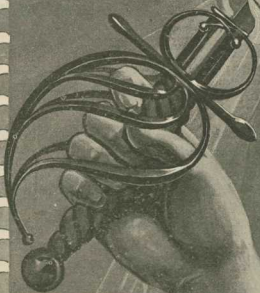


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THE FLAMING SWORD



September 9, 1898.

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Prof. U. G. Morrow.

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The Flaming Sword

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

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Whole No. 302

Analysis of the Great Beast and His Image.

Part IV. The Beast and the False Prophet.

THERE ARE certain facts warranting conclusions connected with the subject of Zionism, to which we wish to urge the attention of the readers of THE FLAMING SWORD. We urge most emphatically, that the restoration of the Jews to Palestine—even though successful—does in no wise fulfil prophetic prediction regarding God's purposes with the Jewish race, except in so far as the events connected with the return of the Jews to Jerusalem are a mere reflex of the descent of the New Jerusalem under conditions ordained of God, in America. It will be found that whatsoever movements and changes mark the progress of Kōreshanity,—God's representative and central appointment for the new age,—they will have their reflex in antithetical correspondence in the adverse phases of the world's revolution.

Nineteen hundred years ago, the Son of God—the involved product of God's conjunction with the human race—came into the world according to the great law of involution as the co-ordinate of evolution, and comprised the perfected firstfruits of a new genus of men; namely, the sons of God. He not only came in fulfilment of law, but according to the prescience and predictions of the prophets of the Most High. This was God manifest in the flesh; he was both the Son of God and the Son of man. Nineteen hundred years ago, the power of Antichrist arose in the form and manifestation of the Jewish race, which instigated his murder,—the murder of the Son of God. From that day forward the Jewish race—the House of Judah, composed of Judah, Benjamin, and Levi, of the old school—has continued as unmistakably and unequivocally opposed to the Christ,

as when the crucifixion of the Lord Jesus was urged upon the Roman power. From that day to this, have the Jews as a nation repented of that act, or desired a reconciliation with the Christ? Were the Jewish people Antichrist (opposed to Christ) nineteen hundred years ago? Are they any less Antichrist today?

Does the Movement of the Jews Called Zionism, Involve the Idea of the Coming of the Lord?

Are the Jews scattered throughout the world today, ready to admit that Christ the Lord, crucified by their progenitors, is the veritable Savior of men, for whom they looked at the beginning of the Christian era, not as a spiritual Savior, but as a natural king? Do they return to Jerusalem for the purpose of observing the descent of the Lord on Mount Olivet? Is there a Christian on the face of the earth today, so blind as not to perceive that this movement of the Jews is a great financial scheme, with scheming bankers and financiers at the bottom of the whole movement, and that in it there can be no other affiliation with Christianity than that which arises from the commercial and speculative impulse?

In the adverse sense, antithetical to the Kōreshan movement, the Jews—as no other people on the face of the earth—may be denominated the beast, as declared in Revelation. Why? The great serpent, the dragon which gives his power to the beast, is the power of commercial wisdom, and commercial wisdom is the controlling spirit of the Jewish people. "The serpent was more subtle than any *beast* of the field which the Lord God had made." Inverted and perverted commercial wis-

dom received the first curse pronounced by the Almighty, and its destruction will be involved in the first woe maturing now at the end of the dispensation.

The House of the old Judah (scattered broadcast throughout the world) is not the House of Judah to be chosen and restored: First, because the spirit of Judah was extracted from the Jewish life in the Lord and his church at Jerusalem. The entire life of Judah was taken out of that church and transposed, first to the Lord and his church, thence to the Gentile into which the spirit of the living Judah infiltrated. This left the old Judah without the new and regenerating life. Second, because the Lord comprised the Word—the seed of God—planted by the operation of the Holy Spirit. It is only where the seed is sown that the fruit can arise. The Holy Spirit was the seminal essence of Deity. This was planted only in its receptacles. The Jews rejected it, thus committing the sin against the Holy Spirit. How, then, can they become the firstfruits of this age? They cannot.

The planting of the Holy Ghost was the beginning of the process of regeneration,—which signifies reproduction. The sin against the Holy Ghost cannot be forgiven in this world (cosmos, order) nor in the world (cosmos, order) to come. This means that the rejection of the divine germ disseminated by the operation of the Holy Spirit, could not be forgiven in that age (which ended with the destruction of Jerusalem) nor in the age to come—the Christian dispensation. Why? For the simple reason that if the seed was not accepted, regeneration could not follow. By virtue of this fact, the Jews as a race will not become the firstfruits, and therefore will not accept the Lord when he comes. When the Lord comes, he will arise in his people because he was planted in the race.

The Lord came into the world to be eaten (appropriated) by those who received him. "I am the living bread which came down from heaven. If any man eat

of this bread, he shall live forever." How did he come down from heaven? He was born down; he comes again in the same way. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day" (end of the age). How was he eaten? His body dissolved, becoming the Holy Spirit, and this spirit was absorbed, thus fulfilling his declaration. He was eaten (appropriated) by the race; he will arise in the race, not in the old, but in the new Palestine.

The restoration of the Jews, and also thousands of spurious Christians who may follow or accompany them, must depend upon a covenant with what the Christian Zionists call the false prophet; for the consent of the Sultan of Turkey and the Mohammedan power must be obtained before Jerusalem can be occupied by the Zionists. Here, then, in the most literal combination, we have the *beast*—the money power; for it is said of the image of this beast, that no man could buy or sell without the MARK of the BEAST either in the forehead (credit) or in the hand (cash). The beast and the false prophet are unmistakably involved and embraced in this commercial union of Jew, Gentile, and Mahometism; the one seeking the restoration of an utterly material kingdom, the basis of which is the love of money; the other seeking an ignis fatuus under a false interpretation of the Scriptures, founded upon emotion regardless of the determinings of genuine science.

The Lord comes first in the Messenger of the Covenant, thence, through baptism, in the sons of God who comprise the product of his own planting in the race. The New Jerusalem—including both the House of Judah and of Israel—is ready to descend when God himself has appointed and located the throne of his dominion. America—the New World, not the old—is the place of God's appointment; and in America will be found the seat of the kingdom of God in the earth. From America God will rule the world, and in it he will establish the kingdom of universal peace.

The Conquest of Death in the Natural World.

HUMANITY is to attain to immortal life here and in the body. There are thousands of people now living, who will not die in the ordinary sense and acceptance of that term. Two things are essential to insure life (immortal life) to the body; first, the science of life; second, its application. The science primarily involves ten distinct and fundamental principles of law, obscurely presented in the Decalogue because given in the language of symbolism. A comprehension of the science of the ten commandments affords a knowledge of the laws of immortality, which will never come to the world except through a life conformable to the science therein involved.

The Messianic law is the first to be recognized in the application of that covenant which the Lord declared to be the essential thing upon which the hope of immortality should be predicated. "Good Master, what good thing shall I do, that I may have eternal life?" "Keep the commandments." "What are they?" The Lord Jesus, who found it possible to apply the principles of incorruptibility as found to obtain in the Decalogue, enumerated the ten principles of the Mosaic covenant, as the sure means of transforming the corruptible character of human life to incorruptibility.

