

SPECIAL FEATURES OF THIS ISSUE:

Life and Manner of the Lord's Second Advent.—Death to be Overcome.—Koreshan World-Philanthropy.—The Christian Mythus.—The New Napoleon.—Modern Education.—In the Editorial Perspective.

THE FLAMING SWORD

A detailed illustration of a hand holding a sword that is engulfed in flames. The hand is positioned in the lower-left corner, with the fingers wrapped around the hilt. The sword is held diagonally, pointing towards the upper-right. The flames are bright and dynamic, with long, flowing tongues of fire. The background of the entire page is a dark, textured grey, with a decorative border of repeating white, flame-like or leaf-like shapes. The title 'THE FLAMING SWORD' is rendered in a large, bold, serif font, with the words 'FLAMING' and 'SWORD' being significantly larger than 'THE'. The letters are black with a white outline, and they are partially obscured by the flames of the sword.

January 5, 1900.

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Berthaldine, Matrona.

In Editorial Perspective, Editorial Discussions and Miscellany, World's News, etc.

Prof. U. G. Morrow.

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The Flaming Sword,

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The Best Thoughts of Modern Times on all Leading Subjects.

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THE FLAMING SWORD AS A HOLIDAY GIFT.

10,000 NEW SUBSCRIBERS FOR 1900.

CHRISTMAS and New Years are upon us. The Holiday Season is here; and during this season, people usually lavish money, and gifts upon friends to make them temporarily happy. Millions of dollars are expended every holiday season in celebration of the two great days in Christendom. Many useless things are purchased; but nevertheless, some valuable gifts are made. Articles for personal use are always acceptable. But do they not grow old? Are not toys soon thrown aside? Are not books soon read and laid away, and the gift forgotten?

During this season, many diamonds and costly gems will be purchased and presented to special friends; many of our readers cannot deal in expensive luxuries; and yet *real* diamonds for your friends are not out of your reach. Gems on the bracelet and the brooch are not so valuable as gems for the mind. The *mind* is the main thing, and we should care more for it than for mere externals. Gems of truth are of infinite value. You cannot do better than bestow these lavishly on your friends. Besides, one likes to have gifts remembered *all the year round*. It is desirable to make such gifts as will be of use throughout the year—a gift that will, in fact, *renew itself every week*, and come bright and fresh into the hands of those who will appreciate your gift. There is nothing better for a valuable holiday gift than a year's subscription to **THE FLAMING SWORD**.

Deep-seated Christmas Sentiments.

Your friends will not spurn your good intentions. The mere fact that **THE FLAMING SWORD** comes to them as a Christmas or a New Year's gift will lead them to appreciate it if they respect you. Perhaps they would not think so well of it if you presented it to them at any other time of the year; for associated with Christmas are deep-seated religious sentiments and

friendship ties. Perhaps there is not one of our many readers who has not a *special friend* whom he would like to see interested in the marvelous System of Koreshanity; and the majority of our readers are able to make presents such as they desire. Select a special friend, or two, or more; you know them, and can appeal to them in a special way and touch them personally. Subscribe for **THE FLAMING SWORD** for them, and write them personally, informing them of what you have done, and that you desire to have them accept the best Christmas gift you can bestow—the means of acquiring a knowledge of the beautiful science in which you are interested.

If thousands of our readers were to pursue this course, what a holiday gift it would be to us! You could make your gifts serve a double purpose. It would help us as well as the friends to whom you present **THE SWORD** for one year. You have no idea of what we could do in the way of extending our work, beautifying **THE SWORD**, and increasing its interest and value, if we could, in a few weeks, double our subscription list! We desire to have our friends think the matter over, and see what they can do in this way to help spread the gospel of Koreshanity. You have powerful incentives to activity: The desire to spread the truth by reaching your friends in a special way; to assist **THE FLAMING SWORD** by at once doubling its subscription list; and you know it always does you good at Christmas time to bestow gifts. We select from our many letters received, one of the first responses to the call for 10,000 new subscribers during 1900; it will explain itself:

Correspondents' Appeal to Make Christmas Gifts.

MANAGER FLAMING SWORD.—Today is the 13th day of December; and according to the last **SWORD**, *thirteen* seems to be a lucky number with the Koreshans. So I will send out a call to the readers of **THE FLAMING SWORD**, to begin the New Year

by each sending **THE SWORD** to one or two friends as a holiday gift.

Indeed, what better present could be made than this beautiful orb of light? At the same time, we have the satisfaction of bringing those we love within reach of knowledge they would perhaps otherwise miss. We may not reach the 10,000, but we shall have made a good step by doubling the number of subscribers for the start; and of course doing as much as we can during the year. So here are \$3.00, \$1.00 for our own paper, and \$2.00 to pay for **THE FLAMING SWORD** to two friends as below. We have the will to do all we can to spread the glorious gospel of **KORESH**. With best wishes, your sincere friends,—**B. T.**, and **R. T.**, Sauk City, Wis. Merry Christmas! Happy New Year!

Here are two sisters living together, working hard for their own support; but they send us *two* new subscriptions, besides a renewal of their own. We here express our heartfelt appreciation of this sacrifice and noble effort. We like the spirit of it, because it evinces a desire to benefit the neighbor and to contribute to the blessing of humanity. These sisters have the honor of making the *first response* to our appeal for 10,000 new subscribers during the year 1900. It is a good beginning, a good example. We believe the above letter will appeal to all our friends who will, with us, appreciate any sacrifice for the advancement of genuine truth in the world of chaos.

