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the Sun-Clothed Woman.—Corruptions of Civilization.—Scientific Messianism and Prophecy.
Beginning of Creation.—Hate and Love.—President's Message.—Editorial Topics and Discussions.

THE FLAMING SWORD



December 15, 1899.

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News, etc.
Prof. U. G. Morrow.

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THE FLAMING SWORD AND GENUINE REFORM.

FIGHTING FOR THE CAUSE OF HUMANITY.

THE FLAMING SWORD is the champion of the cause of humanity against the powers of oppression. It is published in the interests of the *people*; it is the messenger of mental illumination, seeking those who desire to know the cause and the cure of the various undesirable conditions in which the people of the nineteenth century find themselves. Reform will not come by accident; no imperfect plan is adequate to secure and guarantee genuine liberty to humanity. Science alone can reveal to man the way out of the chaos and darkness of the modern world.

The cause of the world's unhappiness has been discovered; the nidus of evil has been located; and the destruction of all modern evils, corruptions, and fallacies is of interest to every thoughtful mind under the sun. The welfare of nations depends upon the welfare of the individuals who compose the nations; and the great momentous questions which press themselves upon the world for *practical* solution are questions which demand the personal interest of every man. They are questions of human life, human conduct, and human economy; they are questions of bread and butter, of employment, of homes, and of happiness.

Where True Reform Begins.

THE FLAMING SWORD appeals to those who are awake; and it endeavors to awaken those who are asleep. That which solves for humanity the difficult problem of reform, is of stupendous importance. A nation cannot be reformed until the individuals who comprise it take up the work in themselves. In the heart, mind, and life of man all true reform *must* begin. The revelations of Koreshanity are for the individual man; the Science of Koreshanity is for his comprehension, and the laws it reveals are for personal application. This work is being performed in the hearts of thousands who have learned to appreciate the marvelous System of Koreshanity; and yet there are *millions* who have never heard of it.

THE FLAMING SWORD has been in existence for ten years; year after year it has cried out against the evils and fallacies of

modern civilization. It is fearless, outspoken, and persistent. Its standard is absolute purity and righteousness; its ideal is the perfect man. There is no other system of science, religion, or reform that attempts to cover the ground of world-reformation on the basis of world-formation; there is no other system whose ideals are scientific, and no other system can possibly bring to the world that ideal society which is necessary for the welfare of humanity at large.

The Flaming Sword is Not an Experiment.

As a journal of scientific reform, THE FLAMING SWORD is not an experiment; it has stood the test of time, and it continues to be published. Its character is established. It began with a small list of names; but gradually it has found its way into all English-speaking countries of the world; but we will not be satisfied until the *millions* are able to see and comprehend the light of Koreshanity. A great broad field is before us, and we will reap the harvest of humanity. We are not working for money, but for *minds*; THE FLAMING SWORD and Koreshan Literature cost the publishers more than they receive in dollars in return. We have given away hundreds of thousands of pages of printed matter, and expect to continue to generously supply the world with the only scientific literature in the world.

It is a grand work. To rise above the desire to gain wealth for self, that humanity might be served, displays manhood, integrity of character, and love for the neighbor. This is a work in which all our readers can engage; it will develop traits of character which you admire in others. To tell the truth to the world is a marvelous privilege; it is a work of love to reach the truth-seekers with the message of Truth. There is no nobler service; and there is no other work that will produce such magnificent results—it will bless the world.

We Need Your Co-operation.

We need the hearty co-operation of our readers; in time, it will be given in a way

that will surprise the world. It should be *now*. There are many ways in which you can benefit yourself while benefiting others; but to begin with, you can assist the work of THE FLAMING SWORD. You are personally interested in its contents; you appreciate our efforts to gladden the heart with the truth; there are others waiting to know what it is, and it is your duty to find them!

Another year is ending; and as the year passes, many subscriptions become due. We should have no names on our list whose subscriptions are in arrears. Let us have a generous response to this call for prompt renewals, that we may make the coming year the brightest in the history of THE FLAMING SWORD. We desire to accomplish more, and to increase the interest and usefulness of the great champion of the cause of humanity!

10,000 New Readers During 1900!

Let us have 10,000 new readers during the year 1900! It is *possible* to obtain this number during the closing year of the century. What would be the result? First, it would be a fitting dawn of a new century of Science; second, it would place the myriads of minds in a different attitude toward Koreshanity, and constitute a powerful battery of intellectual activity, and accelerate the progress of Koreshanity in the world; and third, it would enable us to add to the beauty of THE FLAMING SWORD, to increase its size, and to make it brighter than ever before! To do this requires means,—a steady income to meet obligations promptly.

There are scores of readers who, by earnestly soliciting subscriptions, with but little effort or sacrifice, could each obtain 10 to 1,000 subscriptions in 365 days! You can co-operate with us, and we can co-operate with you, in this great work. Let the 10,000 be the watchword! A responsibility rests upon those who have received the truth of Koreshanity—a responsibility to suffering humanity. Find the truth-seekers in your own vicinity, and place before them that which you now enjoy and would not do without—the unique FLAMING SWORD.

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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The Woman Clothed With the Sun.

The Manifestation of the Star-Crowned Woman in the Man of Destiny, the Central Figure of Prophecy, Elijah the Prophet, the Messiah of the Age.

IN PRESENTING the *literal* significance of John's vision regarding "the woman clothed with the sun," as described by John the Revelator, the literal degree of the Logos must be scientifically differentiated from its spiritual degree. There are heavenly states in all the three degrees of the heavens, when those states culminate or ripen in the heavens; so corresponding heavenly states ultimate in earth, when the literal heavenly state prevails in the earth. The vision of John was a prescient observation of things to come, not merely in the heavens, but in the earth. As pertaining to the earthly state, it was to be the fulfilment of the Lord's prayer: "Thy kingdom come; thy will be done in earth, as it is in heaven." John saw the vision in the spirit; but as all spiritual things reflect themselves in the earth, spiritual language or spiritual symbolism, to be understood, must be translated into the language of natural symbolism, and this again into common language.

It is a most commonly recognized fact, that the sun is masculine in the English tongue; in Hebrew, the sun is also masculine. The Persian word for sun is the same as in Egyptian, Greek, Hindu, and other languages, and is masculine. The Lord Christ, the Light of the world, was the masculine form of Deity. The external church of Christendom not only has upon its head a crown of twelve stars—the twelve apostles, but the illumination (lighting) of these twelve stars proceeded from the masculine dissolution—the dissolving

of the Messiah (Christ). The Christian church, in its external manifestation, had the masculine head, and through the line of the popes has been also thus represented; hence, whatsoever femininity obtains in the church, it cannot be denied that the outer garment (clothing) has been the masculine form. In the progress of the Christian or Piscatorial (fish) dispensation, dating from the head or beginning of this church, we cognize the masculine or vitalizing form and principle denominated the Father, manifest in the Son, who, as the Light of the world and the impregnator of the church, constitutes the garment or clothing of righteousness with which all true Christians are supposed to be habilitated. They are clothed with fine linen clean and white; that is, with the chastity of the Lord's righteousness.

It will be noticed that the woman clothed with the sun—the masculine form—cried, travailing in birth and pained to be delivered, from which the inevitable conclusion must be drawn that, whatsoever clothes the woman, she must be regarded under the curse; for the curse was, "In sorrow thou shalt bring forth children." In the most literal—and at the same time the most universal—sense, in the order of consecution, the order of time, the woman is the hidden matrix of the church, which externally is masculine, extending from the twelve apostles to the time of the end. The old church brings forth the new church in the earth, transposing her life to that of the new creation, the new church

absorbing the life of the old. The church in externals, in relation to religious concerns, is denominated the heavens; but as pertaining to secular matters and secular government, it is called the earth in external things. In the spiritual heavens, the church is gathered into the spiritual quality and character of the woman clothed upon with the sun,—the external masculine form, Elijah the prophet. This name is Cyrus, the Sun. As the life of the interior Hebrew church and dispensation

went into the Christ, the Son of God, he absorbing the life of that church, so the life of the Christian church will be absorbed by the man-child, which "the woman clothed with the sun" brings forth. When the woman in the spiritual degree brings forth her Sun, she will have entered into him, and the man-child will constitute her environment. This is the prophet Elijah. He will rule all nations with a rod of iron,—by the application of the true principles of secular government.

The Corruptions of the Modern World.

Political Vultures who Prey Upon the People; Bribes of the Boodlers; Iniquitous Municipal Governments; the Cess-Pools of Society.

WE WERE walking with a gentleman through one of the streets of New Orleans recently, and in passing a corner where were gathered a number of men, he remarked: "That is the rendezvous of the few men who control this city." In his remarks regarding the corruption of the city politics, and the appearance of the coterie in question, there were no contradictions. It is said by men who profess to know, that the municipal conduct of the above mentioned city, by unscrupulous robbers, is reaching a point beyond endurance. While it revealed nothing new regarding political corruption in all the larger cities, it aroused in us a greater determination to educate the common people throughout the country and the world, to a consciousness of the danger to which their apathy is irrevocably hastening them.