If you will keep the covenant of life, you shall obtain immortality. This is the doctrine of Jesus. This

does not mean in some other sphere, but here in this world; for this mortal shall put on immortality, this corruptible shall put on incorruption. How? Keep the commandments; there is no other way. It is the science of this law that THE FLAMING SWORD and the Koreshan propaganda are ordained to inaugurate. We teach the world how to gain immortal life. No other system has it, no other paper promulgates it. There are spurious efforts to befool the world with a smattering perversion of this truth, but nowhere else than from the Guiding Star Assembly of the New Covenant, and the Guiding Star Publishing House, does the pure river of the water of life, clear as crystal, emanate.

No system can deny the Lord, the Christ of God, in his personality as the Son of God and Saviour of the world, and honestly claim to know the laws of life. No person can deny to the Lord Jesus Christ the right to an inheritance to the throne of the Eternal, and know of the laws of life and promulgate its science. No person can deny that the Lord Christ is God and the Creator of the universe, and possess the truths of immortality. False prophets and false christs may declare their claims and enunciate theories, counterfeits of truth, but none save the risen Lord may formulate and declare the exact, illimitable, eternal, incomparable science of immortality.

Commercial Despotism Through Hypnotism.

I will teach you thorough hypnotism. This insures business success.—*Chicago Tribune.*

WHAT can be more infernal, providing "hypnotism"—which is nothing more nor less than mesmerism under a new name—possesses the potency claimed for it? The insertion of such an item in the advertising columns of the *Tribune*, is the public advocacy of the right of men to employ the "black art" to compel others to enter into business relations that are intended by the hypnotist to result disastrously to the subject.

"Hypnotism" (which is not so good a term for the condition as the original one given for the discoverer) is one phase of pneumo-psyche action. It differs from psychology in that it is the control and destruction of the normal power of the sympathetic nerve, while psychology is the control and destruction of the normal

power of the cerebro-spinal nervous system. No person can be mesmerized if on his guard; and no person ought ever to become mesmerized for any purpose, or under any consideration. It is the destruction of the will power and its subjugation to another,—a condition only admissible in its relation to the Messianic law, under the supremacy of the rational principle of the individual. When God acts upon the spirit of the nerve (mind) or the spirit of the blood (soul) in this age of the world, he appeals to the reason and the understanding, gaining the assent of the reason founded upon strictly scientific principles. Such is the divine pneumo-psychology, the power of God through reason to direct the character and life of every member of the Organic Unity of the Royalty of the sons of God.

The world is in infinite danger, when a great daily prostitutes its columns to anything so infamous.

An Inventory of Mortal Characteristics.

BY REV. BERTHA S. BOOMER.

"WHAT FOOLS these mortals be!" This exclamation is often uttered, but how little the modern mind seems to realize the absolute truth of it! Every up-to-date American citizen has a general knowledge of the vast material resources of this great country. He knows also of the marvelous inventive faculties of thousands of native minds, and the mechanical skill of millions of hands. Yet what does he see as he looks upon the masses of humanity? He sees a struggle for the bare necessities of civilized existence that makes his whole head sick, and his whole heart faint, so pitiable is it. The story of the masses is a chapter of horrors to the thoughtful human mind, and the story of the individual is a microcosmic book of life. When one poor

struggler tells his own story, he is but a voice for millions who are silent while he speaks.

Each is in touch with all, and sometime, somewhere, the sorrows of all must be brought home to the heart of the one, whether he will or no. Men think if they can but reach the top and ride the oppressed, they can escape oppression. They deceive themselves; it is not so. The price of all ascent is descent. If we do not know the truth of this, we have it to learn at the legitimate price of all wisdom. Even God Almighty himself must descend to the lowest hell of our mortality, to draw from thence his highest wisdom for the lost souls within it. From thence come His treasures of darkness and hidden riches of secret places. These treasures alone

does He deem fit foundation for the culminating heaven of his supreme glory. A place for genuine repentance, which is a turning from sin to righteousness, cannot be found till you are in possession of the basic facts concerning sin and its consequences.

Humanity so needs to know that it is now lost and in hell, to arouse in it an impulse to get out, that one is tempted to announce the fact from the housetops. Every street corner needs a herald to cry out and shout: "Awake, thou that sleepest, and arise from the dead." Do we want to be forever among the dead and dying, forever among the sin sick and weary? All sickness is of the devil; the devil has the power of death. The wages of sin is death, and hell is the state or condition of death. We fight death as our worst enemy from the day we are born to the lot of mortals. Every pain, every convulsion of nature, every accident by the way, speaks of death to humanity and fills the mind with torturing spirits of fear that the hour of corruptible dissolution is at hand!

Make an inventory of the characteristics of mortal existence and catalogue their products. Take sex lust for instance: Is language adequate to a portrayal, from the standpoint of the purity of the Lord Jesus, of the abominations of misery which it works out within our corruptible habitations? Is there any concept of hell, in extant literature, that is not realized through the burning of fleshly lusts? Consider also that cold-blooded horror, the greed of gain, of profiting by another's loss; think of the toil-worn everywhere, first depleted by sensual desire (the worm which dieth not), and then compelled to labor for that which is not bread, but which gives power to the usurer and the oppressor, to hold them in slavery to their bodies, which should be their servants, equal to the fulfilment of every righteous desire! Believe it, there is no hell but the eternal hell of mortality, whose sole divine use is to furnish a basis of operations for the perpetuity of the eternal heavens of the immortals.

Humanity will never be more lost to the divine, the resultant of obedience to the moral law, than it is today. At the present time there is not one saved soul in all the mortal spheres of the world; God only hath immortality. The mortal race is utterly lost and undone; not one has the power of the immortal Godhood of the Lord Jesus, the power to lay down his life and take it again, and to go in and out by the new and living way. There is not one who, when the devil forecloses his mortgage on his life, can purchase one day more—for the delights of his natural hell. The race is yet in its sins, and its delights are all in its natural or spiritual hells. All the delights of heaven have their inverted reflexes in hell for the delight of mortals who aspire to them, and they call them by heavenly names.

No mortal is ripe for the delights of heaven until satiated with the delights of hell, and able to see them from the standpoint of the central, Divine Mind. One of the chief delights of hell is what is called success in the competitive system. Vivisect it and critically examine it under the microscope of the moral law of di-

vine love. Of what does it consist? See that successful iron and steel manufacturer riding from his city office to his palatial home! His coach is all one could desire, as to richness and elegance. Horses, coachman, and livery, the best the market affords. His person is clothed with all that suits his fastidious taste. Passing through his beautified grounds to the entrance of his hospitable mansion, he enters the sphere of a charming home, to be surrounded by the perfections of art and skilled service. Wife and family, graced by all that enhances personal attractions, greet him to share with him all that can delight the mind and heart of mortal, and the door is closed on all that can satisfy mortal aspirations. Return now to the mills of the iron king, to await the release and follow to their homes, his hordes of wage slaves, fellow creators of his wealth. The dull pain of envy and covetousness gnawing in their hearts, shadows and hardens their faces. Mark their individual appearance, and study the results of their poverty and its generated sins. Enter with them their homes, with the memory of the one just left, vividly before you. Look from their windows at the average surroundings, and within at the average inmates.

