, and was each face in turn, one melting into another in her view, and at last became the blended likeness of the six, yet distinct in individuality, as a composite photograph differs from each of its constituent units, though it bears the impress of them all. And even as the faces wavered there in turn, before the final face appeared, so the colors of the other six stones twined within and about the remaining jewel, until that moment when the seventh face, in which was the memory of all the other faces, shone upon her; whereupon all color departed and the stone became of alabaster whiteness, and its shape was no longer a sphere, but a cube; then in turn it flamed and the glory of it filled the concave, and the

Girl could not endure the brightness of the face that shone through the fire in the midst of the glory, but fell down in worship before it.

The Vala speaking, roused her; "Look up; there is more to see."

Seven steps led up to an archway that lacked its main support, the key-stone. Again each step was a precious stone, in color as a color of the rainbow. Scarcely had the Girl noted this much, when the stones began to roll from the bottom upward, involving themselves until the seven became one, and that one again a white stone, this time shaped as the key-stone; and as it took its place in the arch, the Girl saw upon its surface, in bas-relief, the face of him who had stood upon the white stone, and about the face in letters of light, the mystic letters of the key-stone. And all around and about the arch shone myriad lights and glories. Now as from a thousand instruments burst a mingled strain of triumph, and above it all, sweet as the song of a skylark imagined by those who have not heard it, but only dream its sweetness from the tales the poets tell, rose a voice singing, "He that was slain soars to kindred spirits!" And as the voice rose, two cherubim came flying and seized the key-stone and bore it up, up, until it disappeared above in the far golden glow; and the arch melted away, and in its place stood him whose face was on the key-stone; but now the Girl could look upon his face as on the face of one whom she should meet as other men, for slowly the golden light faded and the concave was no more, and he stood as it were in the midst of the trees of the forest.

Now down from above came flying the cherubim bearing the key-stone, and as they set it before him it became a perfect cube.

Again the strain of triumph sounded, and the voice rose, singing. And these were the words:

The Master at length
Takes the gavel in hand,
And uses his STRENGTH,
At WISDOM'S command,
To lay bare by his skill what could not else
be known—
The BEAUTY that hides in the heart of
the Stone.

And as the man began to work upon the stone, the Girl observed that his were the hands of power, and his eyes were wells of knowledge, and that on his brow, gleaming there as the urens crest of the divine rulers of ancient Egypt, was a white serpent that coiled and uncoiled itself with lightning swiftness, but held its head ever erect with eyes intent upon the Master's work, except that now and again it inclined unto his ear; and at each such inclination he worked as though with renewed assurance of skill; and as he worked, the chips that he struck from the stone took shape as the shapes of cherubs and flew away; and ever faster and more surely worked the Master, and in clouds flew the cherubs, and as he worked, strangely and indescribably he melted into his work and was lost therein. At last the outline of a snow white fawn was revealed, that looked with tender infant eyes into the eyes of the Girl

and the tender green of early springtime in the forest was about the fawn and above.

And the Girl said, "Who is the man?"

The Vala answered solemnly, "Here is the ultimate key-note. Who can sound it may know all things. He was carried away by the cherubs, and yet he is in the fawn."

And the Girl saw that the eyes of the fawn were

those of the man, but no longer wells of knowledge. The eyes of experience had become the eyes of innocence.

While still she gazed, the fawn sprang up, and bounding into the heart of the wood, disappeared from view.

The Girl turned to the Vala, but the Vala was gone, and she was alone in the edge of the forest, within sight of the stream.

Three Letters Read from Two Points of View.

BY LUCIE PAGE BORDEN.

I.

ELTONVILLE, ILL., July 7, 1898.

MY DEAR HELEN:—You may be surprised to hear that I have enlisted and expect to be on my way to headquarters in a few days. This necessarily changes our plans and defers our marriage indefinitely—perhaps forever; but I could not hesitate, being assured that I can in no way manifest my devotion to you more truly than by responding to a higher call and espousing the cause of the suffering and oppressed. I sacrifice our love, dear and precious though it has been, for the sake of a love that is broader, hence more sacred and binding than the love of man for woman.

Break the news gently to my dear old mother, and beg her not to grieve for her soldier lad. I never thought to leave her, for I promised father before he died to cherish and support her; but these are stirring times, and men are needed at the front. I leave her well provided with material comforts, and sister Kate will give her the tenderest care. I shall still be working for her while fighting bravely for all that she has taught me to hold most dear,—honor, conscience, and the rights of men.

Send me an answer by return mail. Yours for
Truth and Freedom, HAL.

II.

ELTONVILLE, ILL., July 10, 1898.

MY DEAR GIRL:—

Your kindest of letters with enclosure from mother, reached me this morning. You tell me that you are glad and proud to give your lover to a noble cause; that the sacrifice, though hallowed by tears, is rendered with a willing heart; and mother too, God bless her, says that when my country calls I must not think of her, but follow the stars and stripes, ready to die, if need be, for the overthrow of tyranny and oppression. Your generosity and enthusiasm embolden me to tell you that I have enlisted in the Koreshan army instead of the Cuban, that I leave you in response to a call higher and more sacred than that of our glorious country, even the call of God; since I deem it better to direct my efforts toward the establishment of divine order throughout the world, whereby all sorts and conditions of men may profit, than to spend my force for the relief of any particular

phase of suffering, the whole race of mankind being at the present time in great misery.

Having proof already of your unselfish devotion to liberty, I count upon your sympathy and encouragement in this matter. I have resigned my position as manager of the firm here, and expect to start tomorrow for the Chicago branch of the Koreshan Communist Society. It is, I believe, the central nucleus of the Lord's work upon earth today.

Address me, care Guiding Star Publishing House.

Yours in all sincerity,

HAL.

III.

CHICAGO, ILL., July 30, 1898.