Municipal, gubernatorial, and national politics is in the hands of rings, whose love of money is the predominating characteristic. Not only is this an unequivocal fact, but the corruption is becoming greater in a ratio of acceleration most appalling to one who is heroic enough to stop and think upon this phase of human degeneracy. It matters not what the pretended policy of the party, nor what the name; if there be any difference, it resides merely in the fact that through the more perfect application of organic possibility, the ruling party in any locality outwits or out-schemes the other, or more supremely dupes the people who toss their hats and hurrah for the thieves whose only merit is in the science of their application of the principles of diplomacy and plunder.

The ordinary ward politician is not a bad fellow, from the world's point of view. He is kind, and upon the surface, a generous fellow. He is lavish with his whiskey and tobacco,—things very attractive and palatable to ward associations, and which place the other fellow under profound and lasting obligations. But at the same time he is placing himself in position to sweat the people's treasury, proportionately to his importance

to the bigger thief, who stands nearest our central seats of legislation.

The money centers of the world are rapidly learning the absoluteness of the potency residing in corporate wealth to purchase Congress and legislatures, and these—under the competitive system—are becoming more conscious of the fact of their impotency to conduct the commonest affairs of life, without the mark of the beast. The competitive system of commerce and industry has exalted the love of the dollar to the mightiest place and function of the human aspiration; and to gain this acquisition and its power, men are ready to prostitute every moral sense and human obligation. The heart of the nation is a mass of rottenness; and all of the ramifications from this heart and center of legislation and execution of law, partake of the corruption. This is an age of adultery. Primarily, the religion of the world—both in its doctrine and life—is a mass of fornication. Adultery of the truths and goods of the church ramifies to every phase of activity; the manufacturer and merchant will introduce,—even into the food we eat,—for speculation and gain, the otherwise refuse material of their trades. The crying evil is more deeply seated than within corporate or party combinations. The life entering into the vidualism of the masses of the people, which in the aggregate constitutes the anomaly which confronts the genuine reformer, is the power of self-destruction which every vidual in the competitive system aids to reinforce. The veritable seat of the universal corruption, the prostitution manifest in combinations, whether of so called capital or labor, may be found in the heart and soul of the least division of the human fabric.

The legislation of municipality, state, and nation is the expression of the voice of the people who comprise the power of the constitutional governments of the world. The voice of the people is supreme; and what they speak is the expression of their souls' desire. The diagnosis of the case is plain, but how can the physician

who has discovered the bacilli, kill the microbes without destroying the man? Every man in the body politic who is under that abominable and hell-begotten institution called the competitive system, is one of the millions of microbes which, in the aggregate, comprise the general corruption. The combination of thieves called the trust, and that combination of thieves called the labor union, are the outgrowth of a universal struggle for the mastery of the stronger over the weaker combination or the vidual. One of these trusts is as evil in its effects and operations as the other. A combination

of laborers that will interfere with personal liberty and personal rights is as dangerous as the trust, which is merely a corporate thief of another character, but not half so insidious. The possibility for the existence of either, resides in political corruption and political cowardice, the basis of which is in the evils of the vidual soul.

We reprint in another department, "In the Lion's Mouth," a striking point in illustration of the universal degeneracy. There can be no remedy other than in a baptism for the world, through divinely appointed methods.

Scientific Messianism and Eschatology.

The Flaming Sword is the Only Publication in the World Teaching the Science of Messianic Manifestation as the Supreme Factor of Organic Human Consummation.

WE DESIRE to urge upon the readers of **THE FLAMING SWORD**, the important fact that the ulterior purposes for which it is published include that organic human consummation; goal of aspiration, toward which the reformers of the world imagine they are progressing, but for which they in reality blindly grope. The humanity of the material world will pass from chaos into the organic form and unity of integralism. This result will be accomplished along the lines mapped out and indicated in the declarations of the inspired and illumined men, whose utterances have comprised the basis of the highest hopes of the world, through the ages that are gone.

We have attempted to demonstrate, by force of argument, the relationship existing between the macrocosm of the alchemico-organic (physical) structure, and the world of human development toward its perfection of organic form, which in completion must constitute the analogue of the alchemico-organic cosmos. The *kingdom* of righteousness toward which the momentum of mental energy is hastening the race, will be fashioned after the pattern given us—as expressed in universal form and function. The physical universe is the most ultimate and literal expression of causation; therefore a correct conception of the language of this outward manifestation of the power of causation, is essential to the application of the principles of organization to the true form and function of society.

The alchemico-organic cosmos has a definite form. This definiteness is circumscribed by limitations, or it could have no existence. By virtue of an absolute comprehension of the laws of cosmic form and function, as thus found to be within the scope of reason and the understanding, we are enabled to translate their language into that of the life of organic unity, as it shall obtain when the principles of development shall have matured the perfect kingdom. One of the primal factors of the law of anthropostic progress; is the intellectual control

and direction of human institutions. This is a part of the process of evolution, in which is involved revolution.

THE SWORD is the only publication in the world that advocates and expositors the science of the Messianic law. Associating in this exposition, we include the science of eschatology, which necessarily embraces the principles upon which human aspiration culminates in the perfection of the representative apex of consciousness, in which are involved both life and death. The manifestation of Enoch, Noah, Moses, Elias, and Jesus, as signal exhibitions of the power of life over death, we announce as principal points and phases of triumph, focal points of the conservation of the energies of the life forces, and essential guarantees of eternal perpetuity. These men were translated (theocrasised) through the application of eternal law, the science of which we are the only expositors. It is upon the basis of this knowledge that the character of organic unity, as included in the kingdom of righteousness in the earth, is positively known and enunciated.

Were it not for the regularly successive conservation, heaping up, and transposition of psycho-pneumatic energy from dispensation to dispensation, there could be no perpetuation of organic life in the world. The Messiah of 1900 years ago was the aggregation and focalization of the ascending spiritual and soul energies of the age of the world which preceded his appearing. Their conservation in him was the preparation of the life of the past for its transmission to the succeeding dispensation. Without this gathering together of the reflex potencies of propagative energy, the humanity of the world would gradually decline until the deterioration of the race would terminate in its utter declension and dissipation. The Messianic force is the potency of the conservation and perpetuation of man,—the *Cherubim* and *Flaming Sword* which keep (perpetuate) the way of the Tree of Life.

The Holy Spirit—disseminated at the inauguration

of the Christian church—was the product of the Lord's dissolution after his resurrection. That Holy Spirit was the Lord himself. The energy called the Holy Ghost (pneuma) was aggregated in the Lord, from the preceding age of the world, aggregated in the form of his personality, thence transmuted to spirit, whence it was communicated to give impulse to the dispensation to follow. Now this dispensation ends. There will be

another Messianic presence, another theocrasis, another transmission of spiritual power, and therefore another dispensation of human progress and development.

Whatsoever else the readers of *THE SWORD* may find interesting and instructive, let them not forget that the ultimate purpose of Koreshanity, through its publications, is to instruct the world in the laws of Imperialism, into which all the kingdoms and republics of the world must finally merge and eventuate.

The Beginning of Creation.

The Successive Manifestations of God in Humanity; the Creation of the Universe in Its Least Form in the Personality of the God-man.

BERTHALDINE, MATRONA.

THE DENSE ignorance of the modern Christian world concerning the creative potency of the universe, when once realized, fills one with a horror of its great darkness. It is declared in the Scriptures:

Behold, the darkness shall cover the earth, and gross darkness the people. * * * My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: therefore will I change their glory into shame.

Modern Christendom worships a great spirit, indefinable save as defined by such phrases as "unknown and unknowable;" "without body and without parts;" everywhere and nowhere, in an illimitable universe; in brief, the great nothing. "They worship they know not what," inconsistently using the pronoun *him* in referring to the unknowable infinite, or unfinished nothing. The scholarly Athenians had among their many altars, dedicated to their heroes or gods, one to the "unknown God." Paul, in referring to this altar, with its inscription confessing ignorance of the supreme creative potency, said: "Him declare I unto you;" and he preached unto them Jesus Christ, whom he proclaims in the following language, to the Colossians:

Who is the image of the invisible God, the first-born of every creature: For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre eminence.

The Apostle John thus testifies of Him:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

If "without him was not anything made that was made," then the beginning referred to in the opening statements of the Scriptures, called Genesis, the record of the primary productions in their orderly relations, is the one, the Word, who said of himself: "I am Alpha and Omega, the beginning and the end, the first and the

last;"—in brief, the seed man of the universe,—the universe in its least form. To know how the laws of the universe operate to produce such an involution of itself, we must first of all acquaint ourselves with the form and functions of the universe. This knowledge must be obtained from the one who has it in its completeness; therefore it can only be obtained from the central mind, the mind that is the involution and focalization of all mentality, whose mental vibrations touch the confines of every power of expression in form and function.

Such a mind must be an involution of powers and glories such as no mortal man could behold and live. It is well, therefore, that such a mind hides itself in darkness, veils itself with a mask or personality, such as will admit of the approach of the sinful and the ignorant without fear and trembling, and with faith, hope, and love. "Verily thou art a God that hidest thyself, O God of Israel, the Savior." This God of Israel, this Logos, which finds its supreme expression in the natural world in the perfect form of perfected man, is a God or Logos that finds many expressions of his various degrees and qualities; and while eternally the same, as Jehovah or as Elohi, the timic manifestations differ with different cycles. The living Word has indicated this as so, when speaking by his prophets and priests, for we have such statements as this to consider: "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them."