We are prepared to fulfil our part during 1900. We are putting forth our best efforts to secure thousands of new subscribers ourselves; we are advertising, and sending out thousands of samples. We desire to open the New Year with an *active campaign* on the part of an army of interested readers. Besides the opportunity of presenting **THE SWORD** as a holiday gift, you will be able to secure subscriptions from neighbors and friends. Let us try; let us do our utmost. Let our efforts during the coming year, *close the nineteenth century* in a way that will surprise the world!

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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CHICAGO, ILL., JANUARY 5, 1900. A. K. 61.

Whole No. 370

The Cleansing of the Sanctuary.

Revelation of the Mystery of Iniquity; the Coming of the Polluted Tabernacle and the Processes of Overcoming Death; Prophetic Dates and Their Fulfilment in History.

THE TIME IS RIPE for the fulfilment of the predictions of the Old and New Testaments, regarding the coming of the Lord. The midnight cry was made by Miller, when he declared the time of the end of the 2300 days,—two thousand three hundred years from the time of the decree, until the time for the cleansing of the sanctuary. The sanctuary was born into the world October 18, 1839. From that time on, the sanctuary had to be cleansed; but this could not be done until he (the sanctuary) was born into the world, which occurred on the date above stated. The Lord Jesus was the Sanctuary (the tabernacle). He (the two witnesses—the Word, Logos) descended into the race (church) through the operation of the Holy Spirit, which was himself, and thus took upon himself the sins of the world, making himself *to be* sin. This was the fall of the Christ through the process of regeneration (reproduction). As the typical tabernacle in the wilderness was unpolluted at the beginning of the year, and became polluted during the year through the sprinkling upon it of the blood of slain animals, so the Lord Christ, of whom this tabernacle was a type, and who was holy (knowing no sin), at the beginning of the Christian dispensation, was made to be sin, and at the end of the dispensation is born in sin and shapen in iniquity, like any other man. After his birth like any other man, he begins the operation of purifying the tabernacle (sanctuary).

The time for the fulfilment of the two thousand three hundred days of Daniel's prophecy was 1839. From 1839 to 1844 was a period of doubt with Miller, because in 1844 another event—important as bearing upon the Lord's coming—was to transpire. This was the year of the birth of the central receptacle of the spirit of theocracy. The mistake made by the followers of Mr. Miller, is merely in the fact that they misinterpret the character of the Lord's coming. They vainly imagine that the Lord will come down in the clouds of the physical heavens; while the truth is, he will come in that which corresponds to those clouds. He will come literally in man, being born of man, born in sin, thus being the "man of sin." Then what? He must then overcome. Why must he overcome? Because through his descent into the natural man, he has partaken of his nature, therefore of his sins. This man is the identical Peter in whom the Lord planted himself, when he was disseminated as the Holy Ghost. Peter is the first one to be reincarnated (resurrected) at the end of the dispensation. To him was given all power, both in heaven and in earth. "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "Peter, when thou art converted [at the end of the age], strengthen thy brethren."

How may we Define the Sanctuary or Tabernacle?

"Ye are the tabernacles of God." Men, then, constitute tabernacles. Jesus said: "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." He fulfilled this, for "after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them;" and in the transfiguration they saw the most interior, the interior, and the outer man of the Lord, so disclosed that they beheld the prophet, priest, and king, the kingdom of God in its least form, the kingdom as the archetype of the unfolded kingdom to come, and now ready to be born. Peter, not knowing what he said, but declaring a mystical truth, exclaimed: "Let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." These three tabernacles were Peter, James, and John. The Lord in his ascent and descent, planted himself in these three. Through them, the Spirit of the Lord has taken upon itself the sins of the world.

The Lord comes riding on a white horse. The white horse—in the literal degree (sense) of the Word as to truth and good—signifies precisely what the animal (beast) implies, of which the white horse is the voice. The first beast (the lion) said, "Come and see. And I saw, and behold a white horse." The lion implies the power of commerce in every domain of commerce, including the commerce of sex. Emanuel Swedenborg says the lion signifies the power of truth (one half of the Word) in ultimates, but he does not tell us what is the power of truth in *ultimates*. The ultimate of the commercial function in sex is to propagate. The use of the commercial function in propagation, on the natural plane and in the marital order, is to so restrain the function as to devote it to the legitimate use of propagation exclusively, and not to pervert the act for emotional pleasure, hence to the dissipation of the subtle life forces involved in the sperm and germ of procreation. The higher use of this function is to transpose its resources from the field of natural propagation to the divine appropriation of this substance of life, through its absorption into the mind, thus causing it to contribute to the production of immortal life.

The white horse signifies the restraints of the commercial act. In view of this fact, the spirit of this restraint actuated the Economite Society. The central religious conception of that society, was the coming down of the Lord from heaven in the clouds, riding on a white horse. The members were practicing celibacy as their chief religious virtue; that is, the Lord was coming in the restraints of commerce, on the white horse, but they did not know it, as only their wills were open to the influx of a pure spirit, while their understanding was blind to the science of the principle they practiced and advocated. "Let us be glad and rejoice, and give

honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Then heaven opens, and a rider is seen riding upon a white horse. The white horse signifies the scientific restraints and use of the commercial potency, and in this restraint is embraced the power of overcoming.