DEAR HELEN:—

The contents of your last letter, though not entirely unexpected, filled me with sorrow. To my mind your attitude is wholly unreasonable. You profess to surrender me willingly to serve my country, but overwhelm me with reproaches when I desire to serve my God. His cause is the cause of the whole human race, but unfortunately, it is not popular today, and few would be found to admit that patriotism must yield to religion as the limited must ever yield to the universal.

You bid me hasten to the relief of the starving Cubans, whose sufferings, terrible as they are, represent but an infinitesimal fraction of the sum of human misery. I prefer to join an army fighting for nothing less than universal happiness—that is what the destruction of wage-slavery, competition, and plutocracy means; that is what the establishment of the divine kingdom on earth means. The pages of history are reeking with blood. The awful drama of man's inhumanity to man, now enacted in the West Indies, has been going on for ages. It is the object of Koreshanity to put an end to the performance and effectually prevent the recurrence of such horrors by changing the nature of man. Can I ally myself to a nobler cause? Can I work with a broader aim? Such an emergency as the present occurs only once in twenty-four thousand years. I must take my place in the ranks and fight manfully against the hosts of evil within myself as well as throughout the world.

Would that you, dear Helen, might be my comrade, and that we might be united,—not as we once hoped, for such a union is quickly dissolved by death, or clouded by sorrow, but in the beautiful, indissoluble bonds of that heavenly love which conjoins the pure in heart in unity of spirit to the Lord.

As ever your friend, HARRY LAWSON.

Character of Jesus and the Modern Clergy Contrasted.

BY AMANDA T. POTTER.

THE associate editor of an Indianapolis production, entitled *Battle Cry of the Blood Washed Army*, summarizes and advertises under his own pen his qualifications as a religious leader. He is a member in good standing and of much experience in the Methodist church, and thus concludes his list of particulars:

He [speaking of himself] has no divine call to denounce any man's church, nor to deride his honest convictions of truth, nor to set at naught his conscientious conceptions of faith and duty; but he believes he *has* a call to preach the Gospel, expose error, get men thoroughly saved and sanctified, and preserve his own soul blameless.

We could desire this man to become acquainted with the character, teachings, and methods of the Christ, and in the newly acquired light, examine the stultiloquence to which he here stands committed. The character of the Christ is the test of Christian character. He breathed out his life in divine communism—he shared himself among the souls who desired him, and as a consequence, all Christians who

Were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.

If he beheld men as liars, hypocrites, and whited sepulchers, he told them so. He spoke to the people of a decadent church, and his method was once even more than denunciatory, and they who made barter upon religious basis fled before his whip.

The Christian church of today is dead by similar process that had wrought the death of the Jewish church: the life of Deity has been withdrawn from it to establish the new dispensation, and the church is come to be a body bereft of life.

The little category of things this man has no divine call to "denounce," or "deride," or "set at naught," is not only a subtle denunciation of the opposite course, but, unless all the churches, whether founded upon the Christ-teaching or not; unless all men's honest (?) convictions and conscientious [conscience is an affair of education] conceptions, whether diametrically opposed to those of the Christ or not, are *right*, then this man is faithless to self-imposed mission to "expose error." Verily, the followers of the Lord Jesus have improved (?) upon His methods until semblance to the example is lost! We quote again:

The church is neither more nor less than a spiritual corporation for saving men from sin and sinning, and making them perfect in holiness: hence the organization that is not turning off holy character is self-accused and God-condemned.

The Scripture says:

Whosoever is born of God doth not sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

We challenge the world of time-serving religious bodies to point to an existing modern Christian church doctrine emanating from this conclusive Scriptural exposition and proof of righteousness. If the churches be lieved that the sinless man is the chaste man, even as

the Son of God was chaste, celibacy—the natural environment of chastity and sequential exponent of such belief—would be embodied in their doctrinal formulas.

This man, among other items, has a "call" to preserve his own soul blameless. Does he pattern after his professed Exemplar? Does he by tongue or pen refer to the bachelorhood of the Lord Jesus as a holy pattern? No! If he did he would not be chosen associate editor of the *Battle Cry of the Blood Washed Army*; he would not be "booked for four camp-meetings this summer, besides other calls to hold meetings in different places." The man who preaches the Christ-doctrine is in no danger of so much popularity; he will speedily become of no reputation—as did his Master before him.

The Protestant clergy of today emulate the great chaste Leader as little as their pew-holders copy the primitive communistic laity. Romish priests all hold to the form, and doubtless many of them to the letter of celibacy; but the secessionists, the Protestant clergy, the product of the "Reformation," have fallen yet another step from the truth as it is in Christ Jesus. There was a time when the pure river of the water of life was a gift from the Son of God to the sons of men. This river was unadulterated truth, and the sons of men who received it, walked in the way of it. That Truth—the Spirit of the Christ—taught that

He shall come to be glorified in his saints. * * * Let no man deceive you by any means; for that day shall not come, except there come a falling away first.

The falling away eventuates in the death of, and a constant secession from, the truth. The Christ, the seed of Abraham, was planted in the church and died ("that which thou sowest is not quickened except it die") that it might spring up multiplied in his saints—the sons of God. The two Witnesses, the descending degree of Father and Son, were to lie dead in the streets of the great city (doctrine). They will not be resurrected in the modern Christian church, whose adherents have fallen away from the teachings of the Lord Jesus, as had the Jews of the Christ time from the teachings of Moses.

He that committeth sin is of the devil. The wages of sin is death.

The sinless Christ proved his righteousness by overcoming death. He was "thoroughly saved and sanctified," while the whole world was dying around him—yes, *even his own disciples*. "When thou art converted, strengthen thy brethren," were His words even to the one to whom he promised the keys of the kingdom of heaven; but the preachers of today ignore the fact that death entered the world through sin, and will be abolished only when sin is eliminated. To those who teach any other way than that set forth through the life and teachings of the Lord Jesus Christ, this denunciation is alike applicable as to those of the Christ-time:

Voe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

In the Editorial Perspective.

