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SPECIAL FEATURES OF THIS ISSUE:

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Mystery of "The Holy Grail."—The "Round Table" and the Zodiac.—Modern Fads and Fallacies.—View of the Modern Inferno.—A Fable for Capitalists.—In the Editorial Perspective.

JUNE 2, 1899.

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THE FLAMING SWORD

June 2, 1899.

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L. E. Borden.

In Editorial Perspective, Editorial Discus-
sions, Chats and Correspondence,
World's News, Reviews, etc.

Prof. U. G. Morrow.

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The Flaming Sword

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

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Significance of "The Holy Grail."

The "Round Table" and the Zodiac; the Twelve Seats in the Circle at the Last Supper; the Recovery of the Cup by the Antitypical Joseph.

"THE HOLY GRAIL" is made the subject of an attempt to execute a series of artistic panel work in the Public Library of Boston. It is an unfortunate circumstance that so wonderful a theme should be portrayed, as a channel of information, through a succession of daubs exhibited in the great library at the nucleus of civilization in America. When we contrasted this effort of the artist with a theme great enough to have inspired the soul and stirred the fertile imagination of poetic genius to write as Tennyson has written, this central subject of all his poetry, we were chagrined to see with what ease the evasion of criticism could be accomplished, and, if this be the standard of the American definition of art, to what an insignificant level the criterion of delineation had adjusted itself, to allow this exhibition to pass muster in so pre-eminent a hall of scholastic cult as the new Public Library of Boston.

Perhaps to the failure of the artist, is due the fact that the readers of THE SWORD who are unfamiliar with this legend of "the Holy Grail," are permitted to study the subject from the Koreshan point of view.

"The Holy Grail was fabled to be the sacred vessel from which our Lord had eaten at the last supper, and in which (having purchased it from Pontius Pilate) Joseph of Arimathea had subsequently gathered the divine blood of His wounds."

"Its existence, its preservation, its miraculous virtues and properties, were a cherished popular belief in the early ages of European Christianity; and in the folk-

tales from which twelfth century narrators drew their material it was represented as guarded for ages in the castle of the Grail, by the descendants of the 'rich man' to whom the body of Jesus had been surrendered, where it awaited the coming of the perfect Knight, who alone should be worthy to have knowledge of it."

"The Holy Grail" mysteriously disappeared sometime during the early centuries of Christianity. The child Galahad is knighted by King Arthur of the "Round Table," for the purpose of a search for its recovery.

I. In the first picture, the child Galahad, the descendant by his mother, of Joseph of Arimathea, is visited among the nuns who bring him up, by a dove bearing a golden censer, and an angel carrying the Grail, the presence of which operates as sustenance to the infant. From the hands of the holy women, in the legend the predestined boy passes into those of the subtle Gurnemanz, who instructs him in the knowledge of the things of the world and in the duties and functions of the ideal knight. But before leaving the nuns he has performed his Knightly vigils—watched alone, till dawn in the church.

II. This ordeal terminates in his departure, which forms the subject of the second picture. Clothed in red, he is girt for going forth, while the nuns bring him to Lancelot, who fastens on one of his spurs, and Bors, who attaches the other.

III. In the third composition, the artist deals with the Arthurian Round Table, and the curious fable of the Seat Perilous, "fashioned by Merlin ere he passed away," the seat "perilous for good and ill," in which no man has yet sat with safety, not even the fashioner himself, but into which, standing vacant while it awaits only a blameless occupant, the young Galahad, knighted by Arthur, has sworn a vow to be worthy to take his place. The companions are seated in Arthur's hall, and every chair save one is filled. Suddenly the doors and windows close of themselves, the place becomes suffused with light, and Galahad, robed in red, is led in by an old man clothed in white, Joseph of Arimathea, who, according to one of the most artless features of the romance, has subsisted for centuries by the pos-

session of the supreme relic. The young Knight is thus installed in safety in the Seat Perilous, above which becomes visible the legend, "This is the seat of Galahad."

IV. In the fourth subject, Arthur has formally instituted the search for the "Holy Grail," and the Knights are about to go forth on their mission. They have heard mass and are receiving the Episcopal benediction, Galahad always in red.

V. In the romance, Sir Galahad's first success is a success fatally frustrated. Amfortas, the Fisher King, King of the Grail, as the legend has it, having been wounded several centuries before for taking up arms in the cause of unlawful love, lies under a spell, together with all the inmates of the castle, the Castle of the Grail. From this strange perpetuation of ineffectual life, they can none of them be liberated by death till the most blameless knight shall at last arrive. He must not only enter the castle, but ask a question on which everything depends. Galahad has reached his goal, but at the very goal his single slight taint of imperfection, begotten of the too worldly teachings of Gurnemanz, defeats his action. Before him passes the procession of the Grail, moving between the great fires and the trance-smitten king, and gazing at it, he tries to arrive, in his mind, at its meaning. He sees the bearer of the Grail, the damsel with the Golden Dish, the two knights with the seven-branched candle-stick, and the knight holding aloft the bleeding spear. The duty resting upon him, is to ask what these things denote, but, with the presumption of one who supposes himself to have imbibed all knowledge, he forbears, considering that he is competent to guess. But he pays for his silence, inasmuch as it forfeits for him the glory of redeeming the old monarch and his hollow-eyed court, forever dying and never dead, whom he leaves folded in their dreadful doom. On his second visit, many years later, he is better inspired.

Galahad was a descendant of Joseph of Arimathea, through his maternal ancestry. Regardless of the dispute concerning the historical or mythological character of Arthur and the Round Table, and facts—whether there be any—upon which the legend of the "Grail" was founded, we shall herewith set forth our analysis of the impulse which has inspired the imagination of prosaic and poetical minds to thus deliver themselves.

The "Round Table."

The imagination of the writers of both poetry and fiction, when moved from the profoundest depths and loftiest pinnacles of emotion, but show forth, in symbol or figure, the unrevealed arcana of truth itself. The "Round Table" is that in human progression which is astronomically represented by the circle of God's animal life—the Zodiac. The word *zodiac* signifies the circle of the animal life of Deity. The supreme Zodiacal circle belongs not to the physical heavens, but to man.

In that process of human development and progress in which the sensual humanity passes in its career toward the acquisition of immortality in the body, it encounters twelve periods or cycles of time, included in the grander circuit of four ages, or twelve dispensations. Corresponding to these lesser periods included in the grander one, there are twelve divisions of the Zodiac, through which the sign passes at the rate of fifty seconds of a degree every year, and the divisions of time, marked by this precessional movement, are coincident with the corresponding divisions of anthropostic progress and transformation. This great cycle of anthropostic progress is the "Round Table," or the Tree of Life, which yields her fruit every month, the

board of which contributes the sustentation of conjunction to God and man at the appointed intervals of its precession.

As the honor of the "Round Table"—of the mystic Knight and King, symbolic of the artistic and creative genius of Deity—was sustained by its twelve valiant heroes, so the "round table" of the Zodiac at which, in his majesty, the sun presides and rules, has its twelve distinct seats of demarcation, the twelve ecliptical constellations; and so did Christ the Lord—Light of the immortal day—fortify his power and majesty through the selection of twelve valiant heroes of the cross.

The Lord Christ constituted the vessel (of the bread and the wine) in which was eaten the substance of immortal life. This cup was lost through the declension of the church, by virtue of which loss, in the descent of the life of the Christ, there will be a reincarnation of this sacred vessel. In the legend of the "Grail," the blood of the Lord was collected by Joseph of Arimathea. For the reader to gain a clear comprehension of its mystical significance, the mind should eliminate the conviction that the death of the Lord on Calvary, while a fact, was more than a mere symbol of the real crucifixion which occurred after he had arisen from Joseph's tomb in the garden. The crucifixion of the Lord, the cross of God with man, occurred after his resurrection from his individual and physical death.

The beginning of the Lord's descent was in the transmission of the Holy Spirit to the disciples, who were first receptive to its outpouring. This was veritably the flesh and blood of Christ. They were appropriated by those of the primitive church who were made his receptacles. The disciples comprised the ground upon which the blood of the Godhead issued, as "he poured out his soul unto death." The legend depicts the gathering of the divine blood of the wounds of the Christ, and its collation and preservation in the "Grail."