Someone at the end of the age must overcome for all other men. We mean by this, that there must be a discoverer, a teacher, who must be the baptizer; for it is only through his power to overcome and baptize, that others can come into the power of life. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Elijah the prophet is the High Priest of conjunction. He will purify the sons of Levi; that is, the sons of conjunction. Elijah is the Lord in his personal coming; he is Peter, who comes in authority.

Now, what does Revelation indicate regarding the process of, and necessity for overcoming? Why should one man overcome? Who is he that overcomes? "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." He that overcometh will be none other than the Lord God Almighty, for none but him will sit on the throne of God. What shall he overcome? He will overcome the sins he has taken upon himself in assuming the mortal conditions into which he descended, through the planting of himself in the race, in the operation of the Holy Spirit which he shed upon the world.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise [garden of planting] of God,"—not to *them*, but to *him*. "He that overcometh shall not be hurt of the second death." All men are now in the second death. "To him that overcometh will I give to eat of the hidden manna, and will give him a white [chaste] stone, and in the stone a new name written, which no man knoweth saving him that receiveth it." "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: *even as I* received of my Father. And I will give him the Morning Star" (the Lord). "He that overcometh, the same shall be clothed in white raiment [truth and good]; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven [not the physical, but the spiritual heaven] from my God; and I will write upon

him my new name." "Behold, I stand at the door and knock: if any man hear my voice, and open the door, *I will come in to him*, and will sup with him, and he with me. To him [not them] that overcometh will I grant to *sit with me in my throne*, even as I also overcame, and am set down with my Father in his throne."

The man who will overcome all things for the world, is the reincarnated tabernacle polluted through the sins of the past dispensation; and the cleansing of this sanctuary began when the tabernacle was born into the world, at the time predicted by Mr. Miller. The new truth was presented to the world in the personality of Cyrus, at the end of thirty years of his reincarnated existence. Then came the illumination at the end of the one thousand three hundred and five and thirty days, which is 1335 years, ending at the overthrow of the temporal power of the papacy in 1870. The time began in 535, A. D. If we carefully read the history of those days as pertaining to the Roman empire, we will find that Belisarius returned from his conquest of the vandals, having recovered the holy vessels of the temple, riding triumphantly with them into Constantinople.

Here began the victorious career that inaugurated the union of the nominal Christian state and church, under the Justinian Code. This phase of paganism was to continue thirteen hundred and thirty-five years, according to Daniel. And blessed is he (not they) that cometh to this point of time in the history of the world.

The illumination of the Messenger of the Covenant in 1870, fulfilled the 1335 years from the establishment of the Christian Roman power. The overthrow of the secular and temporal supremacy of the Papacy, or the climax of the Papal claim to temporal infallibility and power over the kingdoms of the world, is sufficient evidence of the impotency and termination of the old church. It is a fact that at the Ecumenical Council, the dogma of temporal infallibility was enunciated; then came the effort to carry out the program of subjugating the world, the first act of which was the Franco-Prussian war, instigated by the Pope, to be executed by the eldest son of Rome, Napoleon. Then came the crash; the fall of an empire that had stood 2500 hundred years, the last thirteen hundred and thirty-five of these being the Pagan-Christian Rome, beginning with the setting up of the abomination of desolation, the desecration of the holy things, which the vessels recovered by Belisarius symbolized.

Koreshan World-Philanthropy.

WHILE WE love our country, we do not love it more than we love the world. The world-love is broader, deeper, and better than patriotism, which is a love circumscribed to one's country. Our love of country and of the world does not blind us to the imperfections of the present constitutional governments,—whether republican or monarchical. Did we believe the republican form of government to be the acme of constitutional perfection, we would sympathize with the Boer in his struggle for political liberty. Did we believe the British government to contain the elements of constitutional perfection, we would be compelled to desire the success of British arms in South Africa. We see in the struggle between the British and the Boer, a contest for political and commercial supremacy, with a possibility that before the conflict ends there will arise the opportunity for which other aggressive nations besides England have been waiting, and which may result in the war of nations so long looked for and feared by the more thoughtful people of the world,—the great battle

of Gog and Magog, in which the age must inevitably culminate.

While we do not desire war, we know that the time for peace has not matured, nor will it arrive to bless the nations so long as the fanatical spirit of a false commerce actuates the human race. England is impelled by commercial greed to prosecute the war in Africa; and when it comes to the question of justice, as observed from the competitive point of view, there are strong points in favor of the English attitude. It is not altogether a one-sided issue; the native conceit of the Englishman impels him to believe that the civilization of the world depends upon his own supremacy, and he consequently justifies himself in any measure through which his dominancy may be secured. If the competitive commercial system of the world is right, then the attitude of England is justified. But it is not right. What then? Sometime, the false commercial spirit must reap its reward. It will ultimate in the fruition of a universal catastrophe, and the final conflict will come before the peace of immortality shall ripen as the glory of the world.

There must be a specific relation between the causes of the fall and the methods employed for accomplishing the restoration. Scripture definitely states that "the love of money is the root of all evil." If so, then one of the first efforts toward a restoration of man to the state whence he has fallen, would be to destroy this love of money. The office of the present coming of the Lord Christ was foreshadowed in his work as the Messiah of

the Christian dispensation. He indicated the mission of this final coming in the end of the ages, by then supplying the wants of the people; precluding the possibility of a continuance of the love of money by meeting their demands. The direct influence of the Spirit was to destroy this love; and when the people were actuated by it, they sold their possessions and laid the price of the things they sold at the apostles' feet.