This Logos, which may be manifest as flesh or spirit, and with names in harmony with its mission, was manifest nineteen hundred years ago by the name Jehovah, or Jesus. When this manifestation terminated in theocrasis, or translation, there followed a manifestation of his spiritual power in the lives of men who became the tabernacles of his spirit entities, or spirit beginnings of his genus. At each manifestation of the anthropostic solar Center, the universe is revitalized for the reproduction of some degree of its Deific life, which finds expression, in the supreme sense of the word, in human form, the microcosmic or seed form of the universe, the beginning of another cosmos or order of things. The primary vitalization of the universe

takes place in the church prepared through each evolution to receive it, and extends to the last atom of her physical environment.

The Spirit of the Lord operating in his prophets, priests, and kings, prophesies concerning his future names and operations, so that humanity may be led to love his appearing and kingdom, and be found watching and ready to call upon his *new* name, and do his commandments. Now, according to the sure word of prophecy and the Sign of the Son of man in heaven, we have reached the harvest time of the Christian era, and it is time for the Logos to again find expression in harmony with the work due to be accomplished. "The excellency of knowledge is, that wisdom giveth life to them that have it." No one can be sure of recognizing the Lord's "new name" without absolute knowledge concerning him. Those that are "wise unto salvation," must call upon the *name* of the Lord, to be saved."

"The same Jesus," or Savior, comes in every age or cycle of the grand divisions of the great cycle of Mazzaroth, but he expresses himself according to his specific mission. He comes "as a thief;" "in power and great glory;" as a "Voice;" as a Shepherd, and as the King of kings. His sheep always know his Voice, even if the darkness hides him, and another will they not follow. The new cycle begins with a new Seed, a new expression of the Logos, a "new name," a new man, who comes and goes, as the Lord Jesus came and went. Of the coming of the Lord, Isaiah writes: "Unto us a child is born, unto us a Son is given; * * * his name shall be called wonderful, counsellor, the mighty God, the age-lasting Father, the Prince of peace."

The Lord began to go, as we all do, as soon as he arrived; and he went completely when he was theocrasised and became the age-lasting Father, and gave his people the peace which passeth understanding, the peace generated by a *knowledge* of whom you have believed and loved. Now, the Logos is again due as the beginning of another age,—not an age of philosophy only, but an age of absolute science. This New Name must come as Jesus came—by being born into the world.

He must fulfil his unique mission, must overcome death, and go out by theocrasis, as the age-lasting Father and the Prince of all the peace his people shall know. "Wisdom's ways are ways of pleasantness, and all her paths are peace."

The seven spoken, vitalizing words of Deity, manifest in seven human forms and spoken to seven creative churches, are one, just as the seven colors of the rainbow are one in the sun. But they represent varying degrees and combinations of the sun's vibratory forces, and are seen, distinctly, as to color and effect. Each beginning is a book of life, the heavens rolled up as a scroll, the common form of ancient books, containing all records of the past and all prophecies of the future. The real "Flying Roll," or scroll, of which there is now so much ignorant talk, is the Messenger of the Covenant, "the knowing one," the flying Mercury of the ancients.

Koreshan Science, by the knowledge it communicates concerning the form and functions of the universe, and the laws operative therein, unlocks all the mysteries of its anthropostic kingdoms, with their kings and priests unto God, and reveals the Logos or Beginning of the new order of things now due, and all the essential characteristics of his mission among men. He is here, at this time, to destroy mortality and to invest all who call upon his name and do his commandments, with the immortality of the Gods begotten by the flesh of Jehovah, the Lord Jesus.

The Lord, in power and great glory, evolves in his second advent of his seventh manifestation, through the theocrasis of the Branch, the Messenger of the everlasting Covenant, in the construction of the new body,—the immortal, incorruptible body of Jehovah, in the harvest of its reproduction from the seed planted nineteen hundred years ago. These Elohim will again say, as they said twenty-four thousand years previous: "Let us make man in our image and in our likeness;" and they will be twenty-four thousand years in the process of reproducing themselves. These give to the world its Golden Age; and they worship, as their stellar nucleus, the Beginning of the Koreshan Era, the Father of the multitude, the Father of Lights, and they bring honor and glory into his Temple—the Mother of all living.

Deadly Hate and Living Love.

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

The illness which brought about the death of Cornelius Vanderbilt, at the comparatively early age of 56 years, is said to have been caused in 1896 by his unbounded rage at the marriage, contrary to his wishes, of his independent-minded son, Cornelius Vanderbilt, the Third. A millionaire, it seems, can be miserable even unto death, while a poor man may have a merry heart. Nothing—by the way—is more unwholesome than anger. It tends to poison every juice in a person's body. A high price is paid for being born and bred rich, if one is thereby so much accustomed to having everything one's own way, that the thwarting of one's will throws one into a fatal bad temper. *Brotherhood*, London, Eng.

Wrath killeth the foolish man. * * * Whosoever hateth his brother is a murderer. * * * Love worketh no ill to his neighbor. * * * For this is the love of God, that we keep his commandments. * * * A new commandment I give unto you,

that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. * * * And now abideth faith, hope, charity [love], these three; and the greatest of these is charity.

LOVE IS attraction; hate is repulsion. Love gives and sustains life; hate kills. These are the mightiest forces in the universe. Both are substantial, and both are necessary. One could not exist without the other. It is not necessary that any given man hate, any more than it was necessary that any given man be a Judas. Jesus' mission would have been a failure without a Judas; yet Judas acted voluntarily, and

killed himself and went to his own place. Re-embodiment is the only key to this mystery; rejecting which, men can never understand it. The way to save the life of Judas, was for him to kill himself. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

The world may yet find that the way to save the lives of the Filipinos, is to kill them; yet this does not justify any man or government in killing them. The law says, "Thou shalt not kill," and if you kill, you must suffer the penalty of violated law. God commanded his people to kill the Canaanites; he had to do it in order, ultimately, to save himself, his own people, and all the world, including the Canaanites. Destructive weeds have to be killed in order to save the life of the growing crop, and of all whose lives are dependent on that crop. If God's seed has been sown in

a human field, that field must be safely guarded during the cycle of its reproduction (regeneration), even though in the process many selfish, greedy, and cruel men have to be destroyed.

Hate is an exceedingly powerful weapon, which the wise man avoids using against his fellow men, and fools handle at their peril. If the person against whom it is directed is shielded by a protective sphere, it may rebound and slay the one who sends it forth, or his best beloved.

The motive power and inspiration of all the institutions of the present,—whether social, governmental, or religious, is hate, not love. The hell-born competitive system, by which the world generally, lives and moves and has its being, is the very quintessence of hate that kills. But love is mightiest, and its complete triumph will soon be here. Under its transforming power all things will be made new, and the promised kingdom of God will begin its blissful reign in earth.

The Coming of the King.

AUGUSTA.

AWAKE from thy sleep, O Daughter of Zion!
O Church of the King, from thy stupor arise!
"Cast off dull sloth" for the birds of the morning
From the tree lofts are chanting the New Name of Christ!
The Christ thou hast worshiped in vain adoration,—
Hast looked for his coming in the distance of years,
Hast wrapped up his fame in the mantle of legend,—
He has come, he has come, to burn all thy tares!

Not in "glorified clouds" as ye fondly imagined,
Nor in full view of all, has he come in the earth,—
Ye dream of that of your own mental weaving,—
In the fulness of time he has re-come to birth!
The Jews are despised for their crime of past ages;
Ye say that ye would have knelt at his feet;
Awake, then! oh hasten, the Star *has* arisen!
Make ready, make ready, the Master to greet!

In the Editorial Perspective.

THE EDITOR.

THE PRESIDENT'S MESSAGE to Congress is more than a straw to indicate which way the wind blows; it is a model for the new sails for the American Ship of State, with a new penant fluttering at the topmast. The President feels that he is popular; events have transpired to make him so; and in the present message, he has done his best. A phase of prosperity has come; and the American flag has been unfurled over new territory. At the head of a power victorious over a European nation, the President takes a view of the responsibility resting upon the American people. He faces new difficulties, and discusses problems which no other president has ever been called upon to discuss. But he has not solved the problems; he rolls up the scroll and passes it to Congress; and the responsibility is shifted to the so called representatives of the people. We have read the message with interest; we see in it both strong and weak points. We observe where the President is bold, and where he is evasive and hesitating; many questions he handles gingerly with gloves, and some important ones he fails to mention at all! On the whole, the message is indicative of the political policy of the republican party during the coming campaign. It declares for the gold standard, just as THE FLAMING SWORD foresaw years ago; urges changes in banking laws, favoring national banks in the issue of money by private corporations on the gold basis. The President reviews the trust problem,

without pointing out how the trusts endanger the welfare of the people, nor a remedy for the evil. America has more to do today with foreign nations than ever before; the nation has risen in the estimation of the world; it has increased in power; it is the wealthiest nation in the earth, and the question of new commercial treaties arises. Pan-American affairs are under the head of treaties of reciprocity. The Philippine question is discussed at length; but the President has carefully guarded against expressions which might be considered imperialistic. The greatest and most important questions of the hour are practically ignored; and it seems remarkable that on the very verge of a new century, and within the borders of a terrible vortex, the burning questions of social, industrial, and political reform should remain undiscussed. Nothing whatever is said by the President concerning the pressing problem of capital and labor; a problem which must be settled right, before prosperity can come to the great masses of the people,—a problem which is continually forcing itself into the homes of millions of the poor! The message is not such as we would write; it is not what the majority of people would desire. Corruptions of government are becoming alarming; crime increases; frauds are multiplying; and yet the President does not notice the conditions which exist in the very heart of the American nation; he fears to touch the fuse which would fire the terrible volcano; he fears to warn the

nation of coming danger, because the agitation would spread the more rapidly. It is the policy of a prosperity-advocating President to smother out if possible, the persistent fires which burn the fingers of those who handle them; but soon or later the revolution must come, and neither President nor Pope can stay the forces of destruction!