The law of conjunctive unity and the progressive involution of human development toward the climax of Deific personality, provide that the twelve disciples shall be gathered into one supreme head and individual, when in the consummation of the age the New Jerusalem shall be involved in the consciousness of him who shall have overcome and attained the Sonship of God, and upon whom is written God's new name—the name of the New Jerusalem, the Holy City.

In the progress of the race along the line of the Zodiac and ecliptic of that human experience through which Deity raises up, reveals, and crowns his Son, there are manifest, at specific intervals, the flash-lights of transcendent genius. They mark the pinnacles of intellectual attainment, and the mountain tops of achievement where the tenderness of the soul's spontaneous emotion yearns for the recovery and exaltation of the race. Joseph, the son of Jacob, the beloved of Israel, is representative on the literal plane; Christ, the Lion of

the tribe of Judah, prototype of Joseph and Son of God, was pre-eminent on the metaphysical plane.

The throne and altar of God (*throne*, place of the intellectual power of Deity, and *altar*, place and seat of the divine affection) are held intact and perpetuated during the never-ceasing myriads of ages through that process of rejuvenation involved in the reconstruction of Jehovah in the offspring of God in man, the Divine, immaculate Son. The intellectual and affectional pivot of the universe, Elohi Jehovah, Elijah, God the Lord, is rejuvenated and perpetuated through the absorption into that mental nucleus, of the men who overcome, attain, and rejoice in conjunctional unity. The Knight who by intrepid heroism gains the notoriety of this fame, is the Galahad of the Arthurian circle.

If in our analysis we were called upon to designate our Hero in the early stages of his progressive preparation for the eternal throne, with perception quickened by the prescience of divine illumination, to Joseph, son of Israel, Knight-errant of social and moral integrity, we would direct the gaze and aspiration of the longing soul. The posterity of Joseph, through the ethnic infiltration of the ten tribes of Israel, and the development of the Germanic race as Joseph's product, became the ethnic tomb of the precipitated Lord. It is because of this fact that in the interment of the Lord Jesus, Joseph's tomb was, by the divine providence, utilized for his burial.

The stick of Joseph in the hand of Ephraim, constituted the central magnet of attraction for the stick of Judah in the hand of Judah; and the progress of their union and final reincarnation are marked by periodical manifestations of mental prodigies on Time's traditional and historic dial. God is making for himself a man. In him he collects the heroism of all men; and while in his conflicts with men and armies he signals forth the prowess of the conqueror, in him no victory is so great, no achievement so commendable, no triumph so glorious as the conquest of his own soul and his victory over self.

"While thus he spake, his eye, dwelling on mine,
Drew me, with power upon me, till I grew
One with him, to believe as he believed.
Then, when the day began to wane [the light age], we
went.

"There rose a hill that none but man could climb,
Scarr'd with a hundred wintry watercourses—
Storm at the top, and when we gained it, storm
Round us and death; for every moment glanced
His silver arms and gloom'd: so quick and thick
The lightnings here and there to left and right
Struck, till the dry old trunks about us, [men] dead,
Yea, rotten with a hundred years of death,
Sprang into fire [the final conflagration of men]: and at
the base we found
On either hand, as far as eye could see,
A great black swamp [prostitution of doctrine and life]
and of an evil smell,
Part black, part whiten'd with the bones of men,
Not to be crost, save that some ancient king [who cast up

the king's highway, the way of righteous pursuit]
Had built a way, where, link'd with many a bridge [as
from Elijah to Elisha, and from John the Baptist
to the Lord Jesus],

A thousand piers ran into the Great Sea [the sea of human
life].

And Galahad fled along them bridge by bridge,
And every bridge as quickly as he crost
Sprang into fire and vanish'd [the theocrases of Enoch,
Noah, Moses, Elias, Jesus, and all], tho' I yearn'd
To follow, and thrice above him all the heavens
Open'd and blazed with thunder such as seem'd
Shoutings of all the sons of God: and first
At once I saw him far on the Great Sea, [advanced in
science]

In silver-shining armor starry-clear;
And o'er his head the holy vessel hung
Clothed in white samite or a luminous cloud.
And with exceeding swiftness ran the boat,
If boat it were—I saw not whence it came.
And when the heavens open'd and blazed again
Roaring, I saw him like a silver star—
And had he set the sail, or had the boat
Become a living creature clad with wings?
And o'er his head the holy vessel hung
Redder than any rose, a joy to me,
For now I knew the veil had been withdrawn [the desire
of the flesh].

Then in a moment when they blazed again
Opening, I saw the least of little stars [entities of person-
ality]

Down on the waste, and straight beyond the star
I saw the spiritual city and all her spires
And gateways in a glory like one pearl
—No larger, tho' the goal of all the saints—
Strike from the sea; and from the star there shot
A rose-red sparkle to the city, and there
Dwelt, and I knew it was the Holy Grail,
Which never eyes on earth again shall see.
Then fell the floods of heaven drowning the deep.
And how my feet recrost the deathful ridge
No memory in me lives; but that I touch'd
The chapel-doors [the men who pass through theocrasis
at the final conflagration] at dawn I know; and
thence

Taking my war-horse [chastity] from the holy man,
Glad that no phantom vexed me more, return'd
To whence I came, the gate of Arthur's wars."

Galahad is the wheel of time, or the circuit of human progress after life, involved in personality successively re-embodied along the median line of experience. Creation is the art of God. The creative power of the Almighty culminates, through the perfection of science, in the structured temple of humanity. Arthur, type of creative power, exalts the art of man to art of God, wherein God restructures the mortal and corruptible life, into his glorious Temple, City, and Kingdom of eternal love, wherein God the architect abides and reigns.

King Arthur's Sword, Excalibur.

"And there I saw mage Merlin, whose vast wit
And hundred winters are but as the hands
Of loyal vassals toiling for their liege.

"And near him stood the Lady of the Lake,
Who knows a subtler magic than his own—
Clothed in white samite, mystic, wonderful.
She gave the King his huge cross-hilted sword,
Whereby to drive the heathen out: a mist
Of incense curl'd about her, and her face
Well-nigh was hidden in the minster gloom;
But there was heard amongst the holy hymns
A voice as of the waters, for she dwells
Down in a deep, calm, whatsoever storms

May shake the world, and when the surface rolls,
Hath power to walk the waters like our Lord. [To walk
the waters is to exercise divine dominion over the
people.]

"There likewise I beheld Excalibur
Before him at his crowning borne, the sword
That rose from out the bosom of the lake,
And Arthur row'd across and took it—rich
With jewels, Elfin Urim [the Lord], on the hilt,
Bewildering heart and eye—the blade [divine truth in ul-
timate science] so bright
That men are blinded by it—on one side,
Graven in the oldest tongue of all this world,
'Take me' [the divine power], but turn the blade and you
shall see,
And written in the speech ye speak yourself,
'Cast me away!' [human depravity] And sad was Ar-
thur's face
Taking it, but old Merlin counsel'd him,
'Take thou and strike! the time to cast away
Is yet far off.' So this great brand the King
Took, and by this will beat his foemen down."

The poet consciously or unconsciously describes the Word in His [by the Word we mean the personal Jehovah, the Lord Christ] power to destroy fallacy and evil in himself, and thence, by absorption, to conquer the world and transform it to righteousness. The Lady of the Lake, [the waters—"the waters which thou sawest

are multitudes, peoples, nations, and tongues"—are such as are prepared to receive the spirit of overshadowing when the spirit of God moves upon the waters] who knows a subtler magic, is she who through all ages has rescued man, and who now, in the end of the age (as the New Jerusalem taken from the side of the dead Christ, in the church where the two witnesses—the Lord himself—lie dead in the streets of the great city, Babylon the great, modern Christianity) is prepared to descend and resurrect her Lord (*the race*) from death. She is clothed in white, the righteousness of Christ, and the power she brings into the world is that by which all who will arise into the divine character, immaculate, pure, and full of the divine human love, may cleanse the flesh from every taint. She dissipates all lust; sensuality she obliterates, and pouring the soul of God into the human will, enables it to express its force in such acts of tenderest devotion to all living kind as to alleviate all woe, ministering to all wants.