Heaven is God likeness—heaven in earth, God in natural manifestation controlling all things divinely, that not one need lack a joyous consciousness of the divine ministration of his unselfish love. Is humanity in heaven or hell? Decide, as you look about you. Do you see aught but marred or destroyed images of the once divine, everywhere? When love can transform all things, obedience to its laws recreate the likeness of the divine, humanity should not longer tolerate the present state of things!

With all thy gettings get wisdom, get understanding—understanding of the laws of heaven's attainments. Know first that you are mortal and corrupt; that you do not possess a knowledge of the laws of life, of the laws of your own being, and of the form and functions of its environment; then turn to the law and the testimony. They that hear shall live.

The competitive system and the factor of usury can never transform hell into heaven; it cannot make the earth a place where God can dwell. Are you a wage slave in it? Let your first act in evidence of your awakening to your true position and condition, be to get out of it, and to arouse others to get out of it with you. Undertake a demonstration of the fact that it is possible to live in accordance with the precepts of the Lord Christ, and become a factor in an effort to establish Christian Co-operation and Communism, which relegate usury to hales, and destroy the golden calf with the unquenchable fire of divine love,—that broad, humanitarian love which will see no man in need to satisfy any man's greed. Resources are superabundant; likewise, possibilities of distribution. Brains, to systematize and economize labor, are not lacking. Nothing is lacking but the will of humanity to do the will of God. Overthrow your idols; grind them to powder, and scatter it before the mercy of the winds of heaven. Come up to the help of the Lord against the mighty foes of that

righteousness which would rather have a millstone tied to its neck and be cast into the depths of the sea, than to see one of God's little ones offended by the neglect of that humanity which Christ died to restore to his own image and likeness!

Koreshanity does not lack practical plans. Apply to it, and it will apply them to the regeneration of your life in harmony with the laws of Jehovah's being. It furnishes the solution of the financial problem, and brings the producer and consumer face to face without the intervention of middlemen. The Koreshian System involves the establishment of equitable commerce, which will cause the legitimate destruction of the competitive system; it is the establishment of Christian Co-operation and Communism. Its system of equitable

commerce effects exchanges of the products of industry—value for value—wherever people are ready to systematically group themselves for the purpose of industrial co-operation, with a determination to live by enabling others to live. Agitators everywhere are beginning to recognize the power and necessity of organic unity. Koreshanity can demonstrate a knowledge of its laws so perfectly that, without presumption, it can point to its Leader as a man clothed with the all-conquering authority of knowledge and the supreme power of Divine Love, without which we must ever be the conquered and not the conquerors. Koreshanity's Prophet has the knowledge of the laws of divine communism, divine anarchy, divine imperialism, as derived only from its one source—a knowledge of the form and functions of the universe, in its greatest and in its least form.

The Truth is Coming!

BY REV. URE MITCHELL.

The truth is coming!
Let her come
With martial music,
Roll of drum;
With crack of rifle,
Roar of gun;
The truth is coming;
Yea, has come!

So long have we
The good despised;
Have worshiped self;
Have fed on lies;
Have starved the prophets,
Stilled their cries:
But truth, in spite
Of all will rise!

Our state was founded
By the true;

We've sold it
To a London Jew.
We who were once
The free and brave,
Are ruled by tyrants,
Owned as slaves.

The king we sent
With scorn away.
With other name
Has come to stay.
A swarm of lords
And ladies grand,
Like locusts,
Desolate the land.

The poor are robbed
On every hand,
By those who claim
To own our land.

They claim a title
Signed by God,
For all the treasures
'Neath the sod.

His holy church,
For which Christ died,
Has sold Him
To be crucified.
His humble followers
By a mob
Are driven from
The synagogues.

O brother man!
Rise in thy might
And strike a strong blow
For the right!
If those who rob us
Will not yield,
Then God will send
The battle-field!

The Pilgrim and the Ancient of Days.

BY W. H. PAVITT.

I BEHELD in a vision, what appeared to be many lands and many nations scattered through a valley and up a mountain slope which reached down into the valley. A straight path that had the appearance of having once been pressed by many feet,—though it now seemed to be nearly abandoned, it was so overgrown with weeds and brambles,—ran in a straight line from the mists in the bottom of the valley, and disappeared in the clouds near the top of the mountain. From this path could be seen many roads, that broadened out in every direction into beautiful boulevards lined with choicest flowers and fruit trees. At the bottom of this valley there were many who walked in this straight path for a short distance, only to branch off into some of the

many by-paths. Here and there could be seen a lonely pilgrim, pressing onward and upward with many sighs and groans. Near the cloud-line, I beheld one of majestic mien and benign countenance, who appeared to await the coming of a solitary pilgrim that was toiling up a steep declivity just below him, and an intense desire to know the meaning of it all came over me. With the desire came the power to project myself into space, and I was soon near the august person who seemed not to be aware of my presence as he greeted the pilgrim who had just arrived.

"I am the Ancient of Days," said he of majestic mien. "I have watched your journeyings and your straying from the straight path which leads to immortal-

ity, into the many by-paths of mortality, sin, and ignorance which the wandering feet of the children of men have made in their vain search for happiness and contentment. I have seen you pluck the flowers, and saw them wither in your hands; and the fruit was bitter as wormwood in your stomach. As many times as you have wandered and been disappointed, you have struggled back again to the thorny path and pushed still further upward. You have come up out of the mists of the unknown past into the land of pyramids and forgetfulness. You have struggled on through many lands and nations, in devious wanderings in your search for truth. You have arrived at the confines of a new life, which is the acme of all endeavor, the pivotal point of all activities—the creative power of the Universe. I have been appointed to unfold to you the mysteries of your journey through the valley and up the steep to where you now stand, in order that you may the better be fitted to press on through the cloud belt which separates you from Beulah land, and the city of righteousness which lies at the summit of the mountain."

And the pilgrim answered: "I have traveled in many lands, and gathered of the wisdom of many nations; yet, so far, have I failed to find absolute truth, though many legends and mystic rites profess to contain the germs of it."

"All this is very true. We will go back to the land lying next to the mists,—whose pyramids, sphinx, obelisks, and the grandeur of its ruins fill the world with wonder,—and examine into some of its philosophy; for you were in Egypt when the Lord called you, and in the wilderness you have wandered ever since."

"It is true, O Sage, that I have viewed the ruins of ancient Egypt, but I fail to comprehend your saying."