"After Christianity, What?" is a question asked by a writer who speculates concerning the religion of the future. He does not claim to be able to define what that religion is, but outlines a few conditions which he imagines must exist to produce it. Nineteen hundred years ago truth came in one man; it was a system of religion, which sprang full armed and complete from the man Jesus. It was a system of divine philosophy. We have come down to the end of the age. It is a scientific period of the world; men are endeavoring to intellectually comprehend things which have been taught in the past in the philosophic degree. Now, how shall philosophy become transformed to science? How shall God, who was felt in the soul of the early church, be now comprehended by the intellect? In the language of the writer referred to, "When the new system comes, it will be found to include the labors of many earnest minds brooding on the problems of human life and destiny. It will be the fruit of the tree of humanity, whose leaves are for the healing of the nations." All truth develops in humanity; it does not come from any source *outside* of humanity. We cannot separate truth from God; all truth is divine; and all truth is substance. The man Jesus was the product in humanity of the desire of a whole nation or race; he was the concretion of mental substances generated and conserved in the Jewish people; the substances ultimated in one Man with the truth. The substances of philosophic truth entered another cycle of progress; it radiated from the one Man, into thousands of minds. These minds constituted the laboratories which made possible the descent and metamorphosis of philosophy to science. Truth has come down into externals; it is no longer occult. It polates in the intellect, and becomes involved science. After philosophy, it is science; after Christianity, the philosophic religion, it is Koreshanity, the scientific religion, which reveals God and his creation to the rational, external mind.

The midcontinent congress of religions convenes in Chicago this week, for the purpose of comparing creeds. Many of the old creeds will be considered and perhaps changed, looking to a "new theology." The sects represented at this congress are not sure that they are right; they must cut out parts of their beliefs, and retain those upon which they can all agree. They do not desire to be dogmatic, for the reason that their ignorance forbids any fixed or definite ideas concerning the imaginary god of modern Christendom! The sects are in quest of a "common denominator," that they may work together. They seek to eliminate "trivial and inconsequential differences which have held them apart." The great differences which exist between the creeds, are now considered as "trivial and inconsequential," and the great theological battles of the past as useless. In short, the theological doctrines of the church are worthless; it makes no difference which of them is entertained in the mind! One may believe that God exists or not; that God is one, two, or three persons, or no person at all; that Jesus was or was not divine; that the Bible is or is not inspired; that God did or did not predestine all things; that the Almighty will or will not be again manifest to humanity; that the Lord's coming is or is not at hand. All these are "trivial and inconsequential," because ignorance cannot determine which is correct and which is fallacious; and the congress of religions presumes that by some chance or luck, a new creed may be evolved! If the truth

develops in such a haphazard manner, then all the laws of progress and involution, so abundantly manifest, and so positively proven by the very facts of nature and laws of order, must be ignored!

The daily press mirrors the condition of the modern world with more or less accuracy; it reflects the world's corruptions and crimes. In the headlines, we observe evidences of chaos, and through the reports we hear the rumblings of revolution. We glance at the headlines of a popular daily: "Shot at the Race.—Insult to American Consul.—60 Die in a Mine.—Sends Preacher to Jail.—On to Bloemfontein.—Frauds on Justice.—Bloodhounds as Policemen.—Find Girl Sick and Starving.—Urge Need of Reform.—School Grading all Wrong.—Postoffice Strike.—Must Face Conspiracy Charge.—Negro Burned at Stake in Kentucky.—Double Murder and Suicide.—Religious Congress Convenes.—Seek Relics of Burned Negro.—Sultan Fears a Plot." These are but a few pictures of a single day's current history of the world. Thousands of evidences that the condition of the world is growing worse and that a crisis approaches, confront the optimist, while the pessimist asserts that there is no remedy for the world's insanity. Church, society, and state are corrupt; discontent is among the masses, and ignorance in the people. Frauds are multiplying, and fallacy is rampant. We are in the transition period between the Iron Age and the Golden Age; the old world is passing away, and the New World is developing. Koreshanity contains the key to the entire situation; the ills of the world are diagnosed; the remedy is scientific, and will be applied as rapidly as the pathology of the case will admit.

"It is a sad mistake to tie oneself to a leader or teacher." It depends entirely upon the character of the teacher and the quality of mental substance he generates, whether he is worthy of being tied to or not. Religion means to tie again. Jesus brought a new religion to the world, and his disciples tied themselves to him, under the promise that he would make his destiny theirs. The laws of polation are absolute. No great and powerful movements of the world have ever been promoted without a leader. No growing plant has ever performed its functions without a central corpuscle, which led thousands of others to the climax in the seed. There could be no magnets if atoms of iron and steel could not be influenced to yield their forces in a given direction. When the forces are polated they can be utilized, not before; in unity alone there is strength. It is impossible to move an army against an enemy, without a leader, a commander; and the writer of the above will learn sometime, that the greatest of all enemies—death, cannot be overcome without the construction of a powerful battery of human minds, with a central, positive pole. A system of order must have a head; and when one declares that a leader or teacher is not necessary to humanity, he is confronted by the immutable laws and inevitable facts of Nature, which contradict the fallacy.

Millionaire Carnegie tells how he has made his millions; he began poor, but now he is wealthy; he has gathered up the earnings of tens of thousands of people, who have toiled year after year for the privilege of retaining about one fifth of what they earned. The people have been fooled and gulled into working to make others wealthy, while they themselves are in poverty! Now that Carnegie has accumulated \$100,000,000, with an annual income of \$5,000,000, the problem of distribution of this wealth confronts him. How can he dispose of this wealth so as to appear to be philanthropic? How can he purchase public favor and prestige with the people? By putting the money into popular channels and institutions. The wealth is not returned to the toiler whence it came; it is given to churches; it

purchases expensive organs and colored glass windows; it builds libraries, and endows charitable institutions for the benefit of those who have become weakened and maimed in the service of the money power! It is not philanthropic to steal from one class of people in order to give to another; it is not charity to make people poor, that some may be selected out as humiliated dependencies to receive dribs through partial organizations and societies!

Christendom has boasted that through the influence of the church, woman has been placed on an equality with man; and yet we find woman still clamoring for woman's rights. She has become weary of drudgery, tired of domestic routine and slavery; she is desirous of breaking the fetters which bind her to old customs, that she might be considered her brother's equal; at any rate, she wants to become like her brother. A feeling of independence of woman is growing upon womankind; but poverty as an accompanying factor is forcing thousands into stores, offices, workshops, and factories. A new drudgery begins,—a new slavery. The society and civilization that Christendom has created, have enslaved woman! It has made her like her brothers; it has placed her on the same plane of serfdom! The perverted system of industry has made her a "beast of burden." Modern civilization has placed about her, all the corruptions and depravities which are common to her brothers. Woman is not free when she throws off the garb of the heathen, and mingles with men; she is not free when she throws off domestic routine, as mistress or maid, and enters the field of toil. Man and woman must be freed together, for they are under a common bondage. Modern Christianity has freed neither man nor woman, and cannot!

The spirit of a false Messianism is sweeping the western world. The spirit of individualism is prevailing. Thousands are claiming that each man may be a Messiah to himself. The time has come when every flickering candle and will-o'-the-wisp may claim to be a sun! We are living in a period of imitation; spurious things are multiplying. Personal Messianism is not a mere belief, not a mere ideal; a personal Messiah is the positive pole of humanity, the involution of a dispensation, the climax of a cycle of progress. The greatest ignorance of Messianic law is displayed by the thousands under the hallucinations of so called mental science, christian science, spiritualism, occultism, and theosophy. Every cell has its nucleus. The physical universe has its central sun; and likewise, humanity must have its central man, its central pole; and that pole is the personal Messiah, manifesting specific qualities of life, and correlate specific degrees of divine truth.

God is more than mere principle, more than mere law, more than mere power. There is no principle separate and apart from the world of activity; no law that is not operative through function; no power outside of form. Form and function are co-ordinate factors of existence; and these factors must operate in Cause as well as in the effect. Cause and effect react upon each other. God is the highest product of the universe, and is consequently the Creator of the universe. A seed is the highest product of the plant; and the seed becomes the creator of a form corresponding to the form which produced the seed. The pivot of creation is the seed of the universe, the nexus of spirit and matter, or the conjunction of the two. God is in humanity; he periodically manifests himself in the human universe; and he perpetuates the universe through the exercise of divine human functions in human form.