The cross hilted sword is the cross of God with man, in the descent of the Lord Christ into human iniquity, whereby man will arise into the life of the sons of God.

Fads and Fallacies of the Nineteenth Century.

The Mental Chaos of Modern Civilization; Perversions of Truth; View of the Modern Inferno and Its Hallucinations.

PROF. U. G. MORROW.

THE TRAGEDY of hell is being played on the stage of natural existence; Dante's Inferno is being externalized in the modern world, in the modern mind; and weird figures, moved by the strangest hallucinations, act their parts. We are nearing the crisis in the drama; the great plot of the powers of evil to deceive the world with mental illusions, is being uncovered, the great conspiracy of the antichrist is being revealed on the world's stage of real existence.

We are nearing the great battle of Armageddon, the battle of truth and fallacy. It is easy to identify fallacy with the modern mental chaos; it is easy to see that there are common ties of relationship existing between all popular theories and fads of modern times. The threads that run through them all, that make up the warp and woof of the garments of the mortal mind, are spun from the perverted fibre of vitiated truth and life. The fact that all of the elements of fallacy are armed for conflict is proof that the forces of Truth are in view, taking their stand upon the field of battle.

In the night of fallacy, thousands of lurid lights lead the mortal mind to destruction upon the dangerous reefs in the sea of humanity. The morbid mind delights in delusion, in myths, mysteries, and marvels; and the demand is met by the opening of the great reservoirs of perverted life. Out from the tombs of a corrupt people, mental phantasms, claiming to have come from the courts of heaven, stalk about the earth, unchecked

in their work of disintegration. Teachers of fallacy are illusionists; they are illicit moonshiners engaged in unauthorized distillations of mental fermentations, filling the world with intoxicating spirits, and developing abnormal faculties, through which evil entities declare themselves messengers of truth. The great sea of humanity is casting upon the shores of the external world the mental debris of wrecked systems of the past; and fragments are picked up and promulgated in ignorance of where the fragments fit in the great structure of organic thought.

The great central line of development of fallacy through the age is the church. Koreshanity defines the origin of fallacy, and traces every perverted thought of modern civilization to the inferno of Christendom. Fallacy is perverted truth. The primitive Christian church contained the truth in its philosophic degree; and in its apostasy or falling away, truth was transformed to germs of fallacy; and as the age progressed, the forms grew until now at the close of the nineteenth century we find the ultimates of fallacy in the thousands of mental fragments which curse humanity. The yeast of religious fallacy has fermented the entire modern world until its perversions pervade every realm of modern thought; and it has produced as great a variety of expressions as there are diverse bases into which the substances have passed.

The church has apostatized; it has broken into hun-

dreds of fragments. It has lost the original conception of the human God, and has substituted a deity that is unknowable and infinite. It is supposed that at some time in the past the universe did not exist; that it was created by fiat and ruled by arbitrary laws. It begins the human race with two persons, and allows each man only one natural lifetime, in ignorance of his origin and destiny, and leaves him to take his chances on a future life in some other world.

Analogous to the great modern religious perversions, is the system of modern astronomy, with its infinite worlds of unknown origin. It is the natural result of the dense darkness of the sixteenth century. It was founded in a period of acknowledged mental stupidity, and has fittingly supplied the mythical god of modern Christianity with mythical worlds in which to exist. The Copernican astronomy is the companion fallacy of popular theology; concepts of creator and creation must go hand in hand. Numerous theories of cosmogony have been constructed on the basis of the Christian idea, that at some time in the past the world did not exist; all theories of direct creation and evolution of worlds are so many threads which connect the theological perversion and its expression in astronomy and kindred "sciences."

Evil Results of Individualism.

The drifting of the church into individualism produced modern republicanism, on the border lines of anarchy. In the plane of human government the great fallacy of Copernican astronomy has expressed itself. With the breaking away from the Roman church, came the dissolution of the idea of an organic universe; and with the multiplication of sects came the multiplication of worlds in space, and a corresponding multiplication of modern republics. The same work of disintegration has progressed simultaneously in the church, in the state, in the social world, and in the "sciences." The source of life is lost to the church; the center of power destroyed in the republic, and the premise of all reason is absent in all the prevailing systems of science.

The subtleties of the fallacy of individualism have permeated every modern fad. The idea of independence has destroyed organic effort; it has created mental and social chaos and anarchy. It has made every man his own savior, every man a christ, a son of God, a container of the I AM,—it has made every man a god. It has turned the mind away from the Messianic law of polarization of the substances of thought and life. Every religious fad of modern times stimulates the mind of its following to make the most astounding claims as to direct relation to the Almighty. Men who have changed their minds in only a few particulars, suddenly become transformed from a devil to a god, through the magic of credulity! It makes every Christian a son of God, the offspring of Deity; it revives in the Theosophist memories of previous embodiments, and opens the doors of the astral to the adept; it places the Spiritualist in communication with the beings of the spiritual world, and accomplishes a false resurrection; it enthrones as

God, the interior occult darkness of the mind of the metaphysician; builds worlds of ether for the Christian scientist, and constructs fads and mental toys to suit the taste of the children of this world.

The principle of individualism applied in social affairs of humanity is competism; the competitive system belongs to the same general circumference of expression of the fallacies of Christendom in the fallacies of government, of astronomy, of political economy, and social equality. What the competitive system is to human energy, the fallacies of science and religion are to the mind. We are living in a period of competition, of so called individual liberty; and the result is the most aggravated form of oppression and bondage the world has ever known! We are living in a world of "freethought," when thought is not free; there is as great a dearth of mental force as there is of material wealth among the classes. When the admission is made that competition is wrong, there is a virtual admission of the fallacy of all related lines of thought in religion, science, and government.

The Multiform Antichrist.

The great fallacies of the nineteenth century are antichristian. The world does not want the Messiah; it presumes to be able to take care of itself. The great antichrist has swept the world with fallacy and has deceived the millions. The wholesale turning away from the truth has come to the world, and humanity is running after every irrational idea, every mental illusion and hallucination, every will-o'-the-wisp that arises from the tombs of the dead. Humanity is breathing the noxious poisons, the awful miasma of mental stagnation; it is dissipating its life, destroying its vitality.

Under the reign of fallacy, humanity is doing what the Copernican theory requires of its universe: wasting its energies, wearing itself out in the useless, centerless system of competition. The world-wide system of dissipation forces its victims to seek relief in the thousands of mental and drug stimulants, elixirs, lymphs, foods, and physical culture, which quacks furnish to repair the shattered nerves and to strengthen the weakening brains! The cloak of the church covers the moral weaknesses of the masses; the false face of society masks a world of sensualism, with its revolting forms of gratification; modern education is but a polished surface concealing a consciousness of intellectual stupidity; and individualism is the last resort at hiding personal weaknesses behind a barricade of "personal rights," a protective sphere against the uncovering of the true character of the man.

The great antichrist is being exposed; the real heart of humanity is being revealed through the Science of Koreshanity. The modern world is being uncovered; the mask is being torn away. The time has come when all things that have been hidden are being revealed. The message of the Messiah of the age is going forth into all the world. The great conflict is near; the world's crisis, the world's judgment, is approaching; the tragedy of the dispensation, the vortex of revolution, is at hand!

Ruskin's Dream: a Fable for Capitalists.

An Illustration of the Folly of the Competitive Methods of Accumulating Wealth by the Children of this World.

L. E. BORDEN.

IN A LECTURE on the "Mystery of Life and its Arts" which Ruskin once delivered before the Royal College of Science in Dublin, and which is certainly an eloquent and forcible address, the distinguished writer and art-critic asks this question: "If we turn to the capitalists and men of business, who weigh the earth and the dust of it in a balance, what can they teach us of the mystery of life? Surely they ought to show us how to live and to gather out of the present world what is best."

All we can learn from these men, practised in business, Ruskin said he could best answer by telling his audience a dream he once had:

"I dreamed I was at a child's May-day party, in which every means of entertainment had been provided for them, by a wise and kind host. It was a stately house, with beautiful gardens attached to it; and the children had been set free in the rooms and gardens, with no care whatever but how to pass their afternoon rejoicingly. They did not, indeed, know much about what was to happen next day; and some of them, I thought, were a little frightened, because there was a chance of their being sent to a new school, where there were examinations; but they kept the thoughts of that out of their heads as well as they could, and resolved to enjoy themselves.