BY THE EDITOR.

THE MODERN MIND is educated to believe that only a few dispensations ago the world was in a comparatively savage state, without intellectual enlightenment, civilization, or refinement. This idea springs from the modern Christian idea that about 6,000 years ago there was only one man in existence, coupled with the theory of evolution that that man was a very poor specimen of humanity, the first step above the animal plane. In the darkness of this fallacy the achievements of the past are minimized to nothing. The nineteenth century has not approached the civilization of the past. The world today has artists, but they have attained to only a superficial conception of art, being in ignorance of the real meaning of nature in life or in picture. The ingenuity of the nineteenth century is cursing the world because it has not sense enough to control and utilize its achievements and inventions. The modern social system was established in human ignorance, and is maintained only because man prefers to waste his energies rather than to conserve them and to benefit his neighbor. The world never witnessed a greater perversion in all its history than the modern so called science, and modern educational facilities. The modern cities are built on the plan of the competitive system,—at every door a store, where every street is a cheat from beginning to end. The world today cannot restore the lost arts; cannot duplicate Damascus steel, nor the Phœnician glass; cannot approach the philosophy of Moses; cannot outstrip the ancient alchemist, nor understand the form and function of the universe, as did the antediluvian astronomer; and moreover, cannot comprehend the function of human physiology. The world goes back into the past for its architecture, for its literature, and for its oratory. The ingenuity of construction and of engineering today cannot construct such a monument as the great Pyramid of Egypt, built over 4,000 years ago, standing today intact, as a monument and record of the science of all truth; in fact, the engineering world cannot devise plans to lift the stones in the pyramid, and cannot tell how they were placed in the structure. Humanity today is at its *lowest ebb*, degenerate, failing, wasting its energies. The world was never darker than it is today; it was never deeper in hell, never more ignorant, nor hopeless, never more chaotic and savage, never more rotten and corrupt, body, soul, and spirit, than at the close of the nineteenth century!

The human stomach is as sacred as sex, in the minds of thousands of people. Its cravings must be satisfied—abnormal appetite must be appeased. A state of starvation with many people is when they cannot obtain a few articles for which they have created an abnormal desire. Touch the human stomach with the science of life, and the eating devils are heard from! If the Koreshan Unity adopts a bill of fare confined to wholesome food when in straits caused by the hellish competitive system and intrigue of enemies, the cry is starvation, by people outside who want to attend to our business as well as theirs. A little discipline in a communistic society is something awful; it's imperialism—it's despotism! It would do us real good, and furnish us splendid enjoyment if we could see some of our critics enrolled in the U. S. army for volunteer service! Isn't discipline there all right? Who kicks against the rations supplied by the government? Are there not times when it is necessary to deal out half and quarter rations? Is it not the duty of the soldier to endure such inconveniences to gain a strategic point on the enemy? Oh, yes; but in a religio-communistic society it is terrible! Most people live to eat; but it is our business to eat to live.

We want you to know that so called modern science and religion are in harmony with the life and customs of the people entertaining them. Mental concepts and voluntary activities are intimately associated; and we can read human character by the ideas promulgated in the world, and we can read modern theories by their fruits. We have before us the entire world of humanity; it is segregated; engaged in the competitive system of commerce, catering to the sensualities, appetites, and depravities, and not the welfare of one another; it is engaged in the traffic of the infamous products of hell, bartering away the energies of the producers of wealth. We have the clash of classes, the world-wide inharmonious, and economic chaos. Associated with these conditions are the corresponding fallacies generated in mental chaos,—the modern ideas of God, the purpose of existence, man's origin and destiny, and modern science with its prodigious system of astronomy, physics, and chemistry. These phases of fallacy are no more true—can be no more true than the life and desires of the people. The man who institutes effective reform in the world must not undertake to treat symptoms or special departments, but the whole realm of human thought and conduct!

Koreshanity comes to make war against the tomb! It fights the custom of burial and of mortal cremation—it is opposed to all the customs of the mortal world. We do not want to die, and it is a demonstrated fact that it is possible *not* to die. Our desires and our convictions are therefore in harmony. The world would like to live, but submits to what it conceives to be the inevitable. We are told that everybody has died, and therefore that everybody must die. This is not true. Enoch went out of the natural plane of existence alive; Noah was a superior man, and did not go into the tomb; Moses did not pass through a corruptible dissolution, but was transmuted and was planted in the people of Moab; Elijah was consumed through the application of the laws of alchemy, and Jesus was reduced to spiritual energy by a process of translation or burning of his immortal personality. These are actual and literal examples of the possibility of overcoming death. Death will be overcome again; indeed, there is no promise of salvation for any one who does not cease to die, and who does not cease to propagate the seeds of death on the mortal plane.

Sex functions are sacred enough for universal desecration. So called marriage is a sacrament of the church; the perversions of sex relations are sanctioned alike by the priest and laity. The cradle and the tomb are likewise objects of church ceremony. Disturb any of the channels through which mortal man comes into the world and goes out of it, and all the energies of the sex hells are turned loose as the dogs of war. For nearly thirty years the Founder of Koreshanity has been persecuted by the church for the advocacy of purity and chastity. The authorities found agitators of the sex question to prison, while keepers of houses of ill-fame thrive in all parts of the great cities of the world. For crying out against the abuses of woman, scores of men have been subjected to the arrogant censorship and persecution of the Comstock pharisees. Scientific terms on the printed page are considered a more flagrant abuse of common decency and a greater insult to chastity, than open sex traffic maintained by modern madames in special agreement with municipal authorities. Modern sensuality will protest against every attempt to expose its character!