The agnostic sometimes boasts of the achievements of so called science; but he also admits the failure of the modern scientist to solve the problems of the universe. The following

quotation from a leading agnostic, places the men of the scientific world in the scotoic strata of mentality, whither THE FLAMING SWORD relegated them years ago: "The absolute nature of things is unknown, and the puzzle of existence man cannot solve. A mystery to ourselves, we are in the midst of mysteries we cannot unravel. We are all children in the dark, getting now and then a glimpse of the light"!

The old church is passing through some rapid changes and evolutions; it is feeling the influence of higher criticism, modern so called science, and agnosticism. The doctrines of the church are being adapted to the conditions of the present mental chaos. Heresies have become orthodox. There is no basis of proof of the modern church tenets, and all the sects are becoming liberal toward each other; they sympathize with one another in their inability to define the true theology and to prove their premise. The creeds are being ignored; and the old church is crumbling.

The laws of logic, analysis, analogy, and synthesis are immutable; they enable a man to think as he ought, but they do not give him the license to reach fanciful conclusions. When men become able to think rationally and to reach absolute conclusions, so called "free-thought," as it now obtains in the world, will be no more.

A man has no more right to think wrong than he has to do wrong. Reason never licenses a man to think as he pleases. There is nothing more exacting than the absolute truth; it keeps the man from going mentally astray, and yet it enables him to explore the universe.

THE FLAMING SWORD is not a meteor; Koreshanity is not a flash-light. The light of Koreshanity has shone steadily for thirty years; it is the intellectual light of the world, and will illumine the universe of humanity for ages to come.

Character cannot be feigned; it must be possessed. Reputation is what the people think of a man; character is what he is. Others may destroy your reputation, but you alone are able to destroy your character.

A writer says: "I believe there is never any time but now, nor any place but here." Correct; for time progresses in cycles or spirals, and the universe is a cell. There is no other physical world than this.

The people of the American nation render thanks to the god of prosperity, and then proceed to discuss their hardships and calamities among themselves.

"Brotherhood is the only Christianity," says an exchange. We further qualify it by saying that genuine Christianity is the only brotherhood!

The fabrics of fallacy always fade when subjected to the test of truth; they will not stand washing, for their colors run!

The numerous wrecks in the world of life, commerce, and industry are proof that the wreckers are reckless.

The conclusion that there are a thousand roads to heaven presupposes that there is no road to hell.

The fact that the people are ignorant and mentally chaotic, is proof that they need a Teacher.

The solar pulsations in the physical universe beat the world all hollow.

The universe is the only genuine perpetual motion.

The world is full of wrecks and wreckers.

The elixir of life is life itself.

Editorial Discussions and Miscellany.

THE EDITOR.

Another Concavity Admitted!

EDITOR FLAMING SWORD:—Phenomena in connection with concave curvature observed in mid-Atlantic, Nov. 21, 1886: In the above-named year I sailed from England to Portland, Ore., via Cape Horn, in a sailing vessel for purposes of research and experiment.

For several days we had been sailing through sea-weed so thick that at times the water was scarcely visible. While on this part of the ocean, I observed that a vessel, instead of disappearing hull first, disappeared masts first, leaving the hull in view as a dark speck against the horizon line. I asked the seaman the question: "What's the matter with that sail just heaving in sight; has she no masts?" "Why, you fool," he replied, "don't you know you are in a hole?" Explanation showed that on this part of the ocean there is a superficial concavity, caused by the action of electro-magnetic currents in the crust of the earth, and this is what causes the sea-weed to accumulate there.

I determined the ratio of concave curvature, and found it to be 3.09 inches to the mile, as nearly as I could calculate at the time. Now the peculiarity was, that the hull did not enter the vertical vanished space, which you maintain is the cause of its disappearance before the masts, but remained in sight after the masts had disappeared. If your theory were true, and the earth's surface concave, and the hull entered the vanished vertical space, then there could be no apparent bulge between the eye and the masts, which would appear to hang in the air, and not to be reared above an apparent arc of convex curvature.

I am convinced that had the ratio of curvature of this superficial concavity been 8.09 inches instead of 3.09 (provided, of course, that your theory of vertical vanishment is true), then the apparent bulge between the eye and the masts would not have been apparent, but the masts would have appeared as though aërially suspended, because your theory demands this conclusion. You say the hull is vanished by entering the vertical vanished space; then, if so, there could be no apparent bulge between the eye and the object, because if concavity is a fact, there is no bulge.

Now, in my observation on an actual concave surface, the bulge was not apparent to the eye, and the hull was perched as it were, on the horizon line, as a black speck until it finally passed beyond the radius of vision.—R. J. B., Pueblo, Colo.

The idea meant to be conveyed in the above is that if the earth is concave, vessels would disappear, not "hull down," but "sail down;" and the phenomenon in the above "observation" was due to the fact that the *sails were down*, and the masts gone. Perhaps it was a derelict! Where was the hull visible? On the horizon, and not beyond it. A vessel must get beyond the vanishing point of the space the hull occupies before the hull disappears.

In the above, we have another admission of a concavity existing on the water's surface. In a recent letter, it was admitted that a concavity exists along the west coast of Florida, as demonstrated by the Koreshan Geodetic Survey in 1897, and there were no sea-weeds there, either! In the above there is a peculiar thing manifest: A man stands on the deck of a vessel, and observes a dark point on the horizon; he concludes that the vessel from which the observation is made, is in the center of a concavity, the limit of which is the horizon; or if otherwise, it must be admitted that if the concavity extends beyond the horizon, that a horizon line *can* become apparent on a concavity. He presumes to be able to ascertain the ratio of concave curvature by simple observation, and calculates it to be 3.09 inches to the mile! He does not disclose the process employed. The jugglery of figures without definite data of measurements would certainly be a curiosity!

We made a hundred specific observations at the very point where the writer of the above has admitted that the water is *concave* 8 inches to the mile. Within and beyond the horizon of our Operating Station, vessels appeared and disappeared in the same way that they appear and disappear on seas in all parts of the world. If other observations and other phenomena are taken as proof of convexity, while others indicate a concavity, we assert that the different phenomena over the same surface of any body of water, under different meteorological conditions, would prove the earth to possess different shapes at different times!

The horizon is the summit of the apparent bulge of any body of water. If in the observation referred to above, the hull was perched on the horizon, the *apparent bulge* was there, assertions to the contrary notwithstanding. Our correspondent destroys his own point by admitting that a horizon was visible! A horizon would be apparent on a flat surface, or a convex surface. If the earth were to change from a concave to a flat surface, and from a flat surface to a convex surface in a single day, the phenomenon of the horizon would be nearly the same on each surface; and without the aid of instruments for definite test, the horizon depression could not be detected. The visible surface of water is not convex and concave at the same time; it is concave everywhere, and has been so eternally!

Competition and Democracy.

EDITOR FLAMING SWORD:—In answer to a correspondent you say, "The anti-imperialists 'strain at gnats,' or so called mistakes of the administration in the Spanish-American war and its results, and swallow 'camels' of democracy, competition, and other gigantic evils of the nineteenth century, which make the 'gnats' possible." To me it looks as if this were burdening democracy with something it has no more to do with than any other form of government. England and other European governments have already gone through the same evolutions in their industrial progress. * * Your economic teaching, as far as I have seen, seems to me to be very crude, and in inharmony with political economy. * * That the anti-imperialists have practically no basis for their contention is very evident; but that does not give the imperialists any better basis. Neither the imperialists nor the anti-imperialists are concerned, that justice should be rendered, but that their side should win. Should the law of legal tender be repealed (except for payment of taxes), not only would expansion stop, but trusts and monopolies of all kinds would disappear, and competition (which you denounce so much) would change from being exercised for the purpose of making profits, to competition for excellence of products and service. Our influence could and would be extended not only in both Americas, but in Asia and all other continents also; and not a drop of blood need be shed, nor a heartache be caused.—A. Z., Galveston, Tex.

Competition has as much to do with democracy as democracy has to do with competition. Both democracy and competition are results of a tendency to individualism, the opposite of integralism. We are not burdening democracy with the results of competition to the exclusion of other forms of governments in which competition exists; but in the quotation referred to above, we simply classed democracy among the gigantic evils which exist in America. Democracy is to government what competition is to industry and commerce; they constitute the very last stages of degeneracy preceding chaos and anarchy.

The economic science of Koreshanity is founded on the laws of universal economy. The natural commerce of the great cell in which we live, is complete and perfect; and secular commerce in the human world is righteous only as it approaches the perfection of the commerce of the physical cosmos. Koreshan Social and Industrial Economy appears crude to you perhaps, for the simple reason that you do not understand it. It is not a pet scheme nor a patch to be put on the garments of the old world. Koreshan reform covers the entire field of human relations; and its

social and industrial economy cannot universally prevail without its science, religion, and government as well.