"The house, I said, was in a beautiful garden, and in the garden were all kinds of flowers; sweet grassy banks for rest; and smooth lawns for play; and pleasant streams and woods; and rocky places for climbing. And the children were happy for a little while, but presently they separated themselves into parties; and then each party declared it would have a piece of the garden for its own, and that none of the others should have anything to do with that piece. Next, they quarreled violently, which pieces they would have; and at last the boys took up the thing practically, and fought in the flower-beds till there was hardly a flower left standing; then they trampled down each other's bits of garden out of spite; and the girls cried till they could cry no more; and so they all lay down at last, breathless in the ruin, and waited for the time when they were to be taken home in the evening.

"Meanwhile, the children in the house had been making themselves happy also in their manner. For them, there had been provided every kind of indoors pleasure: there was music for them to dance to; and the library was open, with all manner of amusing books; and there was a museum, full of the most curious shells, and animals, and birds; and there was a workshop, with lathes and carpenters' tools, for the ingenious boys; and there were pretty, fantastic dresses for the girls to dress in; and there were microscopes and kaleidoscopes, and whatever toys a child could fancy; and a table, in the dining-room, loaded with everything nice to eat.

"But, in the midst of all this, it struck two or three of the more practical children, that they would like some of the brass-headed nails that studded the chairs, and they set to work to pull them out. Presently, the others, who were reading or looking at shells, took a fancy to do the like; and in a little while, all the children nearly were spraining their fingers in pulling out brass-headed nails. With all that they could pull out, they were not satisfied; and then, everybody wanted some of somebody else's. And at last, the really practical and sensible ones declared that nothing was of any real consequence, that afternoon, except to get plenty of brass-headed nails; and that the books, and the cakes, and the microscopes, were of no use at all in themselves, but only, if they could be exchanged for nail-heads. And, at last, they began to fight for nail-heads, as the others fought for the bits of garden. Only, here and there, a despised one shrank away into a corner, and tried to get a little quiet with a book, in the midst of the noise; but all the practical ones thought of nothing else but counting nail-heads all the afternoon—even though they knew they would not be allowed to carry so much as one brass knob away with them. But no—it was 'who has most nails? I have a hundred, and you have fifty; or, I have a thousand and you have two. I must have as many as you before I leave the house, or I cannot possibly go home in peace.' At last they made so much noise that I awoke, and thought to myself, 'What a false dream that is, of *children*.' Children never do such foolish things. *But men do.*"

This dream needs no comment; but those who are not familiar with the entire lecture may be glad to learn, that in place of offering some idle solution of his own, in regard to the Mystery of Life, about which he declares neither the poets, the churchmen, nor the capitalists can tell us anything, Ruskin contents himself, in conclusion, with this sound and sensible advice:

"And, whatever our station in life may be, at this crisis, those of us who mean to fulfil our duty ought first, to live on as little as we can; and secondly, to do all the wholesome work for it we can, and to spend all we can spare in doing all the sure good we can."

At the time when Ruskin was speaking, and with his avowed ignorance of the hidden things of God, he could give no wiser counsel. Koreshan Science claims to disclose the greatest of all mysteries, even the Mystery of Life. The best thing to do now, under the circumstances, is to study its solution. It is in no spirit of arrogance, of presumption, or of partisanship that this claim is made. Does not God hide these things from the wise and prudent, and reveal them to the poor in spirit? The Truth will neither strive nor cry; it does not argue, it does not wrangle. It lives, it grows, and presently it fills the whole earth.

In the Editorial Perspective.

THE EDITOR.

AFTER THIRTY YEARS of promulgation by the Founder of Koreshanity, of the science of immortal life,—a state of existence attainable in the natural world,—a number of new theories of physical immortality have been trumped up in imitation of the original idea; and a few men and women are hoping to *think* themselves into immortality without any change of nature! There will be millions of disappointed people in this world before the reign of fallacy is over, and among them will be the few who are expecting immortality to obtain in dual forms. Man at the present time is vidual—divided; he is mortal, he dies because he is divided, and hence unable to extend his life; he is incomplete; he is only half a man. The immortal man is biune, male and female in one form. Jesus was biune, with the functions of self-reproduction, through a higher form of generation. A common seed is immortal, it is biune; and man is not immortal until he attains to the biune state, a state of wholeness. Before the immortal state is possible, there must be an overcoming of the mortal nature, and a consequent burning of the mortal form. It is impossible to change matter of a given kind to matter of another kind without transmutation to energy, and rematerialization. The process of uniting the present vidual elements of mortal humanity in the formation of the new kingdom, involves the application of the Messianic law, which modern metaphysicians ignore. Iron might as well say, I will become gold without transformation, without being placed in the crucible, and without being united with any other element, as for the vidual man to say, I will attain to the flesh of God without a transformation of the flesh of the devil. The usual idea amounts to claiming to be God in heaven, while remaining a devil in hell.

A New Jersey clergyman closes his eyes to all of the miseries and evils entailed upon the modern world by the false religious, scientific, social, and economic systems, and glories in the corruptions of the church. In his mind, the church and the world have entered upon a new era in the history of the race, an era of universal democracy, higher intelligence, national fellowship, churchly achievement, consecrated powers, practical benevolence, missionary enterprise, and of genuine reform! Though the church has broken into hundreds of fragments, he sees unity in it; though it has departed from every principle and doctrine of the primitive church, it contains the truth. A few self-conceited clergymen, too blind to read the signs of the times, too void of sensibilities to feel the vibrations of the impending, world-wide revolution, are continuing to praise the work of what there is left of the modern church. The church has joined the world in its iniquities, bows to the same golden calf, and contains the same elements of selfishness and greed; and more, the church has helped to make the world what it is—a world of corruption and chaos. With one boastful sweep, all of the prophecies of church declension are removed by blind guides. Is there no Babylon in the world today? Are not the prophecies of revolution to be fulfilled? The church says, No; but the conditions of the world, the inharmonies, ignorance, and chaos indicate the truth of the prophecies of Jesus, and give the lie to modern Christianity!

The church is surrendering its forces to modern "science." Koreshans watch with a peculiar interest the falling of the meteors from the ecclesiastical heavens. The great fact of the contradiction of modern thought and the Bible, is becoming more and more apparent to the world as the subject is reviewed and discussed. Everywhere the clergymen are asking, "Can we maintain the truthfulness of the holy Scriptures in the face of

all these modern sciences?" They say, "We are obliged to admit that there are scientific errors in the Bible, errors of astronomy, of geology, of zoology, of botany, and of anthropology," as well as historical, chronological, and geographical mistakes. It is evident that either the Bible or modern science is false; gradually the church is rejecting the Bible and accepting fallacies originated by agnostics, predicated upon hypotheses, and palmed off as knowledge! Let the church go; we are glad to see it fall; but the Book stands scientifically correct. It is the Bible of Koreshanity, and when the whole is rejected by the church, another New Testament will be added, the Covenant of the new Messiah, a new gospel, a new revelation, the acts of the new apostles, the record of the work of the new disciples.

The stupidity of the medical fraternity concerning the phenomena of human life is lamentable. Every little while a "discovery" of the elixir of life in the animal, vegetable, or mineral kingdom, is announced. The Koch remedy, the Brown-Sequard lymph, electricity, and other external agencies have proved to be nothing but illusions. Another new elixir is now announced by Prof. Blufern, founded on the idea that men grow old because of calcareous obstructions to fluid circulations of the human system, a conclusion similar to Dr. Robert's, of the Chicago goat lymph fame; but the Blufern elixir is intended to prevent or destroy senility by a fruitarian diet, and the use of diluted phosphoric acid, which is supposed to render blockade of the functions of the body impossible. An engine with decreasing steam pressure, might run a little longer if the friction be also decreased; but it will ultimately stop. In senility, the lamp of life is burning low because of vitiated vitality. The only elixir of life is life itself. Men persist in wasting the elixir and in drinking drugs to stimulate what little life remains!