So called modern patriotism is no longer national, but selfish and individual, and inseparably connected with the com-

petitive system, and the individual interests in the business bargains and fraudulent schemes of the modern advertiser. The man with a store thinks of his country, not in the love of its principles, nor of its people, but only in the light of his business. This is demonstrated in the thousands of advertisements in the American press during the Spanish-American war. The Maine is to be remembered only in connection with cut prices on shelf-worn goods; the flag of liberty is the mere calico sold over the counter; the names of new heroes embellish the headlines of every commercial fraud of the nation, and the finest national sentiments are trailed in as catchlines in thousands of advertisements that are intended to deceive. Separate and apart from the privileges of the business shark to run at large, cheat his neighbor, and deceive the public, there would be no love of country in commercial circles!

We have heard the argument that the Koreshan System cannot be true because the Geodetic Survey on the Florida west coast in 1897, whereby a straight line was surveyed as the chord of arc on the concave surface, resulted in our favor! An inconsistency, isn't it? We presume if we apply the same logic to the Copernican system we should find its demonstration: The Copernican system is true, because no fact in the universe is evidence in its favor! We have also heard the statement that the Geodetic Survey was not accurate nor true, because it corroborated a foregone conclusion. It is best to be silent when fools speak, but in this case we digress long enough to say that if we should attack the old school with such rubbish and filth of a decaying fallacy as the above examples, we should expect a vigorous protest from our intelligent circle of readers!

Political prophets are predicting great future success for America. It is departing from the traditional doctrine of national isolation, and has made acquisitions of territory. On the basis of this new move, economic seers see a new world springing into existence; a new power demanding recognition by all the nations of the world as rivaling the great power of the East. It is true that America is progressing to its mark of superiority in national power and life; but it is also true that in the victories of the Spanish-American war it becomes involved in new entanglements with European powers, which will constitute a factor in the world's greatest revolution. America's destiny lies beyond the greatest and most terrific anthropotic cataclysm the world has ever known.

All the world's a stage, and the men and women merely players in the greatest drama of the world's history. We are on the eve of the greatest act,—the fall of the old world and its institutions, and the establishment of the new. The curtain is soon to rise; on one side we have the feasts of the money kings, and on the other, the hungry millions. We see the fallacy of the world's teachers, and the mental chaos of the multitude; and we read the unmistakable conclusion that a great mental, social, religious, and scientific revolution is impending, in which every man must play his part. While the Hero of Koreshan wins the victory over the powers of evil and of death, the world at large will play the fool.

Do not think that you can master Koreshan in a minute; do not give it up if it is hard. It contains more than all the systems of the world combined; and if it is worth anything it is worth a lifetime of study—study involving closer and more determined application than anything heretofore undertaken! When the investigator means to do what the conditions enjoin, he finds that the opportunities meet him half way. Kickers against our methods and critics of our conclusions are not learning anything from us; it isn't in them!

If the mind is master the stomach is not. Vegetarians who are metaphysicians are out of harmony, not only with the laws of mind and the teachings of Jesus, but inconsistent with their own position. Jesus knew that what man eats does not affect either his moral, mental, or physical character; and yet many metaphysicians are vegetarians. If some modern minds understood a few physiological laws and functions of the digestion, they could read Matt. xiv: 11-20 and Romans xiv, with some satisfaction and understanding.

What would you think of an advocate of the idea that the life of man exists *outside* of his body? He would be a fool, wouldn't he? Life is in its form of expression always—there is no exception to this law. The man who advocates that the earth is inhabited on its outside surface, is just as much of a fool as the case supposed. All life is developed in a cell, and therefore the universe is cellular; the universe is a great egg.

The church is an institution of death, and not of life. It is singularly significant that the church has come to believe and to teach that death is an instrument of salvation. It maintains and blesses graveyards and writes on tombstones. All of the beliefs, fallacies, and customs of the entire modern religious world will be precluded from entering the new era of light, life, and truth.

The Spanish-American war must now be settled by diplomats, the next Congress, and the newspapers. As it appears now, it is easier to declare war and to win, than to adjust terms of peace after the war of guns is over. The most aggravating wars in existence are those which are fought on paper.

Modern astronomy makes the Almighty a great ball pitcher in the universal game of myth. The umpire committee is composed of astronomers, who, having lost all clues and keys of the game, cannot tell what the score is!

Modern Christianity is the cross from the great crucible of humanity in which the Lord effected the fusion of elements of mortality and immortality, in the cross of God and man during the present dispensation.

The millionaire is glad because the enthusiasm of the war diverts attention from the miserable bondage of the people of America to his wholesale greed and inhumanity.

What shall we do with the Philippines? seems to be as difficult a question for the modern politician as the question of the source of the sun's fuel is to the astronomer!

The mortgage is the gauge of the moral strength of those who enslave themselves to the money power.

Truth cannot be seen by those who have no intellectual perception of that which is true.

Facts are not always true; the modern church is a fact, and yet it is a manifest falsehood.

The astronomer has whirled the world so long that the people's heads are dizzy.

There can be no greater ignorance than the absolute perversion of truth.

Modern astronomy is the moonshine of the Cellular Cosmogony.

The world has decayed alarmingly during the last decade.

Fallacy is the product of the modern educated mind.

There are thousands of reconcentrados in America.

Science is knowledge, not a library of books.

Cuba Libre!

Query, Chat, and News Department.

BY THE EDITOR.

The Flaming Sword Warmly Welcomed.

Remarkable Features, Force, and Power of The Flaming Sword.

NEW YORK CITY, July 31, 1898.
DR. CYRUS R. TEED, Chicago, Ill.

DEAR SIR:—For your courteous and timely letter of the 21st inst., I cannot appear too grateful. This has been a memorable year for me so far, and your letter marks the most luminous spot in it up to date. It is a matter for me to remember through rounded years, not only for reasons arising because of somewhat personal feelings of a special character, but from critical ones as well.