"The Christian Mythus."

L. E. BORDEN.

TWO FRIENDS were standing in the midst of a crowd gathered in front of a large newspaper office in a Western city. The war bulletins were just out, and announced terrible slaughter among the Boers and British in South Africa. It was evening, and the tempting display of Christmas novelties in the shop windows sparkled in the dazzling rays of a thousand colored lights. An anthem rang out from a neighboring church, "Glory to God in the highest; on earth Peace, good will to men." At this sound the two friends, who were both young men, left the spot and passed down the street together.

"What a mockery those words are!" sneered the elder, who was tall and dark, with an expression of habitual discontent on his face. "Talk about peace, with two Christian nations butchering one another! By the way, Meade, what does your new cult make of the Christian mythus?"

"What do you mean?" queried his companion.

"Why, that was what the parson called it the last time I went to church on Christmas day. He read the usual chapters from the Bible, all about the shepherds and the angels, and then he took pains to explain how an accretion of legend and fable is apt to grow up around the history of any famous man. We ought to value it because it is so beautiful and poetical, although in this scientific age, nobody is fool enough to take those old stories for actual fact. Then he read some fine passages from Carlyle and Emerson. *They* were up to the mark, he seemed to think, and in touch with modern life. Of course, anybody could infer from his talk that Jesus Christ was, way behind the times—the 'Oriental Christ,' you know,—not suited to our day and generation."

"How did you like such a Christmas service, Alwin?"

"To tell the truth, I was disgusted with the whole thing. I don't pretend to be much better than an agnostic myself, but I like to see some logical consistency in those who run religious affairs. I agree in the main with the parson. I think the Christian religion is founded upon a series of myths like the old Greek Theogony, therefore I eschew religion. What a humbug I should be if I set up for a parson! I tell you, Meade, I want to see those fellows come down out of the pulpit and confess that they are agnostics and believe in their hearts that religion is played out. Why, the very fact that the Oriental religions embody the same myth of a Savior born of a Virgin mother, is enough to show it is only a myth. Don't you think so?"

Meade shook his head emphatically. "On the contrary," he answered positively, "that is a strong proof to me of the possibility of such an occurrence. All the world-myths are grounded in fact, and embody some long-forgotten truth pertaining to a different age. We know that strange forms of life existed in the past, both in the animal and vegetable kingdom,—forms

that are unknown today. How do we know what higher laws may have operated in the human family? What we call History, covers only a pitiful fragment of one cycle. Besides, any entomologist will tell you that the queen bee is a type of the Virgin mother—parthenogenetic birth is a fact in nature. I take what you name the 'Christian Mythus' as the authentic record of the most important event but one in a period of twenty-four thousand years—the incarnation of the Divine-man."

"Oh! I had no idea you were so orthodox," responded Alwin. "I gathered from your remarks last week, that you were immersed in some new scientific thought."

"So I am; you're right about that, old fellow. You have been East three years. Well, it was soon after you left the city that I took up the new thought. Oh! yes, Koreshan Science is a wonderful thing—not 'orthodox,' if you mean by that, like the old theology, and yet, it gives a scientific confirmation of many of the orthodox ideas, especially the Divinity of Jesus."

"If you think that the Carpenter of Nazareth was God, I suppose you think the old Christmas tale is true, and his birth was heralded by angels."

"I think that for the time, the eyes of the shepherds whose minds were busy with the hope of the expected Savior, were opened into the spiritual realm, where they saw the angel choirs and heard their songs."

"You must admit" said Alwin, with an incredulous shrug, "that they made a great mistake in chanting about peace. War and bloodshed, fire and smoke, the Inquisition and the rack, have followed close on the heels of Christianity."

"As I take it," replied his friend, "the mission of Christ is not ended. The songs of peace that celebrated His coming and are yet sung, year by year, in our churches, belong to the class of unfulfilled prophecies. He told his disciples that he would come again; then he will make all things new. Don't think I am watching for him in the clouds of heaven, like the Adventists. According to the new science the Divine-man is periodically manifest, or to put it in a different form, the Divine mind clothes itself in flesh and appears as a man at regular intervals. When the temper of the age is morally and spiritually corrupt, God comes to baptize the world. Jesus gave the world a new impulse—as much truth as it was able to receive. Now, we are about ready for another baptism. But I see you do not understand me very well. I am on my way to our Koreshan lecture, and I shall be glad if you will come with me."

"Theology isn't much in my line," said Alwin; "I'm not mystical or speculative. I keep to the exact sciences, where you have got solid ground under your feet."

"Well, now, as it happens, this lecture tonight is the report of a recent Geodetic experiment in the South. I

want you to hear it, for it is sure to interest you. Here comes our car."

Alwin allowed himself to be persuaded, and the two young men found standing room on the rear platform of a crowded car, where further conversation was impossible. Half indifferent, half curious, Alwin's mind re-

verted to his friend's arguments, and he was obliged to admit that the "Christian Mythos" took on a different coloring in their light. He did not know the decisive import of his present experience, nor suspect that he was that night brought in contact with the dividing power,—the Truth that separates the wheat from the tares.

The New Napoleon of the Coming Age.