"Know, O pilgrim, that before Egypt and the pyramids, you were a conscious entity; that in Adam's fall you went into the hells of sensualism, and out of the mists of the past you find yourself in Egypt in the time of the Pharaohs. Your journey in the wilderness under Moses for forty-two years, before seeing the promised land, is a type of your journey in the mortal or dying humanity through the forty-two partial reincarnations of each dispensation, wherein you are born in the flesh, die, and are born into the spirit; only to die and be again born in the flesh, the process being continuous; death simply breaking the continuity of thought, all knowledge of previous existence is lost; traditions multiply, truth is inverted, and wisdom, so called, becomes fallacy."

"Your words, O Sage, clear up much that has been a riddle in my life, and may lead me to discover the connection between the teachings of the mystics of various lands, thereby uncovering the truth which will lead humanity up to a higher and nobler plane of existence. Among the traditions and legends of mankind, none appeal to me more strongly than those of Egypt, and none seem to be laden with more significance, could we but get at the heart of them."

"In the symbolism of the Egyptian rites is preserved the truths of a higher life, which has descended out of the mists of a past of which the present generation of men knows nothing. Concealed within a mass of ceremonies, are beautiful truths which teach the origin of life and its ultimate destiny, together with the process of its involution and evolution, its progression and retrogression. We will take the mysteries of Osiris, which have many degrees of interpretation. You remember that the legend states that Typhon, the brother of Osiris, jealous of his power, entered into a conspiracy to destroy him and usurp his throne. Ordering a chest inlaid with gold to be built, at the feast held in November it was offered as a gift to any one present whose body would exactly fit it. Osiris was tempted to try the experiment, when the lid was closed and nailed down, and he was thrown into the Nile. After a long period of time, the box containing the body was cast up at the foot of a tamarisk tree in Phœnecia. Isis, overwhelmed by grief at the loss of her husband, set out on a journey through the earth in search of him, and found the body where it had been cast up by the waves. She released it from the coffin and returned with it to Egypt, where it was proclaimed with extravagant demonstrations of joy, that Osiris had arisen from the dead and become a god!

"One interpretation of this legend," continued the sage, "makes Osiris the Sun, and Typhon the Winter season, which suspends the fecundating or fertilizing powers of the Sun until it is again restored by the return of Spring. Osiris and Typhon are representatives of the two great antagonistic principles,—life and death, good and evil, light and darkness, wisdom and folly, love and hate. For instance; the devil taking Christ up into a high mountain and offering him the kingdoms of the world if he (Christ) would fall down and worship him, reveals the same principles and laws. Typhon, the devil, thinking to get control of the kingdom of Osiris, tempts him, hoping thereby to destroy him. The blue Nile signifies the Motherhood, the white Nile the Fatherhood; the two uniting make the stream of life, into whose bosom Osiris was cast to die. Osiris died in humanity, yet was cast up by this same humanity when the cycle of his regeneration was completed. The tamarisk symbolizes the bitter fruit of darkness; it is the tree of knowledge of evil, at whose roots the Motherhood of Deity found him and restored him to immortal life. The 'Hiramic Legend' closely resembles this."

"What a wonderful vista your words open to my mind, O sage! The clouds of uncertainty disappear like fog before the sun. Can you tell me of the mysteries of Serapis?"

"Serapis signifies burning. Some writers claim that the mysteries of Serapis teach the experience of Osiris while in hell. The true significance of this, as of all other symbols, has been lost to humanity, for it discards as rubbish the most vital truths, and gathers the husks of tradition to treasure up as the choicest wisdom."

The Pagan Origin of Christianity Refuted.

BY AMANDA T. POTTER.

EDITOR FLAMING SWORD:—The following is an editorial from the *Progressive Thinker*, reproduced in *Freethought Ideal*. We have here the faithful gist of the article, made to read pro Koreshan instead of pro infidel. For instance; the original title is used with the addition of the word "refuted," and the opening words are: "That scholar," etc., instead of "The Koreshan." In our rendition of the facts as given, we have equally changed the intent of the original and of its title. We place the writer under obligation to us for turning his article upside down, thus converting a fallacy to a truth; and what would be, if covertly performed, a rank plagiarism, is but turning the enemy's guns upon himself,—and we find his weapons cordially conspiring to the slaughter of him. We regret that space will not permit the use of the entire article.

But the writer in *Progressive Thought* is not entitled to a monopoly of gratitude: We appreciate the opportunity of placing before your readers his gleaned confirmation of the fact, that the Deific overshadowing and the parthenogenetic (virginal) birth of the Son were recognized laws before the advent of our Lord, as well as the opportunity to reiterate that, while the Christian religion has no other beginning and foundation than its Founder, the Lord Jesus Christ, that now, in its degeneracy, it is adulterated with Paganism.

We yield to the temptation to quote verbatim, the closing paragraphs of the gentleman's effort. With me, you will wonder that he fails to see that if the accumulated history of "the beginnings of Christianity" was destroyed by a later Christian (?) people, it was because the said "beginnings" were a reproach to the adulterated and vitiated outgrowth. With me, you will wonder why the epistle from Hadrian Augustus to Servianus should be so expurgatory of God's law enacted for the redemption of man; however, we will advertise his "broken tooth" and "simple button," and let them blot out Christianity—if they can.

The Emperor Hadrian came to the Roman throne A. D. 117. In A. D. 119, he set out on a tour of inspection through his Eastern provinces, and first visited Egypt. From Alexandria he wrote his brother-in-law, Servianus, a Roman consul, as follows:

"Hadrian Augustus, to Servianus, the Consul, Greeting:—As for Egypt, which you were praising to me, dearest Servianus, I have found its people wholly light, wavering and flying after every breath of a report. Those who worship Serapis are Christians, and those who call themselves bishops of Christ, are devoted to Serapis. There is no ruler of a Jewish synagogue, no Samaritan, no presbyter of the Christians, who is not a mathematician, an augur, and a soothsayer. The very patriarch himself, when he came into Egypt, was by some said to worship Serapis, and by others to worship Christ. [Serapis is the resurrected Osiris or Christ.—A. T. P.] As a race of men, they are seditious, vain, and spiteful; as a body, wealthy and prosperous, of whom nobody lives in idleness." [A few good words for the Egyptian Christians, and spoken in controversy of the better opinion held by Servianus!—A. T. P.]

This morsel of valuable knowledge was preserved to our time by the pen of Flavius Vopiscus, a native of Syracuse, who wrote the lives of Aurelianus, Tacitus, and others, about A. D. 303. We find a dozen variant translations, all agreeing in substance;

but the quotation is made from Clement's Egypt, p. 277, the author of which is clearly a Christian writer. This remnant of history must have escaped destruction by merest accident, when whole libraries were destroyed to suppress the real history of the beginnings of Christianity. As a broken tooth, or a simple button accidentally torn from the clothes of a burglar, in the hands of a detective, has led to the exposure and conviction of criminals, so this little relic of the ages shall serve as a clue to the unfolding of the giant swindle of all the centuries.