I was glad to receive the copies of *The Flaming Sword*. I have read the issue for July 15 quite completely. First ones sent were very carefully read. I confess to being astounded to find such a publication in existence. Editorially, contributively, literarily, artistically, morally, and scientifically, it seems a thing saturated with a newer life. To me it is an improved dynamo of psychical essence. The rapidity of its motion is applicable to these days, and projects ahead of them. If it does not act to disarrange and rearrange all manner of machinery and produce explosions, it will not be because of lack of an interior source of power. It is an attachment of the reign of *Pat Panacea*. It is in touch of and with the terrific. Of the great puffed-up mass of printed fodder of the day, I scarcely make touch; that is, there is no touch in it for me.

Rev. Boomer's conception of an advantageous use of a mirror is a new phase to me, and seems bright and altogether reflective. The idea would appear to involve a very valuable human benefit, for should wise suggestions be hurried out to wander over the face of the earth without being duly noted and taken up. Especially loud is the hint yielded to those who altogether dispense with and denounce looking-glasses on the "moral" grounds of such in use tending to develop pride or to produce vanity. The *new use* is a discovery; Archimedes equaled if not surpassed! If the thought of genius ever gets right of a more sublime use of an article of ordinary household use, I shall be glad to learn particulars.

I can easily comprehend how you may be constantly approached by imposition, which compels the adoption of special methods of defense on your part; and a form of sifting process usually assists in determining one product of one kind from other products. Still, I presume that there are those who will object. But personally, I have passed through such a variety of hells that all ordinary tortures and tests extraordinary are always welcome. Still, I am not able to pull away from decisiveness.

Of the subjects under the head of Koreshan Universal System of Cult, I think you would interest me so much as would Astro-Biology. Alchemy and Social Theocracy are to me attractive titles, also. The word universal is comprehensive. I shall hope to become a purchaser, a student, a seeker in the new field.—A. J. B.

I shall soon be seventy-six years of age, and I want to read *THE SWORD* as long as I live. I am greatly pleased with the mastery manner in which you are exposing the evils and fallacies of the times. Do not let up on the preachers; they deserve

all, and more than you are giving them!—R. B. H., Brundidge, Ark.

In behalf of the Society of Psychical Research (local), I would be glad to have the pleasure of examining a specimen copy of your magazine. We are in need of a few good journals in our reading department. Please submit samples.—H. B. T., Pres., St. Joseph, Mo.

* * *

Chat With Readers.

THE FLAMING SWORD is not published for the purpose of explaining, one by one, the thousands of points contained in the Koreshan System. One medium of communication cannot afford to explain every point in the universe to satisfy the people that Koreshanity is true. *THE SWORD* is the advance agent of the System, searching for those who are willing to undertake a determined study of our other literature. We are publishing *THE SWORD* for new readers; we are sending out thousands of sample copies; our matter must be adapted to the inquirer. We have the satisfaction of knowing that *THE SWORD* as it is, is just what the people want. The older readers have the more profound expressions of the truths of theology and the laws of the Messianic functions in our other literature. The new readers do not want to be rushed right into a maze of intricate conclusions, and consequently our publication must be adapted more or less to the common mind. For that reason, its pages abound in contrasts of the old and the new; it fights the evils of the hour, the corruptions of the church and state, the fallacies and absurdities of modern science. We are instituting a complete system of propaganda, whereby we will extend to all classes of minds opportunity for investigation of every feature of the System, from practical communism to theology, and from the simplest experiments in alchemy and electricity, to the profundities of Cosmogony. Begin with us now; get acquainted with our work. We can demonstrate to your satisfaction that the Koreshan System is true, and that the popular theories are false to the extreme degree.

THE FLAMING SWORD is the only journal in existence that teaches a system that embraces in itself the solution of every question and problem concerning the universe and its contents. The Koreshan System is the only system of Universalogy. From one demonstrated standpoint, *THE FLAMING SWORD* enters into the consideration of all the subjects, divisions, and subdivisions under the heads of theology, cosmogony, economics, or sociology. The information contained in *THE SWORD* cannot be obtained elsewhere; you can search the libraries of the world, and dissipate your energies and your inter-

est; or you can study the universe from the standpoint of a premise, and concentrate your interest and conserve your energies. This journal costs \$1.00 a year. To obtain even fallacious conclusions concerning the same subjects of which we treat, \$50 to \$100 per year would have to be expended as subscription price of special journals edited by a score or more of editors, between whom there are differences of opinion. Take *THE SWORD* and get it all.

Much has been said in the modern church during the past ten years, concerning personal holiness—a peculiar kind of hypocritical goodness which makes the claimants veritable Pharisees. The experiences of those who profess holiness, are in constant contradiction of their claims, and when they are pressed for practical proof of their holiness, it turns out to be a mythical sort of affair, just a doctrine, as inconsistent and fallacious as the orthodox idea of atonement. The difference between real, genuine holiness of the immortal nature possessed by Jesus, and the character of the modern clergyman, may be seen in the article in this issue, by AMANDA T. POTTER. There is not a human being in the universe today that is holy, or that is cleansed from every sin, or that is immortal and perfect! These conditions are obtained only through absolute obedience to the laws of life in the process of overcoming death. The holy and immortal conditions are reached only when death is overcome.

When sacrifice is made to a cause that is popular, many heroes are made in a day. The Spanish-American war witnessed many examples of bravery and courage, where men risked life to gain a point on the enemy. There is a cause more noble than the love of country, that caters to the demands of the millionaire and that enslaves its people; it is the love of humanity manifested in the science of all human relations. The "Three Letters Read from Two Points of View," by LUCIE PAGE BORDEN, contrast the false and the genuine patriotism. When determination is made to resist the old loves of humanity for the sake of obtaining the new, friends become outcasts instead of heroes!