BERTHALDINE, MATRONA.

GOD IN THE highest, is God as the science of truth enthroned as the controlling power of the human intellect, which is God's legitimate throne. God as the science of all truth is the seventh manifestation of Deity, the amplification of the divine Fatherhood. All truth had its personal manifestation as the *will* of God in Jesus, the Jehovah or Seed-God of the divine-human race. The will of God has been expressed in the divine language of symbolism, in what is known as the Mosaic Decalogue. The life of the Lord Jesus fulfilled this law in the power of its celestial spirit, which is the divine unity of love and wisdom. The world now awaits the true science of the divine law of love, in its universal application to all the uses and relationships of natural life. To those ripe to receive it, such a science is now being given. It is fitly named Universology by the Scientist, its revelator, who is logically the crowning glory of the intellectual development of the nineteenth century, and is the Bright and Morning Star of the dawning age. He is the new Napoleon, the new *vox populi* from the heavens,—the Golden Age Messiah.

The glory of God in the highest depends, for the dawning new era, on a new manifestation of Deity in humanity, who can give to the world a divine science of social organization, and display the practical ability to apply it to its divine uses. As "the love of money is the root of all evil," the new Organizer General must have the science of the destruction of that on which this diabolic love feeds and fattens. Like all other pernicious passions, the *love* of money grows with the continuity of the *existence* and *power* of money. The new Hero and Shepherd of the true Israel must be the fell destroyer of that hideous social vampire—organized plutocracy.

The Napoleon of the dying century, the representative natural man, was a financier of the broadest and highest order hell is capable of producing. He unwittingly precipitated the present hellish Napoleonic spirit, which has produced the imperial tyrannies of human greed; and Napoleonic spirits are arming men by the millions for the extension and protection of commercial competitions which are wrecking the lives of other down-trodden and helpless millions, and threatening a final devastation of humanity unparalleled in history. The Napoleon of the nineteenth century has been called "the incarnate democrat." He was a most thoroughly representative man of the masses of the middle classes of

this day and generation. He was their focalization and apex, therefore their irresistible leader and hero. Gladly he was heralded and crowned everywhere by the democracy, as its personification and complete imperial expression. All men wanted imperial power, through the personal attainment of military and material success in free competition with its born conservators, the princes and potentates of European thrones. All men were "little Napoleons;" their democratic ambitions found vent in the "man of destiny," their spoken word—their Napoleon.

Whatever is enacted in the hells of mortality, is a reflexion of something being enacted in the heavens by opposing spiritual forces, that will ultimately materialize as heaven in earth, with results diametrically the opposite of those in the hells. The Spirit of heaven, the exalted Spirit of Jehovah, who was glad to lay down his life for his friends, to do good to his enemies, and to be the servant of all, is the spirit of divine communism, of love shown to the neighbor in the performance of use, without money and without price. The divine arch-political Economist spends to save, and saves to lose; that he may seek and find, and come again rejoicing, "bringing in the sheaves."

The Napoleon of the past century died at St. Helena, deserted by the world which had worshiped him. Even France cried, "Enough of him"; "Assez de Buonaparte." He died as all men must who become representative of the demon of competitive democracy, a prey to the demons who deified him, and who exhausted him as he had exhausted them, in the riotous wastes of an absorbing selfish egotism. "Righteousness exalteth a nation," and a righteous nation will exalt the man who establishes the nation in the righteousness of the eternal moral law of God.

When democracy has exhausted itself in its worship of money and its expression in the plutocrats; when it has bathed itself in the blood of its great embodiments of systematized corrupt competition, its priesthood of Moloch, and has been glutted with the kind of prosperity they can produce; when it has reaped the full harvest of its iniquities,—then the time will be ripe for the manifestation of a universal hunger for righteousness, a hunger that can be appeased only by a *self-conqueror*, an *over-comer*, a divine Napoleon, who can destroy the enemy of Jehovah, the old "man of sin," in himself and in the mortal world. The victor over the last enemy must be

as complete an embodiment of the Theocratic heavens, as was the French Napoleon of the democratic hells. He must be the Voice of God from the people to the people; a man among men, rallying them around the standard of the law, to bear the Ark of its final covenant to the Holy of Holies in the hearts of humanity, where the golden calf has so long been enthroned as the abomination which maketh desolate.

The twentieth century Napoleonic Messiah must organize and lead the final crusade for the restoration of the antitypical Holy Sepulcher, to the control of the powers of the New Jerusalem. That holy city is now descending, adorned as a bride, to restore the life of the law—God's good will toward men, that the beauty of its holy temple may draw all men into it. This imperial city, Bride of the Lord God, the Hero of the new earth, wherein shall dwell righteousness, has been created out of the life of the man Christ Jesus, who went to sleep in the garden of the Gods nineteen centuries ago, to awake in newness of life, with the resurrection powers and glories of the Gods at the dawn of the new age.

The old and dead Napoleon, more perhaps than any other man of the nineteenth century, represented the old and dead way of the Lord in his descent from Jerusalem to Jericho, the way of the powers of lawless democracy in imperial sway. In him the Lord was slain among thieves, who perverted in him all the powers and possibilities of mortal humanity, to selfish ends; for he was selfish France. The slain Lord will awake as a strong man out of sleep, in a new, all-conquering Hero, a new Napoleon, one who will *slay* to make *alive*. He will be another all-absorbing egotist, who will electrify and then absorb all the polarized energies of progressive humanity. He will arise out of and above our common humanity, a true son of Divinity, to draw all men unto him, a just One and a Savior.