You will be pleased with these words of the Rev. Charles Bigg: The "masculine side of the Divine;" the "maternal feminine aspect of God;" but do not expect him to reinforce these allusions with: "He that hath the bride is the bridegroom;" and, "She shall be called the Lord our Righteousness," for his utterance of so much truth was a Bigg blunder.

As you launch into the succeeding paragraph, in fancy you will see the flashing eye and hear again the resonant, energetic voice of KORESH proclaiming for the twentieth time, from the rostrum, the key which unlocks the mystery of the likeness between modern Christianity and Paganism: "UNDER CONSTANTINE, PRIMITIVE CHRISTIANITY WEDDED PAGANISM!"

"The Koreshan" who becomes familiar with the religion of ancient Rome, antedating the birth of Jesus hundreds of years, is interested in the parallel of the old religion with that known as Christianity. It is not a matter of faith alone, but it extends to every department of church literature and practice, from the chief priest, Pontifex Maximus, down to the lowest subordinate priest and humblest layman. We trace the history of that pontiff back seven hundred years before our era, and his sacerdotal powers, merged with the monarch, were identical with that of the later Catholic popes clothed with civil authority. Their ideas of heaven and hell were substantially the same as are now taught in orthodox pulpits. Pluto presided over Hades, as does satan in modern Christian doctrine. The millions of lesser gods are known as saints in the modern system. * * *

There is scarcely a festival or a holy day in the Catholic calendar which had not its counterpart in Roman mythology, and the sacraments of baptism and of the Lord's Supper were in vogue among the Pagans of Rome just as they are celebrated among Catholics now. Cicero, born 106 years before Jesus, made mirth of the people eating their god, as sceptics now do of the eating of the body and drinking the blood of the Saviour. To quote Cicero accurately, he inquired: "How can a man be so stupid as to imagine what he eats to be a god?" * * *

Every rite, ceremony, festival, and holiday of the old Romans is preserved among Roman Catholics. [The decadence of the former time was the basis of the ceremonial copied by the decadent Christian time.—A. T. P.] Their gods—Ascalapius, the physician who raised the dead to life; Bacchus the god of wine; and Prometheus who came down from heaven, was clothed with flesh, gifted with prophecy, suffered for the salvation of men—all may be traced to one common character, Jesus the Lord. Isis and her babe, with her home in Egypt, and temples for her honor in Rome before the Christian era, and known as the queen of heaven, is identical with the Madonna, the mother of our Lord.

The ritual used in Catholic worship is retained in its present Latin tongue, and its very language shows that it is a survival of Paganism. Protestant reformers attempted to remodel the worship, but its barbarian origin crops out in all their exercises.

Every symbol and emblem of the church, as the cross, the mitre, the crosier, the fish, the lamb, the dove, were in use by Pagans long before the Christian era. * * *

Ask 1000 Christian clergymen: "Did churches originate with the Lord Christ, or his followers, and was the doctrine of mediation, atonement, a Savior, the eucharist, and baptism

peculiar to the Christian era?" and 999 will answer in the affirmative, so ignorant are they of the real facts.

We are happy to quote the following from the Rev. Charles Bigg, "Assistant Chaplain of Corpus Christi College:"

"Those oriental gods, though many in name, are in reality but one. As we gaze upon them they seem to melt into one another. Who is the Syrian goddess? She is the Aramaic Astarte: She is the Great Mother, she is Isis, Universal Nature, the maternal feminine aspect of God. And God is the sun (the sun is the analogue of the Son—the anominism is not an accident.—A. T. P.), whose ray-crowned head is to be seen on

Roman coins from the reign of Commodus, who died 192, to that of Constantine. Mithra, Elagabalus, are all the same. They are the fatherly, fostering, masculine side of the Divine, aptly figured by the orb of day."

This Elagabalus of Dr. Bigg is Heliogabalus in Lempriere, and in Encyclopaedia Britannica. He was a Syro-Phoenician sun-god, the same in reality as Bacchus, who was transferred to Egypt under the name of Jes, and became Serapis, the resurrected Osiris, of whom the Lord Jesus is the prototype, as the Virgin Mary is the prototype of the Aramaic Astarte, the Babylonian Mylitta, and Isis of Egypt.

In the Editorial Perspective.

BY THE EDITOR.

THE TENDENCY of modern reform is toward democratic socialism; co-operative associations are founded upon this idea. It is supposed that an organization can exist without a center; that a wheel can run just as well without a hub! Republicanism is a delusion, in whatever sphere it is applied; if there is a semblance of organic unity, the circumference must be related to the center. The reason that there is not a republican institution in existence, is because somewhere in the pretended form of democracy there is a persistent central power, however deftly it may be hidden from the masses; the center rules, and here is the hypocrisy of the social democracy. We recently observed a striking illustration of the depravity of democracy, in which some peculiar things were made manifest. A co-operative movement has been developing for some time on the west side, Chicago; it has had from its inception, a practical basis of co-operation in the form of a grocery and produce store, Mr. W. R. Wallace, No. 680 West Lake street, Chicago, has had the magnanimity to take an initial step in the line of co-operative exchange and profit-sharing. The movement finally culminated in a convention of his patrons and sympathizers for the purpose of organizing a system of co-operation. Last week the Editor of THE FLAMING SWORD was present at the convention held for the purpose of adopting a Constitution. Two constitutions were presented before the assembly; the first by Mr. Wallace, for the Industrial Co-operative Union of America, founded upon principles of organic unity; the other paper was a democratic affair. The meeting soon resolved itself into a contest between scientific and fallacious principles of co-operation. The democratic paper was championed by a man who was very much in evidence in all the proceedings! He wanted his attitude understood: "I want you all to know just where I stand, I'm a democrat from head to foot; my constitution is democratic; this other one is autocratic, and I'm opposed to it. We don't want no leader; we don't want no head. We want to jest git together and elect our officers and git down to business. I know how this thing ought to be run; I'm a mechanic, a master mechanic, and have been in the co-operative movement for fifteen years. You can do as you like about a constitution; I'm not here to compel you to adopt either one; I will be satisfied with the will of the majority. I'm jest here as a teacher, and know jest how this thing ought to go." His gestures were as bad as his language; and his position as inconsistent as his constitution. The first paper presented carried, the other one was defeated; it was necessarily a defeat of the man, and so far from his abiding by the will of the majority, he bolted the convention. He was so persistent in his determination to lead, to head something, and to be undisputed king, that he dissented furiously, and announced his determination to start another organization! The original movement progresses with its practical basis, the beginning,

perhaps, of a great branch of co-operative reform. We congratulate them upon having and manifesting the wisdom to adopt a scientific constitution, embodying a number of Koresian principles. We are glad to know that Koresian Science is being infused into other organizations than our own.