"The Beauty that Hides in the Heart of the Stone" may be seen by a careful study of the colloquy of the Girl and the Vals, by our excellent contributor, RYAN E. M. CASTLE. Our readers find this series of articles very inspiring, full of vigor and lucidity. While the series deals with the legends of the Northland, it is clear that in each article the scientific signification is expressed in Koreshan terms, showing how the true system of universalogy links together all truth from every department of life and literature the world over.

Do you want to go out on new lines of thought, radical and revolutionary? Do you want to be led through entirely new fields of research by an expert in the science of the universe? We know what is taught in the world; we do not want to rehash it to our readers. We are original; what you get from *THE SWORD* is fresh, living truth, without fallacy or deception. *THE FLAMING SWORD* is the Guiding Star to true conclusion.

The Founder of Koreshanism continues the scientific exposition of Rev. xiii in this issue. We trust our readers are following the "Analysis of the Great Beast and his Image;" it is a specific delineation of the character, uses, and power of the Beast and his perversion in the false power of money in the church, in the sex relations, and in the economic, commercial, and social domains. The series will be concluded in a future number.

We need more names for sample copies. Get up some lists—they will cost you nothing. We will mail copies to the names, and reach others as we reached you. You expect us to push the work with vigor; the more the merrier; join the ranks of the workers and benefit your neighbor.

The dates we have our eye on, are the prophetic dates calculated to the day and the hour—when your subscription expires. Many of them are in the past. You are able to make similar observations—on the address tab on your wrapper, and become a prophet (profit) to us.

It is easy to make a demonstration of one's ignorance through school-boy objections to the Koreshan Cosmogony.

Hundreds of people have felt that the Koreshan System is fallacious, but no one has ever proved it to be so.

Send us two new subscribers with \$2 cash, and get your copy of *THE SWORD* one year free!

Church dues come once a quarter; *THE FLAMING SWORD* is a quarter four times a year.

The coming of the lord in modern times is of frequent occurrence—the landlord.

If you cannot subscribe to our views, you can subscribe for *THE FLAMING SWORD*.

Where others attempt to generalize, *THE FLAMING SWORD* is specific.

Where *THE FLAMING SWORD* is, there is knowledge.

* * *

The World's News.

Wednesday, Aug. 10.—Cuban insurgents said to be determined to continue fighting, despite the Spanish-American armistice.—Monitor Monterey reaches Manila with colliers and transports, and news of fall of Manila daily expected.—Little battle at Coamo, Porto Rico; town taken by Americans.—Spain endeavors to comply

terms of peace; wants the cortes to answer concerning cession of West India islands to U. S.—Medical department of Shafter's army quarrelling concerning maltreatment of wounded and sick Americans and prisoners.—Klondike vessel sinks; 18 drowned.—Negroes lynched at Clarodon, Ark.—Korea, Asia, adopts the gold standard.

Thursday.—Peace terms not yet settled; protocol now being drawn up as an ultimatum and document for Spain to sign.—Enemy at San Juan, Porto Rico, attacked lighthouse held by Americans; enemy repulsed.—American troops rapidly embarking at Santiago; Shafter will soon leave Cuba.—Gen. Miles engages enemy at Guanani, Porto Rico, and captures city.—M. Zola again condemned and sentenced to fine and imprisonment.—L. N. Leiter gets a loan of \$1,000,000 on Chicago property.

Friday.—Spanish cabinet orders French ambassador at Washington to sign protocol embracing McKinley's terms of peace.—Gen. Lawton appointed military governor of the province of Santiago, Cuba.—Newspapers have England and Russia verging war again.—Porto Rican campaign progressing too slowly.—Gen. Goodrich preparing to take the Isle of the Pines, off south coast of Cuba.—13 Chicago brewing firms consolidate under name of United Breweries Company.

Saturday.—Representatives of Spain and the United States sign the protocol; McKinley issues proclamation of peace and commands forces to suspend hostilities.—Terms of protocol are, that Spain relinquishes all sovereignty over Cuba; all other Spanish islands in West Indies, and one of the Ladrone, to be ceded to U. S.; Americans permitted to hold Manila and harbor pending settlement; and Spain to immediately evacuate Cuba, Porto Rico, and other western islands.

Sunday.—Morro batteries at Havana open fire on blockading fleet; peace papers delivered under flag of truce.—Gen. N. Curzon, son-in-law of Leiter, appointed viceroy of India.—Breach between England and Russia widens.—Sultan of Morocco reported dead.—News of bombardment of Manzanillo, Cuba, received at Washington; peace orders reached battleships during engagement.—Gen. Blanco reported to have escaped from Havana.

Monday.—Spain in an uproar because Sagasta bows to U. S. peace terms.—Peace orders overtake Gen. Brooke at Cayey, Porto Rico.—Spain sends peace orders to Cuba and Porto Rico.—McKinley looking for peace commission to meet Spanish commissioners in Paris.—Robbers hold-ups at work in Chicago.—3 men shot in riot at Pana, Ill.; trouble over coal miners' strike.

Tuesday.—Manila is taken by Americans; Dewey bombards the city and Merritt attacks from trenches; Spanish commander surrenders unconditionally; strong point gained in favor of America in settlement of future of Philippines.—Gen. Augusti escapes from Manila to Hong Kong on German vessel Kaiserin Augusta, on August 13.—Shafter, Wheeler, and Roosevelt's men arriving at Montauk, L. I., from Santiago.—Chicago Germans honor Bismarck in mass meeting at Auditorium.—Portugal cabinet resigns.—Austria crying over Spain's fall.

In Reform Journals.

IN ENLIGHTENED RUSSIA!

Starvation Among Disinherited Peasants in a Christian Nation.