Modern competition is the result of the application of the so called principles of individualism; it has developed through ages of human deterioration, until it is just as natural for a man to work against the interests of his neighbor as it is to satisfy any other demands of selfishness and depravity. The commercial activity of the world is but the manifestation of specific qualities of human life; it meets the demands of a stupendous volume of perverted loves. Humanity cannot depart from it until the climax is reached,—until the vortex transforms darkness to light and changes the nature of man. Attempted reforms without the accompanying destruction of human selfishness as it resides in man's very life, are chimerical and utterly impracticable. Koreshanity is the only rational system of reform; it maintains that the transformation in human life and the true reformation of society are decidedly Messianic, the result of the influence of the positive pole of humanity, from which must proceed the mighty impulses which will move the world in the direction of genuine progress.

The efforts of all modern "reformers" are intended to prevent a world-wide social catastrophe, a social revolution. They believe in social evolution—that out of the present state of chaos, democracy, and "equality," will grow a universal brotherhood. All efforts to perpetuate the present order of the world, all efforts to prevent the death of the old age and the destruction of every element of the modern social structure, will prove utterly futile. THE FLAMING SWORD points out a coming revolution; it does not advocate it—it simply predicts that the world's crisis is inevitable. In the warring of elements the fallacious theories of reform, as well as all institutions of the people's bondage, will be swept into oblivion. The popular

social reform movements are doomed to disappointment. There is but one system that can possibly succeed after the terrible tornado has done its work, and that is the system which involves the laws of construction of the new world, the new humanity, the only System that will survive the destructive agencies of the passing age.

How changeable are the minds of our critics and opponents! They are constantly shifting their position—dodging the great issue involved in Koreshanity. A little while ago it was considered that the phenomena of ships' hulls and the horizon were a proof of the earth's convexity, and Koreshans were considered fools for disputing it. Looking out over the horizon in straight lines was sufficient for those who accept "science" on the basis of appearances. But since the Koreshan Geodetic Expedition, a remarkable shifting has been made—that rays of light can be made to bend around a convex surface to suit the fastidious objector when his former position is overcome by facts. In the meantime, what becomes of the "proof" of the earth's convexity, if the "proof" that is usually supposed to support it, be removed in the critics' parallax? In the shifting, the argument that the earth is convex because objects disappear beyond a bulge of water, is destroyed when it is admitted that visual rays may curve more rapidly than the convex earth!

Koreshanity is not an occult system. It has no mystery about it; it is the revelation of all mystery, the disclosure of the occult. It appeals directly to the reason; it is within reach of the intellect. There is no other system of religion in existence that is founded upon reason, the only system that supplies a rational premise for its logical conclusions. The light of Koreshanity is the light which the seers and thinkers of the past have foreseen and expected, the unity of all truth on all lines, in all domains of the universe. Are you looking for such a system? Mathematics involves its own methods of proof and verification. Truth brings its own premise, its own credentials. Truth can neither be proved nor disproved by methods that are erroneous. The man who cannot demonstrate the truth by preconceived tests of his own, will find it just as impossible to disprove by the same methods. Modern scientists were not able to discover the truth of Koreshanity, and they will not be able to overthrow it.

Frauds and fallacies will exist in the world as long as there are frauds and fallacies in the mind. The brain of mortal humanity is the fountain-head of all modern corruption; in it all crimes, evils, forms of oppression, disorder, and hell, originate. The brain is the citadel of selfishness, the impuler of all modern perversions. A change in the external affairs of humanity without a corresponding change in the nature and heart of man will only aggravate the difficulty. Koreshanity begins its reform at headquarters. It is the rational reform, because it begins in the mind, in the rational faculties. It is an education; it trains, changes, and reforms the intellect, the reasoning faculties, through the power of science, and subdues selfishness in the will. It is rational, moral, religious, social, ethical, and scientific reform involved in one system; all others are fragments.

Even spiders are enslaved and made to spin for the benefit of the money-maker. A Frenchman has perfected a process whereby spiders' silk has become an article of commerce, and has utilized the spinning propensities of the spiders of Madagascar. They are fastened to the bobbins by the ends of their web; when the bobbins are set in motion the spiders pull in the opposite direction, and their movement is encouraged by a little food placed just out of reach. One spider spins about 300 feet per day. This reminds us of the awful slavery of the laborer; through the ingenuity of his fellows, he is made to toil day and night,

—others enjoying what he produces, while he is reduced to poverty!

The Presbyterian General Assembly has spent a portion of its time in deciding just when the new century will begin. Of course the Methodists, with their definite plans and hope of reaching the mark of membership of 2,000,000 and a fund of \$20,000,000 to commence the new century with, have necessarily settled the question,—about the only thing they are able to settle to their own satisfaction! There is a religious difference of about two weeks in the calendars of the eastern and the western branches of Christendom; the Greek church will not see the new century, according to their count, until about twelve days after it has passed over the western world.

A writer, describing scenes in "darkest Chicago," observes that "the problems of poverty can never be successfully solved until a lot of these wretched tenements are pulled down by the board of health." This is an effective method of destroying the appearance of poverty, but what becomes of the tenants? Might as well suggest destroying the human structure in order to cure disease! Driving the poor from place to place is not solving the problems of poverty; it is only increasing the difficulty.

An agnostic journal observes that "while the churches are preaching Jesus and him crucified, the young people are going to the devil for the want of a little scientific, moral instruction." It is not strange that the rising generation should patronize the universal teacher of humanity, his Satanic majesty, to have their scientific and moral wants supplied; they want to be agnostics!

Behind the movement of "universal peace," is the Czar's ambition to form a great empire of nations, to inveigle the powers into a compact under a constituted, international supreme court for the purpose of effectually limiting their power and preventing the formation of a combine against Russia.

The war department presumes to find the author of the anti-imperialist pamphlets which were mailed to American soldiers in the Philippines, as guilty of treason, but for political reasons the administration is afraid to punish him for it!

When modern Christianity discards the Bible as erroneous and unreliable, and denies the truth of the founder of the primitive Christian system, it has no further excuse for existence.

Inconsistent vegetarians delight in manufacturing, handling, and enjoying high class footwear, and in continuing the work of making martyrs of animals for the benefit of humanity.

The pope of Rome, the high priest of Catholicism, inverts the order of sacrificial rites; instead of sacrificing his bulls to the Almighty, he offers them to the people!

Koreshanity does not instill a hope for heaven in some other world; it teaches its people how to make it in this one.

The modern clergyman always has the material Bible at hand, but its contents are quite out of his reach.

The primitive Christian church was founded on a rock; the modern church is wrecked and foundered on it.

The restored confidence of the republican administration is the trust!

Peace on earth must be accompanied by good will to humanity.

The only genuine reformer is the man who re-forms himself. Koreshanity is the universe in a nutshell.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Fruit of Competism.

A Correspondent Advocates Competition as a Cure for All Economic and Social Conditions, the Poison of the Old Order.

EDITOR FLAMING SWORD:—You may be right in your contention that the surface of the earth is concave instead of convex, and that we live in a hole instead of on a knoll; but you are certainly wrong in arguing that this is a competitive age, as you do in a recent issue of *THE FLAMING SWORD*, in an editorial item in which you criticise the *Chicago Record* for saying that "competition is still effective to give the people protection against extortion." You say in answer to this, "The competitive system has made possible in modern civilization and perversion of commercial wisdom, the most gigantic forms of extortion the world has ever witnessed; and competition is still effective in stealing the wealth of millions of producers of wealth."

Now, I challenge you to show in what manner competition is doing all this plundering. I contend that it is monopoly, not competition, which has brought us to our present condition. Let us examine the subject a bit, and see who is right. Take first, our money monopoly. Here we find a ring of bankers, protected by a ten per cent tax levied against all other circulation notes, save those issued by the national banks. This tax, of course, makes it impossible for any individual, or association of individuals, to engage in the service of monetizing our credit, unless they shall first join this unholy combination. In olden times, the profit of issuing the money of a nation went to the king and his favorites. Today, it goes to those who enjoy this special banking privilege. Can you show where there has ever been any competition in this most important service?