If it were in the order of the eternal progress of the universe to reform the world by telling the people that they are better than they think they are—that they are only deceived as to the degree of goodness they possess, the Founder of Koresianity would be delivering that kind of message to humanity. We could make astonishing progress in the world by pursuing such a course; but we know that no one was ever resurrected in accordance with such a plan. It is not pleasant for us to find ourselves, as well as all the world, in the present mortal plight; we would incur less of the world's opposition if we could, consistent with truth, paint humanity's picture in different colors. We do not delight in denunciation any more than the surgeon delights in amputating the mortifying limb, or cutting out the cancerous excrescence. If the world were left under the delusions of the present estimation of itself; if it were left to the misrule of the priest, the politician, and the millionaire; to the illusions of the will-o'-the-wisps of the fallacies of modern times, and to the excessive voluntary wastes of its energies, it could not survive another thousand years. It is a case of life and death with the human race; it must be rescued from the sorry plight that it is in. It is for this purpose that we tell the truth about humanity; we must dispel modern illusions before truth can be applied; we must awaken humanity from its awful delirium before the rational faculties can be exercised, and the life of the world renewed. We are pursuing the right course; we know what the world needs, and we are not fighting for fun.

The general agitation and consequent discontent and so called freedom of thought manifest in the field of sociology and religion during the past twenty-five years, are beginning to be expressed in the scientific world. The world is not awaking to the light of truth; it is only discovering that the old-established systems have contributed nothing to the welfare of humanity. We are passing through a period of transition from the old to the new dispensation; we are entering the darkest and most trying hour of the world's history—that of disintegration. Church and state are being resolved into chaos; and the ravages of freethought are next to attack the accepted scientific fallacies. Individualism, in its persistent defiance of all authority, having invaded the field of economics and the modern pulpits, is about to disintegrate the walls of the astronomical observatories. The factors of disintegration are not factors of reconstruction; the present disintegrating forces of the world will never rebuild human institutions. Absolute truth, with unyielding authority in the

application of genuine science, alone can save the world from fallacy and from anarchy.

The church pews are being vacated, and the clergymen are being alarmed over the fact that they are losing their power. A Chicago preacher has sent out over one thousand letters to citizens in his community, asking for reasons why men persist in remaining away from the church; he realizes that something must be done, but he pursues the wrong course. To regain patronage to the church business, the infernal hypocrisy of the pulpit should be blotted out through strict obedience to the laws of life and through the application of the principles and doctrines of Jesus. The modern clergyman ignores the first principle of love to the neighbor; he joins hands with the robbers behind the counters, and follows the "scientific" parasites of the world. It is not surprising that the men of the world, the majority of whom toil for a mere existence, should rebel against the destroyers of human liberty; but it is surprising that a clergyman sufficiently awake to be alarmed over the situation, should ask a question so unmistakably answered in the existing conditions of church and state!

The spirit of competitive commerce is alive to its interests. Whatever methods it employs to promote its interests, mean the enslavement of those upon whom the burden falls. Its philanthropy is false, its promises deceptive. The conditions which it imposes upon humanity create robbers on every plane of activity; they make the tramp and the tough, the hold-up and the hoodlum. The promoters of competition have now undertaken to prevent the development of the tough—the incorrigible. Industrial associations, composed of boys mostly, are the result of a scheme to place the energy of the tough where it can be controlled; they gather up the outcasts (for the existence of whom modern civilization should redder with shame!), the boot-blacks, the hardened, and the reckless, and form them into clubs for the invasion of coal shafts to grovel in the dungeons of human greed. One of the worst hells of competition is the coal mine where, shut out from sunlight, men toil for starvation wages,—sacrificed to the interests of the trusts and combines of the world.

If the proposition to inaugurate universal peace had come from any other nation than Russia, it would be looked upon with less suspicion by the world at large. It is out of harmony with the eternal fitness of things for a nation so notoriously oppressive as the Russian government, to suddenly attain to so noble a place in the history of the world as being the first to declare war at an end. Disarm the nations at the present time, and Russia would be among the first to take advantage of it. The burglar might be shrewd enough to suggest to the public that it would be an exhibition of confidence in the honesty and integrity of humanity, to remove the locks from all doors and destroy household firearms. It would be of profit to his business to have communities act upon a plan so noble, and yet so impracticable, chimerical, and Quixotic!

The teachings of "Christian Science" and of Koreshanism are antithetical; the former inculcates the idea that present humanity is composed of gods, while truth reveals the fact that they are devils. The "Christ principle" of modern metaphysics is the opposite of the genuine Christ nineteen centuries ago. The Almighty is the Father of his own immortal flesh; mortal humanity is from beneath!

There should be no charitable institutions; not that the poor and the helpless should not have the comforts of life, but that there should be no poor and helpless. The existence of institutions of charity—the existence of the conditions which fill them,

is a stinging rebuke to modern civilization, with its inadequate social, economic, and political systems.

Where there is the greatest percentage of crime there is the greatest incentive to commit it, and the least protection against it. Strange as it may seem, the greatest number of murders, suicides, and robberies in proportion to the population, is to be found, not among the savages, neither in China, nor India, nor even in Russia, but in civilized America!

There can be no universal peace while there is universal trouble. The mere declaration of peace could not remove the disease. A declaration of universal peace at the present time would be the breaking of the great dam in the stream of human discontent, and would result in the conversion of the world to a universal Johnstown.

The world is coming to judgment. The veil is being torn from the corrupt governments; the garments of the modern church are rotten and threadbare, and the utter absurdity of modern science is being exposed. The dispensation is closing; it will culminate in a world-wide revolution, followed by universal reformation.

The unseen hell of the modern clergyman has no longer any terrors for the evil doer; the tangible hells of modern civilization are sufficient to concern the world for the present and for all future time.

Every man is responsible only to his own ideals. No man can be justly judged by a higher standard than his own moral code. This provides for the various planes of hell that obtain in the world today.

The horizon is the vanishing point of lateral vision, due to perspective and geolinear foreshortening on a concave surface, and not the apex of a bulge or hill of water on a convex earth.

The reason the world does not like to be photographed by THE FLAMING SWORD, is because a true picture reveals the corruption of the individual as well as of the mass.

Where there is fear there is restraint. Superstition has blessed the world in its darkness; it has protected the lives of devils and destroyed the lives of saints.

When America, England, and Germany form the triple alliance, each will be scrambling for alliance (a lion's share) of the remaining territory of the world.

If the nations of the world were to adopt the plan of the Czar for universal peace, they would soon be czarry for it!

There is absolutely nothing in the present mortal humanity to which can be attributed divine attributes.

It is not freedom of thought, but the freedom of expression of truth that hurts the world of fallacy.

It is evident that the Spanish-American peace commission will engage in a war of words.

Time is the measure of events; space is the measure of extension.

The modern church is a greed;—it has agreed to be greedy.

When the old age ends, the world will become young again.

The record of every man's past is written in himself.

Koreshan Universology beats the world all hollow!

The world is modest only in its hypocrisy.

Query, Chat, and News Department.

BY THE EDITOR.

Chat With Readers.