The news of the widespread famine in Russia is getting worse, and the picture of the suffering of millions of disinherited peasants is distressing and heartrending in the extreme. The Russian government has at last been compelled to break its silence, and has issued an official proclamation endeavoring to quiet the general alarm raised in Russian society and in the press. The government asserts that the private accounts of general starvation, "hunger-typhus," and other effects of lack of nourishment, are all exaggerated, and that the facts published in many papers are only "the ordinary appearances of poverty and want to be met with in the existing conditions of life among the agricultural as well as other classes of the population." This apology and admission are characteristic in themselves. What are the facts?

This official account admits that 19 provinces, with a population of 40,000,000, are affected by a crop of famine. Numerous private, but more authoritative than official, reports from various localities, state that a large number of peasants have been compelled to sell their horses and cows at an average price of four rubles (about eight shillings) per head; that in numerous cottages the hedges and the barns have been burnt through the winter as fuel; and the very statch from the roots has been consumed in food for the cattle; that "meals" are taken once a day, the bread consisting more of the bark of trees, leaves, and chaff, than of flour; that "peasants have broken out everywhere, as the result of cold and hunger. In many provinces the peasants, to save themselves from utter starvation, offer their day's labor with that of their horse for the sum of 20 kopecks—about four pence, English. The appalling facts the government calls "ordinary appearances of poverty and want," and attributes them "to existing conditions of life," for which the government apparently considers itself not in the least responsible.

We quite agree that the abject poverty and want of the millions of the Russian people, amounting practically to peasant semi-starvation, are ordinary appearances in Russia, but the misery is not the outcome of natural conditions beyond human control. The soil of the provinces now affected by the famine is incomparably richer and more productive than that of Finland and the Baltic region, but the population, thoroughly Russian, is more ignorant, entirely under the control of the state church, bearing on its weary shoulders all the terrible weight of a double system which may be truly designated as that of czarism and papacy combined, allied, or rather assimilated and absorbed into one another. We say, therefore, without hesitation, that the Russian government is responsible, and to be blamed for all calamities which befall Russia, be it in the epidemic, semi-religious fanaticism, or what not. For it keeps systematically and intentionally the whole nation in a state of childish ignorance, to extract from *The Anglo-Russian*, of London, as published in *Public Opinion*.

BLOODY FIFTEEN DEGREES.

The Battle Belt Runs from the Eighth to the Twenty-Third, North.

All the fighting that is being done now, and almost all the fighting that has been done this year, is inside of a belt 15 degrees wide, from eight north to the Tropic of Cancer. Those 15 degrees may well go down in history as the "bloody degrees," for they do not cross a single continent, where there has not been stiff fighting and much slaughter.

In the continent of North America all the bloodshed of the American and Spanish war has been in these bloody degrees of latitude. The big battle of Santiago and the great naval victory of Sampson and Schley were almost under latitude 20 north. Cardenas, Mantanzas, and Havana are just north of 23 degrees. Manila lies almost under the latitude of 15 north. The Ladrones lie there, too.

In Africa the British are now fighting in Sierra Leone and bombarding the coast under the eighth degree of latitude. Fierce battles have been fought and others may be going on now around Khartoum, which is just south of 12 degrees north. The battle of Atbara was fought almost under degree 16. In Central America the annual revolution was celebrated in Guatemala with considerable bloodshed a few months ago, ending in the assassination of Barrios. The fighting there was between the degrees of 14 and 15 north. The Japanese fought the Formosa rebels this year under the Tropic of Cancer.

The Tropic of Cancer is about 23 degrees north of the equator. Thus, from 8 north to 23 north there has been complete peace on no continent, and the battles were almost all fierce and marked with much bloodshed. In Sierra Leone, the negroes massacred many traders and the British warships bombarded and razed several native towns, killing many of the rebels, before peace was restored.

The losses in the battle of Atbara were several thousand. The Spanish in Manila, between the slaughter in the naval engagement and the battles with the rebels, no doubt, are much more than a thousand. Now comes the great loss on both sides at Santiago, to make these 15 degrees of latitude bloody indeed.—*New York Press.*

Forgets Home to Fight For Cuba.

"No nation on earth shall be permitted to oppress a weaker people within striking distance of the United States."

The above sentiment was quoted in Sunday's *Examiner*. It reads well; it sounds well; but it is unadulterated buncombe, nevertheless. It's a part of the plan to pull the wool over the eyes of the people, and to a large degree it will succeed. Let the wage-workers of America remember hazzel, where many unarmed strikers were shot to death, and where the courts have since acquitted their legalized murderers. Let them remember Buffalo, where workers struck to secure the enforcement of a state law, and where troops were called out to shoot, not the law's violators, but the strikers. Let them remember Homestead, Briceville, Brooklyn, Chicago, Leaville, Coeur de Alene and many other places, where armed troops have oppressed the struggling workers. Let them recall a single instance in which the troops suppressed a corporation in the interest of the workers.

Let them remember, too, the horrors being enacted in Italy, with starvation all over the kingdom and an oppressive government wringing taxes from the starving people, 1,500 starving men, women, and children shot to death in the streets of Milan; 10,000 prisoners being tortured in Italian dungeons. Why doesn't the United States strike? Then there are the awful oppressions of India by England; 8,000,000 or more people starved to death, and England still wringing taxes and profits out of that wretched people. Why doesn't the United States strike, instead of talking of an alliance with the oppressor?

How easily the people are gulled. How greedily they gulp down the spurious sentiments manufactured for them by their masters. How quickly the multitudes respond to the crack their master's whip and do his bidding! Oh you slaves, you will not be free until you deserve freedom! You will not be free until you learn to think for yourselves and ACT in your own INTERESTS instead of playing jumping jacks to the will of your exploiters.—*New Charter.*

The Bees and the Drones.