The new Napoleon will inaugurate his *divine* military system out of the very chaos into which the present social order is fast precipitating itself, by reason of vidual surrender to the forces of moral and physical disintegration. The new system is necessarily military in its organization, for it is destined to *war* against the organized militant forces of evil. The military precision of the divine order will be in exact harmony with all the laws of the universal cosmos. A legitimate place will be found in the new system of United Life, for every social element principled in the love of the laws of God, whose foundation law is *order*. In the new Napoleonic military imperialism, Theocracy will be triumphant and personified for ages, and that God will be manifest of whom it is written: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

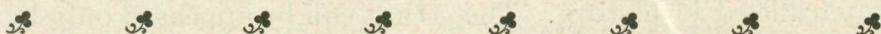
When the time comes for the restoration of the divine imperial order, the divine kingdom in earth, the

most high God, as true science, is manifest as the Sign of the time of the end. The firm foundation of all true science, is the science of the ten fundamental principles of all law. The Truth of all science ascends the throne of human intellect, and there reasons with men till the will of mortal, corruptible man surrenders to the immortal, incorruptible will of God, and intelligently, joyously obeys its commands. True science, the supreme outcome of the Iron age, is the rod of iron by which all nations are finally ruled.

At times, in the consecutive order of things there are partial enactments of the fulfilments of the inspired prophecies of Holy Writ, and many mistake such typical enactments for the final and complete fulfilment in the simultaneous order of culminating events, at the harvest or end of the great cycle of God's animal life. The wonderful prophecies concerning the Shepherd from Joseph, referred to as the righteous Branch, Cyrus, the Shepherd and Stone of Israel, Shiloh, the Ensign to the Gentiles, the Root out of Jesse, the Overcomer upon whom the Lord's "new Name is written, and the Rider on the White Horse," have been regarded as fulfilled by partial, typical enactments, or by the Shepherd from Judah, the root and offspring of David, the fulfilment of the law, but not the final fulfilment of the promises, He being but the promised seed of their final fulfilment.

The unscientific private interpretations of Holy Writ, handed down as sacred traditions by theological schools formed in the dark ages, have caused many of the most wonderful prophecies and promises of God given by the pen of inspiration, to be without power to arouse in the multitudes of weary and oppressed souls—*love* for the appearing and kingdom of our Lord God and Savior, in his final and triumphant natural manifestation in the earth, his rightful inheritance. This is the one hope of humanity for divine natural life. The coming of the Lord as the natural Scientist—to illumine the natural minds of men, to open the eyes of their understanding concerning the real nature of both natural and spiritual conditions, and to instruct them concerning the interdependence of the two, and their polarized conjunction in Messianic manifestation—is the greatest event in the history of the universe.

The final Messianic manifestation scientifically demonstrates the nature of the laws, by the operations of which God, the causative Spirit, is made known to man as man, the creative potency of that causative spirit. The expositor of such a marvelous science as thus described, reveals the glory of God in its highest aspect, and inaugurates such an organic unity of systematized powers that make for righteousness, as shall give man an experimental and perfect knowledge of the universe he inhabits, and of its God's good will toward men. Man shall yet fully realize the eternal benevolence of the operations of universal law, which finally causes man to say to man as God; "Lo, this is our God; we have waited for him and he will save us!"



No great teacher ever comes directly to the people acceptably. He reaches the few, who define his system from

their highest possibilities of appropriation, and through them it is let down into another stratum of thought.

In the Editorial Perspective.

THE EDITOR.

EVERY CIVILIZATION has had its educational centers; every age has had its cult, its school of thought. All the great philosophies of the past have been formulated by great teachers, and expressed to the world through the departments of educational institutions. Education has always been necessary to the highest development and progress of a people; for the ultimate purpose of all education is culture, refinement, and civilization. The work of fertilizing, culturing, and enlightening the mind is the greatest work of the ages. The great field of humanity is susceptible of being tilled; and from it may be produced the climax of all progress. Modern education has signally failed to enlighten the world, because the modern teachers not only cannot employ scientific methods of instruction, but they do not possess the truth to impart. The world is boasting of its great educational institutions; its scores of universities, and hundreds of colleges and schools; and yet, the people of the world are neither cultured nor refined. Crime increases; and the prostitution of every function of man, of society, and of government, continues. The mental faculties of the world are weakening, and ignorance prevails. The claims made for modern education are being contested not only by able minds, but by the palpable facts and conditions apparent to all. The universities of the world have not made the great men of the age; modern education is too artificial to make men. A revolution in the methods of imparting instruction is pending; the schools are retrogressive, and a new system is demanded. Senator Depew has made the following emphatic declarations: "There is nothing so conservative as the college. It follows last in the procession of progress; it distrusts innovations, and discredits theories. Its faculty, by the very peculiarity of their existence, learn to respect the traditions and teachings of the past." A modern writer thus condemns the college: "I went to two colleges. I was graduated from one of them. I owe neither of them anything. Such education as I have, I acquired myself. I have written for all the great magazines. I am an editorial writer on one of the greatest newspapers of the world. The philosophy taught me was a deadly drawback to me. I know more than a hundred bachelors of arts, who cannot do capably, any part of the world's work. No college is best; no college is even good; and none ever will be till somebody founds one in which to educate the mind in the modern ways of thinking." The Koreshan System of education is a natural one; it is scientific. It discards the old methods, the old theories and traditions, and begins the work of fertilizing and culturing the mental soil. We may use as a crude illustration, the means of education employed by men who make their mark in the world. Their education comes by experience in the pursuits of life. They have a purpose in view, aspirations in a given direction; and their education is directly related to the uses they perform for others. Koreshan education is along practical lines; it requires the application of the principles learned, to life and to human affairs; and its teachers seek to draw out and to develop the mind, rather than to stuff it with that which cannot be applied. We stand at the threshold of a new civilization; and its center will be the greatest University of all ages, in which men will be educated in the science of the absolute truth, and its practical application to every department of human activity and relations, from the utilization of the powers of the child, to the great avenues and departments of industry and commerce; from the conduct of the individual to the conduct of the divine kingdom in the earth; and from the refinement of the man to the civilization of the world!