The fact that the names of politicians, reformers, clergymen, and so called scientists do not fill the pages of *THE FLAMING SWORD*, is evidence that we are not waging a fight against individuals; we are fighting fallacy, not men. We slander no one. The Koreshan System brings to us the remarkable discovery that we are in the same plight of hell and mortality as the whole world; we have been enabled to read ourselves, and thereby to read the world at large. We are fighting mortality in ourselves as persistently as in other men; we have located the evil, and having located it, are in position to fight it—root and branch! In this as in all other things, we differ from the modern church; its attitude is, "We are much better than you; we are good, and you are terribly bad." We are not Pharisees; we are not hypocritical; in condemning ourselves, we manifest magnanimity of purpose. The absolute truth has enabled us to understand ourselves and the universe, and to endeavor to get out of the hells in which we are. If you see us in the light that we see ourselves, you can better understand our attitude toward the masses. "There is method in our madness;" we know what we are doing, and why we are doing it, and what the result will be. We have a fellow feeling for humanity; our sympathies go out to the oppressed because we are oppressed ourselves. The love of our own liberty, not possessed, but promised through the application of the principles of the Science of KORESH, becomes the greatest incentive to endeavor to secure the same liberty for others. If we can afford to be supremely charitable toward individuals while fighting and condemning the policy of systems that oppress us all, you can afford to do likewise. We properly divide our love and hate; our purpose is to love and help humanity, while we hate, fight, and destroy all forms of fallacy.

With you, we have waited patiently for the publication of our new scientific work, *THE CRELLEIAN COSMOGONY*; we have awaited its publication to inaugurate a system of propaganda. We are glad to announce that the time is at hand for us to begin the work of extending the System in all directions, by every possible means. To this end, we are anxious to secure the active co-operation of every one interested in the promulgation of the only true System of the Universe. At our request, earlier in the year a number of friends wrote us desiring to assist in placing our literature in the hands of advanced thinkers. This not only involves the work of finding those who are interested, but also the means of placing the work in their hands. This can be done in every community by

those who will represent us and act as our agents in advertising the work and canvassing the field. The sale of copies will place in our hands more means for the great work; every dollar put into it now, every hour applied in its advancement at this time, is of inestimable value, and will yield ten thousand fold in a few years. Do you wish to assist in this work? The book is on the press, and it is only a question of a short time until it is ready for delivery. We will send you instructions as to what to do; but we must first know who desires to co-operate with us. Write us; we can help you and you can help us.

We desire to introduce a new feature in our correspondence department—one which cannot fail to be of interest to our readers. In this we ask the co-operation of our friends. Every one of you, upon seeing *THE FLAMING SWORD* or other Koreshan literature, received some impressions concerning the character of the Koreshan System. The demonstrations of the System are direct and positive. We say what we think—what we know to be true. *THE SWORD* is distinctive in all its features. It has boldness; its independence of thought and expression is startlingly unusual; you have seen it, you have felt it! Now, what we would like to know is, how the Koreshan System, with its cosmogony, theology, and social science of organic unity, *first impressed you?* What particular features interested you most, and why? This request can be complied with by all our readers, whether they are in sympathy with the System or not. Those appreciating its truth may add to the interest of their communications by expressing their present appreciation of the System in terms of their own. You can make this department bristle with interest if you will kindly take the time to write us for this purpose.

This unique Koreshan publication is not of local interest; it is not even national; it is world-wide—it is a journal of Universalism. It covers more ground, because the System it advocates is broader than all others; it represents a brighter, broader mind; it presents a more liberal scope than any other publication in the world. We make this declaration because we know that all other journals, all other systems, all other minds, scan but a limited horizon; they do not profess to see the whole. A little critical examination of the world's mental products will prove to you the truth of our assertions. Go through the public libraries, and examine the books and periodicals. You find chaos; there are millions of books; they emanate from universal discord, instead of harmony. There are thousands of periodicals, but each one represents a hobby. Alone, higher than all, without a peer, shining in all the

brightness of the absolute truth, stands the unique *FLAMING SWORD*, the only journal of its kind in existence. It does not plead for a niche of its own; it means to intrude upon the premises of others, and to evict the occupants. *Our field is the world* on all planes of the truth of human thought, experience, and relations, on all lines of the great universal system of being and existence.

"Tell us with whom you go, and we will tell you what you are," is an old but true Spanish proverb. We might paraphrase this to read, Tell us what you read, and we will tell you how far you have progressed in truth or fallacy. Upon terms of emplacement of humanity in strata of intellectuality, of moral integrity, and religious aspiration, the readers of *THE FLAMING SWORD* might congratulate themselves upon coming in contact with the knowledge of the possibilities, not of the possession, of the highest degree of life, love, and wisdom. *THE FLAMING SWORD* exists for the one purpose of enlightening humanity with the genuine science of all truth, the promulgation of which involves the uncovering of every evil under the sun. It is persistent and unrelenting in its denunciation of all the systems and institutions which oppress and corrupt humanity. Our fight is *not personal*; we are not libeling individuals; we are fighting systems in the effort to eradicate evil and destroy oppression. We are scientifically revealing the character of the world at large.

As we near the time of the publication of our 200-page book, large orders are coming in for the work. We have orders for a dozen copies from a number of persons; others have ordered 25 copies each, and some 50; a number have paid for 100 copies each, and one order is for 300 copies, accompanied by cash. Who will take 500? 1,000? 10,000? There is a great field before us; and great opportunities are before those who wish to use their means in placing so great a system before the world. We want the work placed in every library, in every university, college, academy, and school, in every observatory and laboratory in America. Let us all do something!

Nine more numbers will complete one volume or full year of the weekly *FLAMING SWORD*; we want to make them the best numbers of the year. Our pages must shine brighter than ever before! You have received *THE SWORD* long enough to become personally interested in its progress. We desire to make further improvements; we want to increase its beauty, and to add to its brilliancy. The appearance of the new *SWORD* was a glad surprise to all our readers. Would you like to see another marked step in the line of progress? You can help us make it so; keep ahead with your subscriptions.

The World's News.

Wednesday, Aug. 31.—New York firms are preparing for a commercial conquest of the Philippines; steamship companies are active; proposing new lines; capitalists ready to mortgage property and bond the new government.—The world is discussing the Czar's peace plan; a war plan, a trick, manifesting insincerity.—Disorder and anarchy prevail in suburbs of Manila.—Philippine insurgent leader asks the world's powers to recognize the independence of the islands.—Gen. Merritt sails from Manila to attend the Spanish-American peace conference to be held in Paris.—Prominent Spaniards refuse to serve on peace commission.—Steamer Roanoke arrives from Alaska with \$4,000,000.

Thursday.—Chicago regiments arrive at camp Wilcox, from Santiago.—Paris in a tumult; Lieut.-Col. Henry confesses to forging letters that convicted Dreyfus, and suicides; rotten character of the French army revealed; startling developments expected.—Ecuador cabinet resigns.—Queen Wilhelmina takes the throne of Holland, and issues a proclamation.—Terrific storm on Georgia seacoast.