Then look at our tariff laws. Is a man on this side of the Atlantic, free to exchange the products of his skill and labor with his brethren on the other side? The fact of the business is, the laborer is bound by laws and restrictions on every hand, and the only field in which there is free competition is that in which the laborers are competing with each other for a chance to work. But the remedy for this condition is only to be found in throwing back the bolts and taking down the bars that prevent the toilers from producing and exchanging wealth in a state of freedom. This is just what the monopolists do not want; hence they will even get up a foreign war to divert the attention of the masses, while they proceed to rivet the chains about the limbs of labor, stronger than ever before.

Let all reformers stand up in their might and power, and declare that the principle of free trade and fair play shall be extended throughout the whole world of industry, and the day will not be far distant, when the toilers shall be able to reap what they have sown; in other words, the laborer will come into possession of

that portion of wealth which his brain and hand have created:

But to reach this condition, it is necessary that the whole web of laws that deny the people free access to the land, the right to engage in the issuing of money, and the right to trade with their brethren without being hampered with a tariff, shall be swept into oblivion. All this our imperialist friends will deny, but give it careful attention, Mr. Editor, and see if the golden thread of truth is not partially if not wholly, visible in the argument.—J. T. S., Provincetown, Mass.

We reply briefly to the above communication. Our correspondent neutralizes his arguments in the admission that we may be right concerning the form of the universe. The entire Koreshan System is founded upon the cosmogonical premise that the universe is a cell. The great organic structure is a system of natural imperialism, from which the elements of competism are excluded. The universe holds its life in common, and the circumference is negative to the solar center, the imperialistic head and ruler of the physical cosmos.

We maintain that the principle of competism is fallacious; that the principle of strife against the neighbor is wrong; it is against the interests of the brother, instead of constituting united effort for the benefit of all. Since the founding of the American republic, the people have been striving against each other in free, open competition,—striving for superiority. Competition cannot last always on the plane on which it is begun—among the masses; somebody must rise above it in possession of what he has gained by competition. Corporations and trusts are the result, the legitimate fruit, of the great contest that has been waged in America for the past 125 years. 4,000 people have, through competitive methods, acquired control of the products of the less fortunate. Competition still exists,—the strife between capital and labor. We contend that all modern evils belong to the one order of dominant selfishness, and competitive methods are responsible for whatever results obtain under it. Monopoly is competition gone to seed; it is competition on a large scale, an inevitable result of the principle of contention for the mastery in the fields of industry and commerce. If monopoly were destroyed and the seeds of competition were sown again, the same kind of a harvest would be reaped in the future as we have now.

Koreshanity advocates the commonwealth; a commonwealth in which there shall be free exchange of labor for the products of labor; a commonwealth of nations, and a free trade; but these con-

ditions cannot obtain as long as there exists the principle of competition. It must obtain through a great system of scientific imperialism, where all of the activities of the nation, in the religious, social, educational, industrial, and economic domains, are involved in one system. The remedies suggested by would-be reformers are utterly worthless,—mere patches on the garments of the present age of chaos; and redemption from present conditions will not obtain this side of a world-wide revolution, and the establishment of a new order, with new life, new government, in a new age. Competition is selfishness, a fighting of the neighbor; co-operation is the opposite principle, and must pervade the entire industrial world of the future.

What is Sleep? What are Dreams?

(1) What is sleep? (2) What are Dreams? Are they merely revived memories, or actual experiences in the brain cells?—M. G. W., Terre Hill, Pa.

(3) There is one question that I would like to have answered and that is, What are dreams? Dreams have in some ways been a source of annoyance to me, as I dream a great deal, and have what is called nightmare. I have also had dreams that were afterward fulfilled. The explanation given by the scientists never was satisfactory to me.—A. H. C., Cass Lake, Minn.

(1) Sleep is the suspension of the functions of the organs of sense; it is the collapse of the brain cells which preside over these functions, and a corresponding inactivity of the body. In each collapsed cell there is a suspension of mental activity, and a cessation of alchemical elaborations. Each cell is a workshop, as it were; when the shop is closed all is quiet, and the awakening is when the entities open up the shop for another day's work. We are simply touching upon the subject by means of simple illustrations, for analyses of the mental functions involve the explanation of many intricate processes and relations, which cannot be undertaken in brief replies. In the consideration of every subject from the Koreshan standpoint, it is necessary for the student to keep in mind that all energy is substance; that all thought is substance,—energy generated in the cells of the brain through elaboration of substances which are received into the cells from the circulations of the body.

(2) Dreams are actual experiences in the brain cells; when the cells revive after a state of collapse or sleep, thought action begins again. Dreams are the mental productions in the process of awakening or revival of the cells, the first retained im-

pressions upon the reviving cells. Dreams are instantaneous, and take place at the time the cells wake up. One thinks one has been dreaming for hours, when the experience is really only for an instant. There occurs what corresponds to time, and becomes time in the external sense. One may have a number of dreams however during a period of sleep; but each dream will occur at the time of a revival of groups of cells, though not necessarily at the time of complete awakening of all the senses.

(3) Dreams are often prophetic and are fulfilled. Dreams are reflections from the spiritual world, and often indicate what is about to occur in the natural world. Cells may be revived by angels or devils (internal, not external beings); evil entities even take advantage of sleep to capture the will while the rational faculties are suspended. Nightmare is the result of pressure upon the cerebellum, causing temporary collapse of the sensorium. The sensations of nightmare are the struggles of reviving cells to resume their functions after collapse has occurred.

No Contradictions in Koreshanity.

EDITOR FLAMING SWORD:—There is a conflict of statements in Koreshan teaching viz: In a recent issue KORESH states that the end of the 24,000 year cycle was when the Son of God came into the world nineteen hundred years ago. Heretofore, he has written that we are just on the verge of that end or crisis. Then in another issue, in the Editorial Perspective, you say, "The end of the great cycle is at hand." Now, will you please tell me which statement, if either, is correct, please?—Mrs. T. H. H., Washington, D. C.

Both of the above statements are correct, and there is no conflict. There are two movements of the signs and constellations in the physical world, and correspondingly two movements in the anthropic universe: the processional, or exoteric movement, and the processional, or esoteric movement. The exoteric and esoteric signs and constellations coincided nineteen hundred years ago, and the result in the human world was the Son of God. As there are two movements, there are two cycles of time to be fulfilled, one ending nineteen hundred years ago, and the other ending at the end of the Iron Age, of which the Christian dispensation is the last division. While in the processional cycle the sign passes from Aries to Pisces, and from Pisces to Aquarius, there is a progressive development in the processional cycle from Aries to Taurus, and from Taurus to Gemini. The processional movement is in the order of the Zodiac, the order of right ascension in the physical heavens, the order of divine progression in the human world; the processional is of the reverse order, pass-

ing from Aries to Pisces, from Pisces to Aquarius, etc.

You can readily see that if Aries is the desire to beget, and Taurus is the power of begetting, that the movement must be from the desire to the power, from Aries to Taurus. But the expression must be made in the external order, and therefore Aries passes into Pisces, the constellation of proliferation. Externally, this is the Piscatorial dispensation, and we are about entering the Aquarian dispensation. Jesus was the fruit of the esoteric cycle, while, through the planting of himself in the external man, he reappears in the external world as the 144,000, the fruit of the exoteric cycle. The great crisis comes when Aries enters the constellation Aquarius. Justice will be operative in the external world when the sign Libra passes into the constellation Leo; and the great culmination, in its twelve distinct aspects, is likewise represented by all the other constellations and signs.

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The Impending Revolution.

We Are on the Eve of the World's Great Crisis; A New Christ, A New Civilization Stand at the Door.

As of old Ninevah has had its messenger of warning, but the message is unheeded. They who are at the top consider that they are masters of their own destiny. But, in the subterranean world beneath them is fast gathering a force that, soon or late, will inevitably work their undoing. They laugh at the warnings of their own prophets. They point to their police, their armies, their walled and barred dungeons, their gallows, in short, to their resources, and in fancied security they sleep the fatal sleep of the duped. But the day will come at last when the earth will heave with sudden catastrophe. The slumbering fires will leap from the subterranean depths till they flash across the red dawn, carrying to trembling privilege a fiery message of doom. The well-trained armies of plutocracy will be scattered by the lightning of the sudden attack, and their legions will wither in the dynamite blast.