The *Progressive Thinker*, a spiritualist publication, in answer to the questions of a correspondent, endeavors to discuss the subject of celibacy and the claims of KORESH, as follows: "If Dr. Teed is the forty-third reincarnation [the forty-third!] of Abraham, the old patriarch must have been a dull fellow; and what Christ can gain by living again as Teed, is a question only reincarnationists can solve. That such a man, utterly ignorant of science, a charlatan and a pretender, with an assurance, egotism, and "cheek" unparalleled in the history of pretenders, should have a following in this age, is a sad commentary on its claims for enlightenment." The evolutionists consider that the successive stages of progress of humanity to the present time have been from the lower kingdoms, and that the immediate forefathers of the human race were monkeys! What could be gained by such an evolution, resulting in the present mental chaos and corruption of modern civilization, only evolutionists can solve satisfactorily to themselves. As the *Progressive Thinker* is dealing with these fallacies, it might explain why the sublime doctrines of the ancients should result in the vagaries of modern science. The future will determine whether or not the Founder of Koreshanity has correctly interpreted the universe; it is certain that the modern scientists have not, for they confess their ignorance of the absolute nature of existing things. Koreshanity brings to the world the only absolute standard of purity. It is a scientific religion, founded on demonstrated facts. The reader may judge of the character of the *Thinker's* conception of spirituality, and of the laws of life, in the following: "A celibate life is one of utter egotism and selfishness; it reaches out no further than its own well being. It shuts out the light of love; it destroys benevolence and charity; it ignores the sweetness of mutual affections, the sunlight of home, the laughter of children. Those who have practiced it are object lessons of its harmfulness in distorting character, either in the direction of idiocy or lunacy." The present condition of the world is the inevitable result of the ravages of sensualism. It has produced disease and death; prostitution of the sex functions and dissipation of sex energies are the causes of insanity, demonstrated by the statistics of all the asylums of the world. Sordid selfishness and sensualism reign in the modern home; benevolence and charity are crushed out, and the sweetness of mutual affections is destroyed by the lusts which prevail throughout the world. The mediocrity of the modern mind is directly traceable to wanton dissipation of the energies of life. It is useless to undertake to make *celibacy* responsible for the world's insanity, idiocy, ignorance, selfishness, moral freaks, disease and death; for very few have aspired to such an altitude of absolute purity.

KORESH was the first in modern times to inspire the hope of the attainment of immortality in the natural world; and he alone has proclaimed the science of immortality and defined the processes by which it is to be accomplished. Since the founding of Koreshanity thirty years ago, numerous theories of immortality have sprung into existence, and we can trace them all—some directly, others indirectly—to Koreshanity. Many schools of mental science are now endeavoring to teach the doctrine of immortality for the natural man. The vagaries of christian science and the theories of chemistry, when jumbled together, produce some remarkable and astonishing fallacies. The vibration theory is one of the latest fads which claims our attention. Even Talmage is urging that by thinking along the channels in which his mind runs loose, life may be prolonged;

he points to a supposed power in the sky, while the mental scientist points to a supposed power in physical ether, which pervades infinite space! The vibration theory depends upon the fallacious theories of chemistry; and its advocates endeavor to demonstrate how we may so vibrate the atoms of the human body as to build new bodies, immortal structures which will never die. Immortality is a quality of life which is entirely out of the reach of those who expect to continue their existence indefinitely in dual, divided forms. Can the vibrationists point to a single instance where death has been overcome by the processes which they announce? The vidual cannot become immortal by vibrating the atoms of the body. The immortal man is both male and female—*biune*, not *dual*. To us it is amusing that men who advocate immortality in *dual* forms, male and female in separate personalities, should talk of the unity of cause, pure uniism, and the oneness of the whole!

Clergymen are asking the question, Why do the people stay away from church? Church attendance is falling off in all the large cities, and the decline is alarming the religious world. Those who desire to perpetuate the superstitious organizations are anxious to locate the cause. Many such suggestions as the following are made: That the American people are too tired to attend church; that the Bible has been crowded out by lectures on literature, politics, and wrangling over theological problems; that higher criticism is the potent force of disintegration; that the members of the church belong to an inferior class of minds; that the churches are not as comfortable as the home, and that the sermons are too long. It does not seem to have occurred to the church that there is no longer any life in the old body. Its strength is gone; its doctrines are the vitiated and effete thought of the age. It was the power of the early church that called the multitudes together, under the most trying circumstances. The primitive Christians had no luxurious churches; they met wherever practicable, even in the catacombs under the city of Rome. The Apostle Paul could hold audiences spellbound all night, so intense was the interest of the people, and so potent was the force of his declarations. The modern church is old and decrepit, and ready for the tomb of the ages. It has retrogressed beyond all hope of resuscitation; and the founding of a new church, with new power, is made absolutely necessary.