The world cannot be reformed by simple evolution. No remedy applied with this end in view has originated in a mind that has correctly diagnosed the diseases which afflict human society. A terrible and inevitable revolution lies between the world's present condition and the Golden Era of universal peace and prosperity. The curses upon the world culminate in woes; blood will be shed, and hearts will ache ere selfishness is eradicated from man. No mere change in the laws relating to money can ever touch the seat of the difficulty; for the difficulty itself is in the very heart, life, and nature of humanity; and the present external social, industrial, and political evils are but the expression of the perverted life, heart, and mind of man. The axe must be laid at the root of the tree; whitewashing the trunk will not suffice; a transformation in the very elements of life must obtain, and then external reform will be in the line of natural results.

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Koreshanity in New Orleans.

Dr. Teed's Koreshanity Does not Interfere With Great Expectations For America.

DR. C. R. TEED, the Founder of Koreshanity, a system of reform that dares to assume the sweeping title of "Universology," lectured last night at Temperance Hall, Lafayette Square, on the origin and destiny of the Germanic family of nations, and more especially the destiny of the Anglo-Saxons in their most western culmination in America. He contended that the determining characteristic of greatness in this family of nations is owing to the amalgamation of many national streams, the Anglo-Saxon involving all the nations of the earth which have preceded the Anglo-Saxon.

According to DR. TEED, the Germanic family of nations is the product of the miscegeneration of Israel with Media, Persia, and Assyria, after Israel had absorbed the blood of Egypt through the posterity of Joseph, and the dark blood of Arabia through the appropriation of the Midianite maidens, and the blood of the surrounding nations in Palestine through marrying into Israel the women of these people; the ceremony of circumcision, so long as observed, safeguarding Israel against disintegrating influences, while admitting of this absorption of alien bloods. The abandonment by Israel of the rite of circumcision, which the kingdom of Judah continued to observe, broke down the hedge of defense, and now Israel, the absorber, with all the race potency she had thus involved, was herself absorbed by the Assyrian power, and lost, as Israel, through intermarriage with the Assyrians, Persians, and Medes, becoming Gentile,

but in the transformation modifying the external character and spiritual life of these people in an essential manner, not only giving the impulse of the world-ranging radiation of national potencies from Mesopotamia, but also providing for the subsequent reception by the Gentile world of the life of Jesus, the Messiah, who was the apex of Judaism.

The Doctor showed that the Latins also have the Germanic stamp, and how the conquering spirit of the Latins has been appropriated by the English-speaking people, a people whose destiny must culminate—in fulfillment of prophetic declaration—in the creation of a final race, a higher order of humanity, a new genus.

After picturing the conditions that indicate the near end of the existing world order, DR. TEED dwelt on the promise of America in her as yet scarcely realized position of the greatest world power, a position which is hers because she is the complex aggregation of progressive racial elements that the world contains. He declared that America shall reach a more glorious destiny than she dreams of today, but one to be reached through impending revolution, in which the old ideals of the race shall be destroyed, giving place to the highest ideal of government ever conceived, and the practical realization of this ideal in the actual kingdom of God in the earth.—New Orleans (La.) *Daily Picayune*, Dec. 5, 1899.

Koreshan Reform Movement; Lecture at Temperance Hall by Dr. Teed of Chicago.

That the time is ripe for the practical establishment of the kingdom of God in the earth, and that the Anglo-Saxon is the chosen instrument for this establishment, was the burden of a lecture delivered last night at Temperance Hall, Lafayette Square, by Dr. Teed of Chicago, the leader of the Koreshan reform movement. He holds that the origin of the Germanic family of nations was in the amalgamation of the ten tribes of Israel with Media, Persia, and Assyria, Israel having previously absorbed Egyptian blood, and consequently the characteristics of that people, through Ephraim and Manasseh, and also Arabian blood in the marriage of the Midianite females, besides the blood of the surrounding peoples of Palestine, the ceremony of circumcision operating to prevent the Hebrew women marrying out of the nation, but not preventing the intermarriage of Gentile women by the men of the Hebrew race. After the setting up of the separate kingdom of Israel, the rite of circumcision was no longer observed by Israel, and after the carrying away of the ten tribes of Israel by the Assyrian power, their identity as Israelites, which was conserved through circumcision, was destroyed through further intermarriage, and they became Gentile, being absorbed by the three Gentile nations, Assyria, Media, and Persia. So in the blood of the Anglo-Saxon, the most progressive branch of the Germanic tree, are mingled many streams, through complex ethnic infiltration. The life of Jesus, the apex of Judaism, was also absorbed by the Germanic peoples. And the Latins, bearing from earliest days the Germanic stamp, yielded up their spirit of conquest to the English-speaking people, whose destiny it is, in fulfillment of prophecy, to merge into the production of the crowning race of man-

kind, an actual new genus, a higher order of humanity.

The lecturer had some things to say regarding existing social, political, and religious conditions, as indicating the near culmination of the old order and a new establishment, which can be no less than the long expected kingdom of God in the earth.—New Orleans (La.) *Times-Democrat*, Dec. 5, 1899.

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Strokes at Modern Whitewash.

W. H. PAVITT.

ONE becomes nauseated beyond measure at the attitude of scorn which is assumed by the idlers of society, toward those who, by adding to the world's wealth or knowledge, earn the right to honorably eat their daily bread. Plain men and women, with an earnest, definite life work and an unselfish desire to live for others, have reached an altitude of greatness beyond the comprehension of Honorables, Lords, and Ladies who pass their time in idleness, pleasure, and dilettanteism, living on the fruit of others' toil. Such lives are worse than wasted. They are the failures that lead to sentimentalism, hysteria, physical debility and moral instability among women, and to shallow-brained dandyism, vice, immorality, and crime among men.

There is quite a difference between the workman who is a member of a union and the laborer who is not. The non union man is a monument of charity; in fact, he has a mania for it, and will kill himself in working for a boss, asking in return, for only a pittance barely sufficient to keep him alive, his heart overflowing with gratitude for the opportunity of donating four fifths of the product of his toil to his employer for the privilege of consuming one fifth of it himself. We don't mean to say that the union man is not charitable, for we find him running his charities as per schedule of the union, while, at the same time, he is engaged in the charitable occupation of trying to kill the non-unionist for not running his charity band wagon on the time table fixed by the union.

The high priests of morality in and out of Congress are deeply agitated over the fact that a polygamist, with three wives, has been elected as a Representative of a mormon district in Utah. Will such a monstrosity be allowed to contaminate the purity of the atmosphere about the Capitol? Perish the thought! If he had but one wife and three or four concubines, it would be of such common occurrence it would scarcely be worth mentioning. Modern morality has become such a strange freak. With all your getting, get a good coat of whitewash!

A ship, in sailing away from an observer, passes from the range of vision "hull down." Apply a good field-glass to the eye, and the masts, sails, and hull of the vessel are distinctly visible, clear to the water line. Watch until it again disappears below the horizon, then take a more power-

ful glass and you bring it back again within the range of vision. This proves (?) that we are living upon a convex earth, even though we can look through a solid wall of water several miles in thickness without wrenching the telescope or warping the eyesight!

"Now is the winter of our discontent," when the idle rich may give charity balls for their own pleasure and to raise funds to help feed the idle poor, while the industrious poor are manfully struggling to maintain self-respect by earning their own living, and, at the same time, charitably paying the bills of the rich idlers.

If the streets, bridges, and other public institutions of the city are a criterion whereby to judge, municipal ownership in Chicago is a public calamity.

Congress has convened, and three hours of its valuable time has already been wasted in reading the President's message.

The Boers still continue to bore the British. To speak figuratively, they are turning them into porous plasters.

* *

In the Lion's Mouth.

Striking Instance of Universal Degeneracy
Referred to in The Sword's
Second Article.

Elsewhere, the *Picayune* prints a facsimile of a paper presented as testimony in the case of the state of Louisiana versus the New Orleans Water Works Company, showing the astounding methods used by that company, which holds a monopoly of the water supply of this city of 300,000 people, and how it deals with those who are in its power.

The paper is a receipt for \$5500, paid by Colonel A. A. Maginnis, of the Maginnis Cotton mills in this city, for the use of water for a year, the payment accepted being \$2000 less than was first demanded, the reduction having been made in response to the most vigorous protests against the extortion. The history of the matter will be best understood from the following testimony, given in Court on Monday, the 4th instant:

"Colonel A. A. Maginnis," said Mr. Forman, "you are at the head of several enterprises, are you not—the Maginnis Cotton Mills, for instance? Will you please tell us if you have used the water of the Water Works Company previous to January, 1899?"

"Yes, sir. I have used this water at the Maginnis Cotton Mills since 1882."

"Have you paid a yearly rate, or by meter?"

"Both, at various times. I had a very unpleasant experience with the Company at the start. When the mills were built, I went to the Water Works Company's office and asked for a rate. The answer was \$7500 a year."

"What's that?" interrupted Attorney Kruttschnitt. "Did you say \$7500 a year?"