Modern society resembles the ancient city of Pompeii. The citizens heard the rumblings of the volcano for many years. They feared it not. It was to them a harmless thing. Now and then, one more thoughtful said, "What if there should be an eruption?" His fellows answered lightly; "Fool!" they cried, "There will be no eruption; you are an alarmist; you are a fool!" And said they all: "Look at our great city! How firm its walls. How massive the columns! How splendid the great houses, the palaces! Look! See how solid the earth is! How firm it is! There can be no earthquake!" But there was.

Suddenly, in the night, the earth trem-

bled, and Vesuvius vomited forth fire and lava. The flaming tide rushed down and wrapped doomed Pompeii in the red shroud. For nineteen centuries the mystery of her fate has slept beneath the ashes of Vesuvius, and today Vesuvius sends forth her smoke and flame as of old, still guarding with faithful vigil the tomb of Pompeii.

The social system of today is Pompey. The eternal forces of human progress is Vesuvius. In its eruptions from age to age, the old society dies—the new is born. Today there is in the social heavens unmistakable signs of change. A world-wide revolt is brewing among the downtrodden and oppressed. The proletariat is going to have his case considered at last, at the end of all the centuries. He is about to become for the first time in history a factor in human affairs. Hence, the world's armies and armadas, and the activity of its war preparations. Great Britain, whose lion flag floats over one quarter of the globe, upon whose mighty pominion the sun never sets, and the sleeping thunder of whose navy holds the world in awe, seeks alliance with the Western Hercules for the mutual security of the capitalist class of both countries, who, having every interest in common, would act together for the maintenance of their as the dominant class. But they will find themselves helpless in the grasp of awakened thought. We stand on the eve of a world's crisis. Here and there flames from the subterranean conflagration break through the thin crust that separates the present order from the annihilation below. Christian civilization at the end of the centuries, presents a strange picture. Proclaiming with its famous Founder the doctrines of love and peace, its exemplars today are the men of the strong hand, and force and violence are the methods sanctified by its approval. But it, too, has reached its end. Another Christ, another civilization, stands at the poor without. This is why the world's rulers are pale—they they seek to dam the rising tide. For when there dawns at last the scarlet and sable lights of the Judgment Day!—Winn's *Freelance*, Dallas, Tex.

* *

In Heaven or Hell?

In Effective Warfare the Domain of the Enemy Must be Invaded.

The *Baptist Flag* asks, referring to our statement that the refinement of this age is "the mere refinement of hell according to the devil's code of morals," if THE FLAMING SWORD has "been living all this time in 'hell's half acre' in Chicago." Hell covers a greater area than a half acre—not only the entire city of Chicago, but the country and the world! It is not simply hell on the half shell of the world, but the entire hollow! We cannot conceive of this present mortal and corrupt world being any less hell than it was nineteen hundred years ago; then it was a generation of vipers, children of the great serpent Jesus told the truth when he declared that the mortal world was from beneath, its father being the devil. Hell's domain is the devil's, a never-ending legacy to his children. It is the domain of death; it is the home of the devil, the home of death, the home of the present dying world. Of course, hell has its focal points; Chicago is one of them,—and the old Jerusalem in the time of Jesus was another!—FLAMING SWORD.

If all of this is true, and THE FLAMING SWORD and *Christadelphian Advocate*, of Chicago, are the hope of saving the world

with their new religions, then the thing is sure gone. But we are persuaded that there are some spots, even in Chicago, where it could hardly be said that "Old Nick" is running things at his pleasure. He may do this in the office of the FLAMING SWORD, as the editor seems to concede, but surely there is something better than this in Chicago.—*Baptist Flag*.

* * *

The World's News.

Wednesday, May 24.—Chicago mail carriers planning for increase of salaries.—Threatening Indian uprising in Montana.—Filipino skirmishes continue.—Canada agitated concerning the Alaska boundary question.—Eightieth birthday of Queen Victoria celebrated at Windsor by family reunion; four generations present.

Thursday.—Filipino peace commissioners reject American plans for government, and purpose continuing the war; officials think rebels will surrender soon.—Noisy outbreak in French chamber of deputies over Dreyfus case.—Invitations to religious representatives to attend World's parliament of religions at Paris in 1900, issued.

Friday.—Democratic banquet at St. Louis, declares against the trusts.—Mail robber on Michigan central captured; trusted employe; has stolen 75 letters daily for 18 months.—Emilio Castelar, once president of Spain, dies at Barcelona.—International convention of Y. M. C. A. at Grand Rapids, Michigan.—Indiana G. A. R. veterans uphold administration.

Saturday.—Filipino rebels driven from San Fernando after a hard fight.—Filipinos in control on island of Mindanao; capital evacuated by Spaniards; 1,700 Spanish troops sail for Manila.—Cuban flag recognized by U. S. war department.—Czar now clamoring for all the glory of the peace movement!—Rosa Bonheur, famous animal painter, dies suddenly near Fontainebleau, France.

Sunday.—Cubans refuse to receive Americans; plans for payment prove a failure; Gens. Brooke and Gomez disappointed.—Court of cassation reports favoring retrial of Dreyfus.—Benjamin Harrison in Paris; received by French president.—1,000,000 Russians reported starving; appeal to England for charity funds.—New York millionaires forced to pay taxes on personal properties.

Monday.—Dailies report unprecedented prosperity.—judging by receipts at federal treasury!—Violent storms sweeping the U. S.—Justice-loving, freedom-deserving Filipino savages use flag of truce as a decoy, and attack American signal corps; Malay seamen in employ of corps, murdered.—Fatal railroad wreck near Waterloo, Ia.; 7 killed, 39 injured.

Tuesday.—Memorial day; celebrated in the U. S., Cuba, and the Philippines.—Tables are turning in favor of Dreyfus; court of cassation demands justice.—200 Cuban soldiers receive pay at Havana.—Regulars taking the places of volunteers in Philippines.—Liberia wants a protectorate.

* * *

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To every person interested in the subject of social purity, the National Purity Association, 79-81 Fifth av., Chicago, will send free a copy of their paper, THE CHRISTIAN LIFE. It is a helpful publication in its tenth year, and those who wish to be informed upon the subject of heredity, etc., can not afford to be without it.

The Flaming Sword's High-Class Exchanges.

American Monthly Review of Reviews.

The signs of the times on the industrial and business horizon are outlined in the June number of the *American Monthly Review of Reviews*. In the department of "The Progress of the World," the editor discusses the new era of prosperity, the restored wages of labor, the tendency toward the consolidation of capital, railroad amalgamation, the relation of modern monopolies to the heaping up of great fortunes, the value of franchises and proposed tax reforms, and other conditions and problems of the day in the business world.

Mr. Byron W. Holt contributes an article on "Trusts—The Rush to Industrial Monopoly," in which he sets forth the facts in connection with the recent startling development of the trust-forming mania, as it is beginning to be called. A feature of Mr. Holt's article is a carefully prepared list of more than one hundred and twenty-five industrial combinations now operating in this country, each of which is capitalized at not less than \$10,000,000. This list was revised to May 20, and includes the concerns formed during the past few months.

Other features are: Stead's article on the national church of England, an account of the Mormon settlements in Mexico, a rapid survey of books for summer reading, besides the usual departments of magazine reviews.

Frank Leslie's Popular Monthly.

The June number contains a number of splendid articles relating to armaments of war—right in the line of popular thought after the exciting times of actual warfare. The Building of the New Navy, by Secretary Long, gives interesting details of the construction of the navy which destroyed the power of Spain, illustrated by photographs of men prominent in the work of naval construction, is of special interest. Also, The Building of a Warship, by F. J. Gauntlett, with illustrations of the different stages of progress in the construction of the Kearsarge and Kentucky, from the plans to completion, gives one an inside view of the great floating forts. From Stone to Steel contrasts the latest instruments of warfare with the crude implements of the ancient and mediæval periods. Other illustrated articles are, In Hayti in War Time, and The Horseless Carriage.

The Chautauquan for June.