Friday.—Excessive heat in North America and Europe; many prostrations and deaths reported.—Revision of the Dreyfus case demanded at Paris.—27 cases of smallpox at Put-in-Bay island, near Sandusky, O.—Gen. Miles sails from Porto Rico, with 4,000 soldiers; 12,000 troops remain.—Big fire raging in Toronto shipyards.—Strike difficulty at Pana, Ill., unsettled; troops with winches and gatling guns ordered out.—J. P. Morgan & Co., New York, plan a cable to Hawaii and the Philippines.—Irrigation congress meets at Cheyenne, Wyo.

Saturday.—British subjects in Philippines anxious for American control.—Insurgents invading southern Philippine islands.—Paris demands a retrial of Dreyfus.—Gen. Blanco refuses to allow Red Cross ships to land at Havana.—Excessive heat continues.—Anglo-German alliance in prospect.

Sunday.—City of Khartoum taken; Anglo-Egyptian forces, under Gen. Kitchener, defeat Khalifa at Omdurman; Kitchener's loss, 2,000 killed and wounded; dervish loss, 8,000 killed and wounded.—Minister of war Cavaignac, resigns from French army because of the Dreyfus scandal.—Torrid belt extends around the world in temperate zone.—McKinley visits Montauk, to smooth over American army scandals; cheers sick soldiers.—Congress of eminent Jews held at Basle, Belgium, to provide for emigration of Jews from all parts of the world to Palestine; Jewish kingdom proposed.

Monday.—Union labor's day; 30,000 men march in Chicago streets.—McKinley balks a league of powers against the U. S.;

once more reminds the powers that America is able to attend to its own affairs.—News of the fall of Khartoum confirmed by later dispatches.—Sagasta unable to find satisfactory peace commissioners.—French army scandal and Czar's peace proposal weaken French bonds.—Gen. Blanco announces that Havana needs no American food supplies.—Heated term ended by rains.—Chicago clergymen praise the Czar for peace proposition.

Tuesday.—Fast express dashes into a trolley car at Cohoes, N. Y., and kills 18; 17 others injured.—Hungarian reichstag opens at Budapest.—Colorado preacher becomes insane.—Cuban evacuation commission sails from New York for Havana on board the Resolute.—Salem, Ill., Baptist association warns churchmen against Chicago University.—Coronation festivities of Queen Wilhelmina, with state entry of Queen from The Hague to Amsterdam.—Spanish parliament meets.

* * *

THE MODERN JEWISH PILGRIMAGE TO JERUSALEM.

Jewish Nation to be Restored through a Rothschild Banking Scheme.

Basle, Sept. 3.—The one supreme fact developed by the second Zionist congress this week, is that the just powers of Europe have begun to show a friendly interest in this great movement to re-establish the Jewish people as an actual nation in Palestine, from whence they were led as captives by Titus seventy years after the beginning of the Christian era.

It is a fact that the German Emperor is unofficially represented in the congress by a trusted representative, charged with the duty of reporting to him minutely, the plans and purposes of the whole undertaking. The Emperor has also allowed it to be known to the members of the congress that when he reaches the Holy Land he proposes to spend one night in the Jewish colony at Jaffa, the seaport of Jerusalem, founded through the munificence of Baron Edmund Rothschild.

But the one man in the whole world who has it in his power to re-establish Judea on her ancient soil with the co-operation of the great powers, is the Sultan of Turkey. There is something thrillingly suggestive in the fact that in a reply to a message of congratulation sent by Dr. Theodore Herzl, President of the congress, to the Yildiz Kiosk, the commander of the faithful sent a telegram of hearty thanks and a most cordial message of good will. These two facts alone are signs of the unmistakable progress of Israel back to the scene of her ancient spiritual splendor. That this work is not the fruit of idle dreaming, is shown by the practical manner in which this second congress has promptly authorized the establishment of a bank with a preliminary capitalization of \$10,000,000, and that of this sum \$1,000,000 has already been

subscribed, without any definite plan being made known to the subscribers.

LOOK FROM EARTH'S ENDS TO ZION.

Ninety-five per cent of the \$1,000,000 was taken in individual subscriptions of \$5, showing a total of not far from 100,000 subscribers. They are principally poor Jews, who are looking forward from the ends of the earth to Zionism and Zion.

In addition to this, the congress demonstrated that the enrolled number of Zionists has increased seven fold within a year; that the number of delegates has been doubled, and that the Christian friends of the Zionists have multiplied in the same proportion. The congress itself was an extraordinary and powerfully representative body. The great area of faces, curiously enough, would not suggest Judea to a man not familiar with the Jewish physiognomy of western Europe. The general type was neither Semitic nor Oriental, but rather Greco-Slavonic, owing to the preponderance of the Russian delegates, representing a population of 5,000,000 dwellers in the unhappy provinces of Jewish Poland in Russia.

Over the building flew for the first time what is to be the actual flag of restored Israel, the Biblical six-pointed shield of David in blue on a ground of white. This is the actual standard of the rejuvenated nation. By a singularly welcome and poetic coincidence, the American flag flying over the American Consulate a few feet away, also took the folds of the flag of Israel, whose people it has sheltered and encouraged for so many years.

The congress had more than 400 members, nearly all of whom were important factors in the life of the Jewry in their respective countries. Practically, every country in the world was represented. Indirect messages came from tens of thousands of Jews in distant countries, too poor to send delegates.

TO BUILD FACTORIES IN PALESTINE.

In this connection it is interesting to know that Baron Edmund Rothschild of Paris, who is known as the "Protector of the Colonies," has undertaken, quite aside from Zionism, to build a number of great factories in Jerusalem for the employment of Jews. This work is to be assisted and extended by a great Jewish colonial bank authorized by the congress.

It was definitely determined by the congress that no further infiltration of Jews into Palestine will be sanctioned by Zionism until the Sultan himself has been won over and his official sanction has been secured for the work. It was laid down as an absolute principle of the movement, that the highest mutual toleration should be observed by the two great sections of the Jewish race, who have some differences in their points of view respecting the faith and practice of Judaism.

During the congress there was a typical students' festkommer, where, during the feasting, the old psalms and songs of Zion were sung in the old tongue. But the most striking of all was the Sabbath morning service, where Jews from every quarter of the globe, Arabs, Egyptians, Greeks, Italian Americans, the Armenians, French, Russians, Belgians, Syrians, South Africans, Germans, Portuguese, and other remnants of the scattered tribes, stood together in the town synagogue and offered up once again the prayer of the Jewish prophets in the tongue of the Jewish prophets for the rebuilding of Zion.

The Flaming Sword.

of their fathers. Such a scene has not been witnessed since the destruction of Jerusalem. In those somber, lofty strains there seemed to be combined the echo of all the Jewish Ghettos, where the chosen people have languished in degradation and captivity for centuries.

The final session of the congress, which lasted for nearly twenty-four hours, ended at dawn of Wednesday, and as Dr. Herzl with tear-dimmed eyes spoke the closing words: "The old wandering of the Jews has come to an end, and in its place let us begin the spiritual pilgrimage to Zion, and hope that a new and better day has begun," the first ray of daybreak shone prophetically upon his glorified face.—*Chicago Tribune.*

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