"Yes, sir; \$7500 a year. I must say, however, that this exorbitant rate was put on in 1889. Previous to that year, I paid as follows:

"From 1882 to 1887, \$400 a year. In 1888, \$500. Then in 1889, Mr. Craig, president of the Water Works Company, said that I must pay \$7500 a year. I knew I could not pay that sum, but, with the assistance of

Mr. Frank T. Howard, who was on the board of directors of the Water Works Company, I had the rate reduced to \$5500. Just think of it! Seventy-five hundred dollars would be 1½ per cent of the capital stock of the Maginnis Cotton Mills. Five thousand dollars was 1 per cent, but how could I help paying the exorbitant rate? The company had me at a disadvantage, and I must have water to run my large establishment. I was at the mercy of the corporation, and the rate was put at an enormously oppressive figure. Well, I agreed to pay \$5500, which was equal to 1 per cent of our capital stock of \$500,000, but I said I would pay at the end of the year. So on the last day of 1889, at 2 o'clock in the afternoon, I walked into the office of the Water Works Company and handed in my check for \$5500. I then sought Mr. Craig, the president of the company, and asked for a flat rate. I told him that \$2500 a year was ample charge for the water consumed at the cotton mills."

"Impossible to charge less than \$5500. Impossible, my dear sir," replied Mr. Craig.

"Well," continued Colonel Maginnis, "I resolved to get even with the company. I wrote a letter, asking them to furnish me with a meter, and to charge according to the laws of Louisiana, so much per 1000 gallons. Would you believe that the Water Works Company wanted me to pay \$1200 for a meter? I replied that I would not pay for a meter. Supposing a tradesman would charge a customer for the scales in which he weighs his goods. So the company put in a meter."

This, which is only one case, shows how the people are made to suffer when they get into the hands of a private company which holds a monopoly of any one of the necessities of life. When people consent to put themselves into the power of such a monopoly, they are simply putting their hands in a lion's mouth. That is all.—New Orleans *Picayune*.

* * *

In the Field of Koreshan Propaganda.

Weekly Synopsis of Topics Discussed by
Koreshan Lecturers.

Koreshan Hall, 316 W. 63d St., Chicago.

MONDAY EVENING, Dec. 11. Lecture by Prof. Morrow, on Astronomy. The stars were fully explained from the Koreshan standpoint; also their correspondences in humanity. The planets are merely reflections of mercurial discs, which are placed between the mineral strata in the earth, and the stars are but focal points of energy, resembling immense electric lights. The fact that the strongest telescopes are unable to magnify a single star, proves that they are not solid bodies, nor of great size.

Nature everywhere teaches the necessity of interdependence between center and circumference. In the heavens, we have the central sun, radiating its forces through groups of stars, differing in magnitude, until the very circumference is reached. The same law (imperialism) holds true of the circulation in the human body. Insect colonies have their supreme head, or queen, and the divine Kingdom will be no exception to the rule.

The lecture closed with a fine discourse on Astrology, and the answering of questions.

SUNDAY EVENING, Dec. 10. Sermon by Rev. Berthaldine. Subject: "The Human-

ity of God." The two lines of prophecy relating to Judah and Joseph were discussed at length, and the prophecies concerning Joseph's posterity shown to be even more definite than those relating to Judah.

Koreshan Hall, 681-83 W. Lake St.

WEDNESDAY EVENING, Dec. 6. Lecture by Prof. Morrow, on Astrology. The speaker stated that Astrology (at the present day perverted, and erroneous in most respects) once existed as an exact science. It is not enough for astrologers merely to read the immediate future; for, when comprehended fully, the future for thousands of years becomes as an open book.

The stars of the physical universe have their correspondences in humanity. Bright minds are often spoken of as brilliant lights, or stars. Everyone has his particular star in the heavens. Nineteen hundred years ago, the Messiah appeared. His coming had been heralded for centuries, and the wise men located him from having seen "his star" in the heavens.

It is a fact that planetary aspects at the time of birth influence character. Future generations will be produced in accordance with astrological laws, character predetermined, and then will be men indeed.

City Street Meetings, Conducted by Mr. W. R. Wallace, at Flaming Sword Wagon.

SUNDAY EVENING, Dec. 10. Cor. State and Quincy sts. Address by Mr. W. R. Wallace. Notwithstanding dampness of the weather, we were favored with good attendance and considerable interest was shown. Nearby was a socialist meeting, also well attended. They seem to have the same old story, night after night. The writer strolled over for a moment, and this is what he heard: "Do you tink I would stand any show wid dese fellers in de Union League Club, wid dere fine kid gloves?" Why people will listen spell-bound for hours to such logic, is past finding out.

* * *

The World's News.

Dec. 6.—Secretary Gage makes his report on finances; \$229,841,254 expended for military purposes during 1899, compared with \$91,992,000 for 1898.—Cubans are pleased with President's message, promising Cuban independence.—Rev. Chaney and wife shot down by burglar at Racine, Wis.—Earthquake shock in South Dakota.

—Dec. 7.—Boer artillery silences British guns at Ladysmith; Gen. Cronje, Boer commander, demands surrender of Mafeking; British advance toward Kimberley rendered difficult.—Negro tortured and burned to death at Maysville, Ky.; Kentucky savages gouge out his eyes and otherwise mutilate him while alive.—Dr. de Costa, a New York clergyman, becomes a papist.—New England cotton mills advance wages of 8,000 employes, 10 per cent.—French press applaud McKinley's message.—Dec. 8.—Chicago theological seminary warns Prof. Gilbert to recant from heresy.—President Steyn, of Orange Free State, leads an army against the British.—Boers preparing to attack Gen. Gatacre, in Cape Colony.—Spain sympathizes with the Boers.—Plot against the Turkish sultan discovered; sultan's brother arrested as leader.—Dec. 9.—Authorities

at Washington conclude that recent insurrection on island of Negros is due to circulation of anti-imperialist literature in the Philippines.—Lake steamer Niagara reported sunk in Lake Erie.—Battle reported near Modder river, South Africa; results not known.—Boers near Gatacre's army; big battle expected.—10,000 Cubans attend funeral over remains of Gen. Maceo.—Hurricane sweeps Jamaica.—Germans begin another war on American meats and fruits.—Dec. 10.—60 persons perish in coal mine in Washington.—American forces engage Aguinaldo's body guard in a battle; 70 insurgents killed, including Gen. Pilar, an important insurgent leader.—Aguinaldo reported endeavoring to escape to Baler, on east coast of Luzon.—Gen. Methuen plans a march to Bloemfontein, capital of Free State.—Worthless "straw bonds" in criminal cases in Chicago, discovered; 375 criminals released on bail cannot be found!—Kentucky court of appeals decides gubernatorial election in favor of Taylor, republican, by 2,383 majority.—Dec. 11.—Boers defeat Gen. Gatacre near Stormberg; over 600 British soldiers and officers missing; greatest blunder of the war; London alarmed; Boers continue to bombard Ladysmith.—Sultan signs concessions to German capitalists to operate in Asia Minor.—Gen. Alejandrino and staff, of Filipino army, reported to have surrendered to Gen. McArthur.—Lorimer presents pet scheme to Congress for postal savings banks.—Dec. 12.—Great Britain greatly humiliated over Gatacre's defeat; must change plans now; Boer forces stronger than suspected; fears expressed that disaffected Boers in Cape Colony will rise to join the Boers of Transvaal.—By special grant, Pope Leo XIII tampers with the calendar, and ends the century, Dec. 31, 1899; 1900 a holy year between the centuries, making the new century begin January 1, 1901; this ought to settle the controversy for both sides!—Newspapers keep ending the Filipino revolution; Americans chasing Aguinaldo.—Midcontinent religious congress convenes in Chicago; free show for all creeds; religious curios to be disposed of or destroyed!

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.—This week's issue of *Leslie's Weekly* is a special, superb Christmas number, in covers printed in ten colors. The colored picture is the work of an able artist, B. West Clinedinst. The picture portrays a radiant child holding in her arms a bountiful supply of Christmas presents. Another cute feature is the "Christmas Morning Bath." Some special photographs from the Philippines appear; and the double-page drawing, dedicated to the U. S. Marine Corps is fine. The first Christmas celebrated by American soldiers in Manila is described by Edwin Wildman, illustrated with characteristic photographs. A story of Santa Claus is told by eight photographic reproductions. "Snow-balling Frolic of the Pussies on Christmas Eve" is a production of Wain, an eminent English artist, whose specialty is cats. Other beautiful pictures also appear. This issue is full of Christmas stories and poems, besides the usual departments. It is one of the best numbers issued, and it will please everybody. 10 cents per copy, on all news stands.

Popular Science.—The December number contains some interesting scientific studies. It does not advocate any particular

theory of science; it is more in the line of description of curiosities of nature, and the facts of observation and research are interesting and valuable. Many of the articles are well illustrated, such as: Why Vertebrates are the Highest Animals; Ohio Flint Drills; Strange Birds and Their Habits; Magnetite; Marine Algae. Other articles discuss Nineteenth Century Science; Heavens for December; Mysteries of the Atmosphere, Calendrical Facts of the 20th Century, etc. \$1.00 a year; 108 Fulton street, New York City.

Success.—*Success* always comes to us full of illustrations and interesting matter. The issue before us has on its first page a full page picture of Marconi, the wireless telegraphy man; and the issue contains a sketch of his experiments. The Filipinos and their habits are described; War as Seen in South Africa is pictured; Porto Rico a Paradise, are all subjects of illustration. Talks with Young Men; Men, Women, and Events, and the Editorial page contains vigorous items of interest. Weekly; 5 cents a copy; \$1.50 a year. Cooper Union, New York City.