The June *Chautauquan* is full of matter of special interest to the general reader and student of literature and great topics and events of the hour. The illustrated articles are: The Footprints of Famous Americans in Europe, intimately relating English and American aristocracy; the City of Buenos Ayres, the capital of the most progressive South American nation; and History as It is Made. Other articles, which catch our editorial eye are: The Intolerable Light, showing that if the personality of Jesus, the historic Jesus, be taken out of the Bible, the book would be worthless; Development of Newspaper Making; the Czar of Russia and the Peace Conference; After our Treaty with Spain, What? The Census of the United States; China and the Powers; Ultima Thule, and the Conflict Between Man and Nature, and others.

The June Cosmopolitan.

Contains over 120 beautiful half-tone illustrations,—many of them full page photographs. This is a superb number in every way, and we are much pleased with it. The Progress of airships, with illustrations of French and Russian inventions under test; In the Philippines, Past and Present, reviewing the history of the islands since 1509; How to Secure Expression in Photography; Marine Disasters on the Pacific Shores; Our Neighbors the Birds, and The United States of Europe are descriptive. The Woman of Today and of Tomorrow, The Ideal and Practical Organization of a Home, discuss problems of vital interest. The Building of an Empire, by the Editor, continues, also The Awakening, by Tolstoy, while two excellent short stories complete the department of fiction.

Leslie's Weekly, June 8.

Admiral Dewey's return is signalized in this wide-awake number of *Leslie's Weekly*, by the publication of a superb doublepage drawing depicting the admiral's departure from Manila Bay. This number also contains views in Havana, Manila, Porto Rico, illustrating progress since the Spanish-American war. A double page illustrates the wonderful feats of horsemanship by cavalymen at West Point. Other illustrations are full of interest, including the usual page of personals. Also contains articles and editorials, true tales from Manila, a strong character story, and an instructive article on fireproof buildings.

* * *

The Cost of Great Wars.

In several respects the peace conference now in session at The Hague is the most remarkable assemblage of the nations which history records. Of the 1,600,000,000 people who constitute the population of the entire world, about 1,400,000,000 are represented in that gathering. The Central and South American nations and a few small states in Africa and Asia are the only countries which are absent.

The object of the assemblage—the diminution in the number, extent, and destructiveness of wars—is as beneficent a purpose as ever received the attention of nations. The Spanish-American war will cost about \$300,000,000. France paid Germany \$1,000,000,000 as an indemnity at the end of the conflict of 1870-71. In addition to this outlay, the war cost France, it was estimated \$3,000,000,000. The Civil War cost the United States \$10,000,000,000. England, France, Turkey, Sardinia, and Russia spent \$4,000,000,000 in the war of the Crimea. The Napoleonic wars, from 1800 to 1815, cost the nations which participated in them, it has been figured, \$25,000,000,000. The nineteenth century's wars have resulted in a direct money loss of at least \$75,000,000,000, for not all of even the important conflicts of the past hundred years have been mentioned in this list.

The eighteenth century's wars, which were far more numerous than those of the present century, must have footed up, according to the most reliable estimates, \$125,000,000,000 or \$150,000,000,000. This calculation leaves out altogether the sacrifice of life, and the money value, based on the average productive power of each person, of the lives lost. A calculation which would cover the money expenditure involved in the wars which have taken place since the beginning of the Christian Era would go up into the dizzy heights of arithmetic.—*Leslie's Weekly*.

Another Fine Volume.

Standard books are ever welcome when they come to us in forms and bindings representing all the embellishments of the art of bookmaking. Such a book is "The Story of the Philippines," by Murat Halsted, published by The Dominion Company, Chicago, a copy of which has just come to our desk. The contents are well arranged, the illustrations are fine, the print is clear and neat and the binding is superb. The Dominion Company is forging ahead as the leading western publishing house making a specialty of fine subscription books. Having salespeople in nearly every nook of the country, the company enjoys a large and growing trade. As this company has a known reputation for liberality towards its agents and fair treatment of them, an agency in this community for the above book, or some other published by this company, would be a source of considerable profit to the one fortunate enough to secure it. Interested readers should write the company for full particulars.

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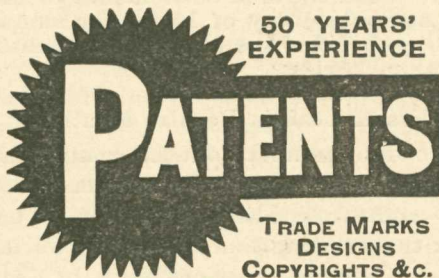
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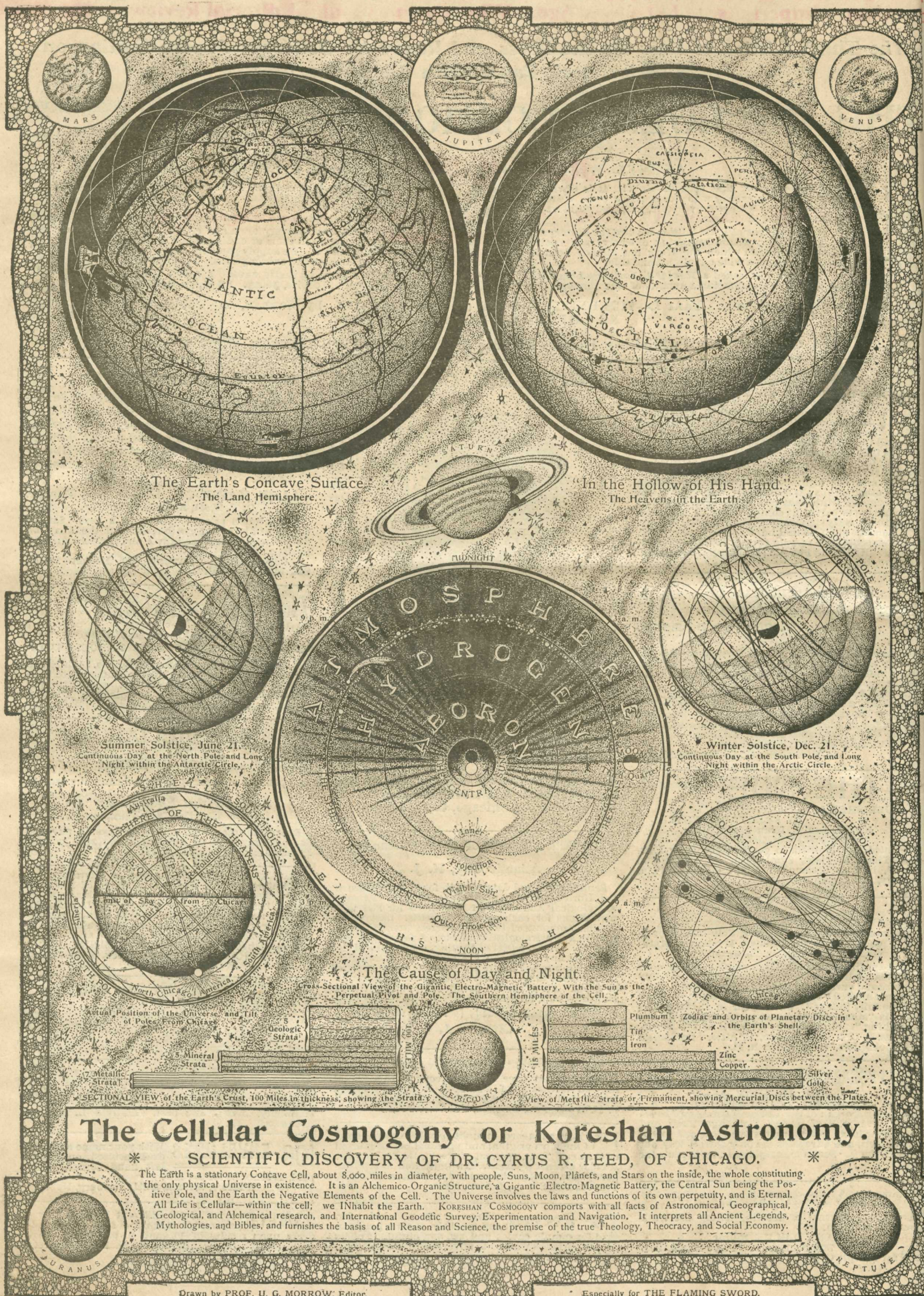
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