"I tell you, my friends," said a big wasp at a busy bee convention, "I'm sick and tired of listening to those disgruntled, discontented, dissatisfied, dyspeptic, demagogic bees who are continually howling against the drones. Why, my friends, if it wasn't for the drones, you'd starve to death! Actually starve to death! The trouble is, you haven't half enough drones in the hive, that's the reason you can't get rid of this omnipresent overproduction which causes hard times." (Great Applause.)

"Now let us reason together," continued the wasp. "It's as simple as a b c. The more drones you have, the more honey is eaten; the more work you have producing more honey. (Do you follow me?) And work is always what you are looking for, isn't it? (Great Applause.)

"Now, my friends, I repeat, let us reason together," continued the wasp. "Let us suppose you didn't have a single drone in the hive. What the deuce would you do with all your honey, I'd like to know?"

(A voice: "Why, eat it ourselves, of course.") (Cries of "Order! Order! Polity!") "And if you didn't have drones," continued the wasp after the commotion had subsided, "who'd support your churches and societies? Who'd endow your hospitals and libraries? Who'd subsidize your colleges and newspapers? Who'd contribute to your soup-houses and foreign missions, I'd like to know? Why, my friends, if you didn't have drones, you wouldn't have any one to be kind to you and give you charity? You wouldn't have—"

(A voice: "We wouldn't need charity if we didn't have drones!") Meeting breaks up in confusion.—*Ex.*

Willing Slaves.

The word "bond" is brutally frank and savagely honest. A bond is a slave, a chain, a shackle, and he who wears it is in bondage—in slavery. When a people "bond" themselves they enslave themselves; and it seems inconceivable that a free people would voluntarily enter into a condition of bondage.

United States bonds are prized by bondholders, or slave masters, of the world beyond all other bonds, because the Ameri-

can people are the most submissive bondsmen, or slaves, in the whole world.

I remember being present at an auction sale of slaves in the Arcade, Magazine street, New Orleans, some forty years ago. Among those sold was a strong young wench, black as the ace of spades, who was knocked down at \$650. In taking her place in the line of the sold chatties, she dug her elbow into her next neighbor, who was a slimmer and lighter wench, and said:

"How much you fetch?"

"Fo' hunner'd ten."

"Golly, is dat all? I fetch jes '\$650.' Then she grinned with a triumph of satisfaction over her low-priced fellow-slave.

Whenever I note the hilarious gymnastics of our "financiers" over the superiority of American bonds in the London market over all other bonds, I invariably think of the poor wench in the Arcade in New Orleans.

The American bond only shows that American bondholders are rated higher in the world's market than Egyptian fellahs. I ask you, O American fellow citizens, to join me in the cry, and make it so loud that the world will hear, that so far as America is concerned, its eternal fiat is: no bonds forever.—*Plain Dealer.*

Koresanity in Australia.

By the last mail I received from America a parcel of literature published by the religious community known as the Koresans, established by the celebrated Dr. Cyrus K. Teed, and which appears now to be flourishing in many parts of the United States. From the way that Dr. Teed has been abused and ridiculed by the religious and secular press, one would expect to find his system, called Koresanity, to be one mass of absurdity, but such is not the case. A perusal of the literature indicates a method of thoughtful reasoning, a scholarly explanation of difficult questions, and a clear and compact system of religious, scientific truth which is refreshing to study in these times when so much sham and humbug are brought to the front and applauded by those who ought to know better; but it suits their purpose to be deceived and to deceive others. I cordially welcome Koresanity as a system well worthy of serious and devout study, and can clearly understand that those who accept and practice this religious system must be better for it. At some later date I may give the many readers of the *Hay Standard* a sketch of what Koresanity is, and what it teaches.—*The Hay Standard*, New South Wales, Australia.

Plutocracy a Gigantic System of Robbery.

We have a plutocracy, the power and permanence of which depend on increasing indefinitely the amount of interest-bearing bonds of all kinds—public and private. Plutocratic political economy is as simple as highway robbery—as simple as stock-watering—as simple as usury. So once more let us sum up the vital principle of the whole system:

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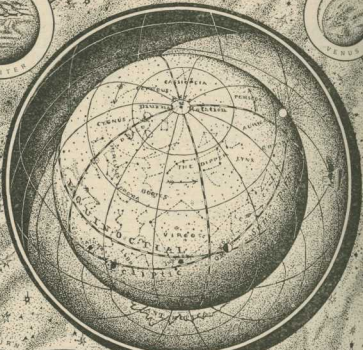
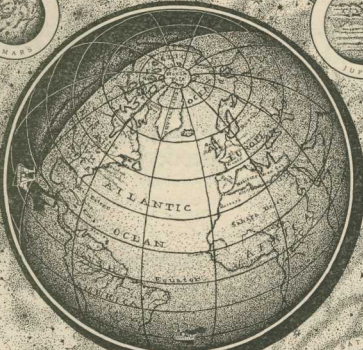
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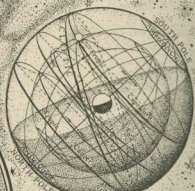


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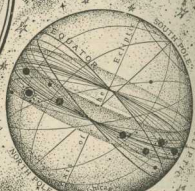
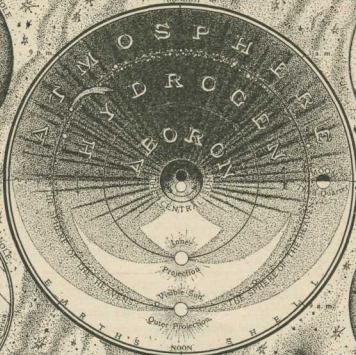
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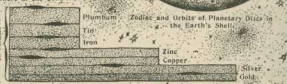


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The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemic Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell, we inhabit the Earth. Koreshan Cosmogony comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.