Human Faculty.—A monthly devoted to the study of human nature, phrenology, and physiological psychology. The Christmas number is the best yet published, and is fully illustrated by apt sketches as object lessons. Edited by Prof. L. A. Vaught, 317 Inter-Ocean Bldg., Chicago. \$1.00 a year.

Light of the East.—A Hindu monthly review; discusses problems of humanity from the standpoint of the Hindu religion; printed in the English language. \$1.60 per year; 20 Grey street, Calcutta, India.

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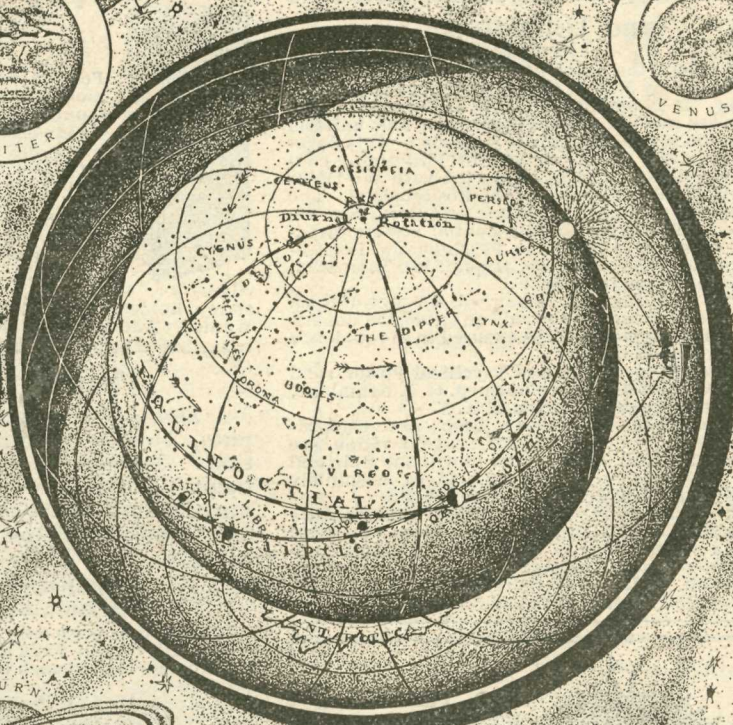
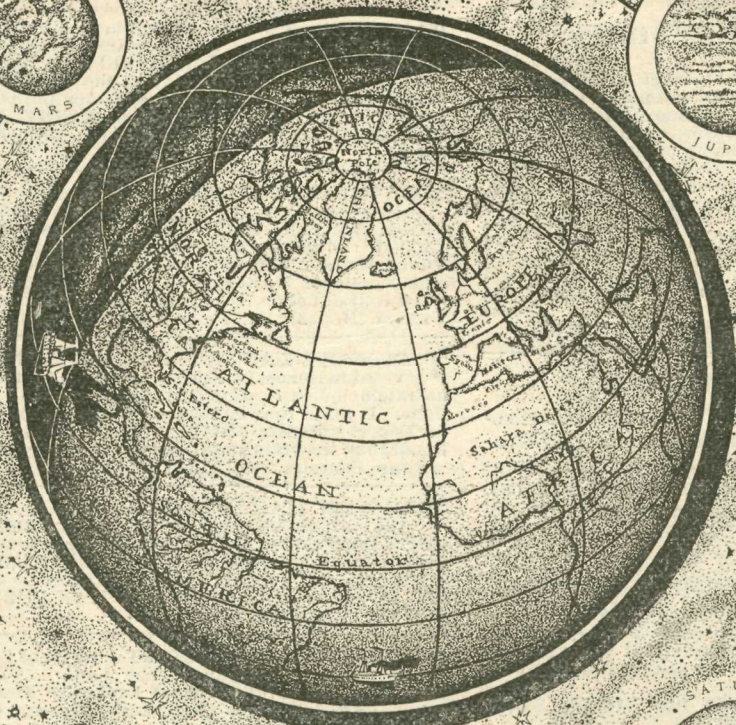
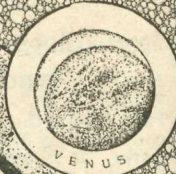


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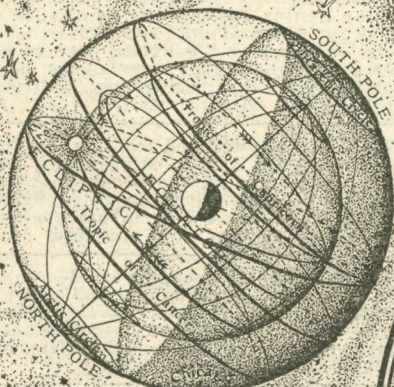


The Earth's Concave Surface

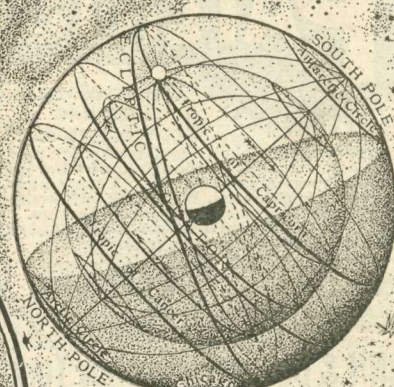
The Land Hemisphere.



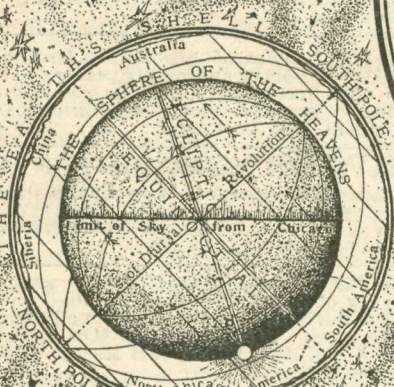
"In the Hollow of His Hand."
The Heavens in the Earth.



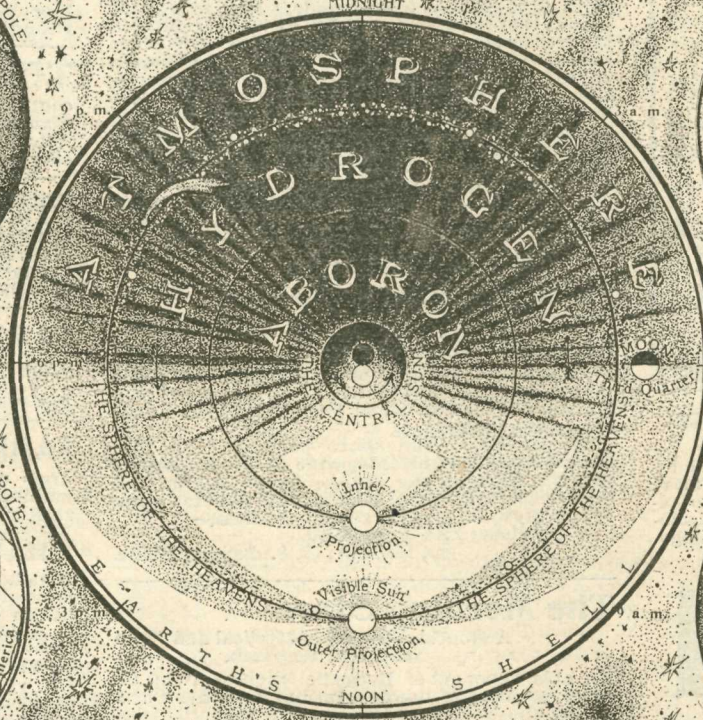
Summer Solstice, June 21.
Continuous Day at the North Pole, and Long
Night within the Antarctic Circle.



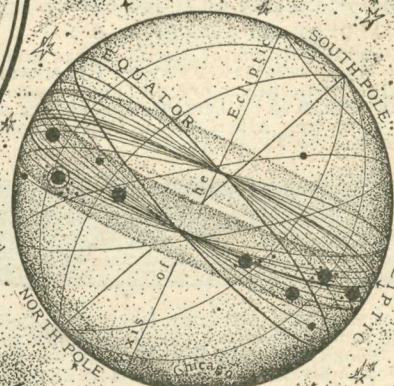
Winter Solstice, Dec. 21.
Continuous Day at the South Pole, and Long
Night within the Arctic Circle.



Actual Position of the Universe, and Tilt of Poles, From Chicago



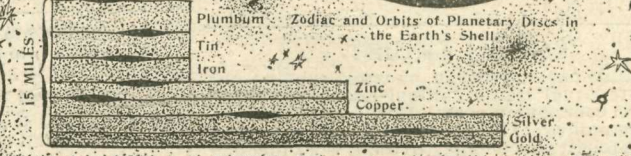
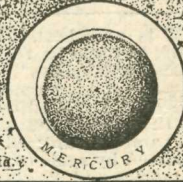
The Cause of Day and Night.



Zodiac and Orbits of Planetary Discs in
the Earth's Shell.



SECTIONAL VIEW of the Earth's Crust, 100 Miles in thickness, showing the Strata.



View of Metallic Strata or Firmament, showing Mercurial Discs between the Plates

The Cellular Cosmogony or Koreshan Astronomy.

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

The Earth is a stationary Concave Cell about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.