Immortality pertains to the natural life of the perfect man, not life in some unseen realm of being. The great ethnological scheme of Abraham ultimated in the natural immortality of the man Jesus; and the great factors operative in humanity, resulting from the impulse the Almighty gave to man in his covenant with Abraham, are to bless the whole world. The promised Seed was the involved product of what Abraham produced during the Jewish age; and that seed was sown in humanity that it might multiply the divine Seed, and produce the harvest of the Gods at the end of the Christian dispensation. The putting on of immortality is the conversion of the mortal man to God; it is the resurrection of God's life from the corrupt soil, the manifestation of a higher kingdom, the new genus or race of men, from the present mortal humanity. The science of the creation of the new race is the key to the solution of the problems of the world's reform. The new society will come when the new Men appear; for their coming will be the establishment of the throne of the Almighty in the natural, external world.

"Nothing exists outside the whole," says an exchange. True; because the universe is cellular, and the whole is limited because it contains *all*, and no more. The word whole is derived from an old root, whence the words hollow, hole, hull, hold, and hell are derived. Pan means all; and a pan is concave. Hard-pan is a stratum of earth which lies under the soil, and holds

water. In physiology, the skull is called pan—the brain-pan, because it is considered as a vessel which contains the brain. Pan was the great hollow god, or the god of the hollow world. The word universe to the Greeks, was *το παν*, and to the Latins, *mundus*. The earth today is called the mundane sphere; it is the terrestrial sphere which encloses the universe. The universe is the great cavernous world—it is hollow; it is cellular; it is whole and complete. It embraces all there is of existence, beyond which there is nothing, because the limit is reached in the environing firmament or shell—the hull of the whole hollow.

The force of THE FLAMING SWORD is admitted even by our critics; and the power of the weapon of the Gods is being felt in the world. Koreshanity is a great force-massing and world-impulsing System, because it is the positive truth from the positive pole. The attitude of THE FLAMING SWORD to the world at large, is the attitude of the Messiah of the age to corrupt humanity. We see the world from the standpoint of truth, which makes us both pessimistic and optimistic. There is no greater condemnation of the world than that which truth expresses; and there is no brighter picture of the future than that which truth applied will bring. The past is written in history; the present, with its mental chaos and darkness, is felt and realized; the future, with its glorious possibilities, is before us. We see the world as it is, and we know what it will become through a marvelous transformation, wrought by the hand of Science. The dawn is upon us; the new Day is at hand.

"Show me the man that won't abuse power, and I will show you one that will not try to get it." Show us a man that will not try to obtain power, and we will show you a man without ambition, without aspiration, and without the elements of progress. If it be admitted that there is such a thing as *abuse* of power, there is also a legitimate *use* of power; and before humanity is redeemed from the curse, some one who desires power for the benefit of humanity at large will obtain it and *use* it! Every atom in the physical universe desires power, and acquires power when it reaches the altitude of the imperial solar center. The power of the sun is used for the benefit of the entire cosmic structure. Organic unity depends upon the power of its central nucleus.

We believe in the control of matter by the mind. The mind expresses itself in the body of the man; the mind wills, determines, builds up, destroys, and makes history. It is not because the mind of humanity at the present time does not control matter, that man is evil, corrupt, and diseased; the world is what it is because its mind is controlling it, and expressing itself in human depravity. The ego of the corrupt man is *corrupt*; that ego is presistent in the nature, character, and conduct of the vidual. The "I am" in the sensual man is *not* God, though it often presumes to be God. If it were to express the whole truth, it would finish the sentence and complete its expression; because it would say, "I am the devil!"

Neither the clergyman, the choir, the cushioned seats, nor the handsome edifice of the Temple Baptist church at Atlanta, Ga., is sufficient to attract and interest desirable congregations. A new departure has been tried, and has now become permanent. It is a unique one, because it delights the sensual man who loves voluptuous, mortal goddesses more than an effete and perverted gospel. The female beauties of the Atlanta congregation have been installed as ushers; and it is announced that throughout the long sermons, hundreds of young men listen with patience, since they can feast their eyes on the beautiful young lady ushers! And a financial hit is made by having the ministering angels pass the collection plates!

A spurious article is never counterfeited; only the genuine is taken as the original. The counterfeit dollar is made on the basis of the genuine. The greatest tribute that the enemies of the truth can pay to it, is their endeavor to imitate it. Nineteen centuries ago, prophecies were made that numerous false shepherds, messiahs, and prophets would come; and the prophecies are being fulfilled. The false messiahs are imitations of the true Messianic manifestation. The true Christ comes in the same world in which the false messiahs appear, and is contemporaneous with them. The false proves the existence of the genuine.

Economists are sounding the alarm of a prospective money crisis, resulting from England's war with the Boers. The drain on the bank of England has begun; business in Britain is being paralyzed, and industry impoverished by conflict. Here is a paradox: The most powerful nation in the earth, engaged in a little war (an insignificant war, compared with the American civil war, and other great wars of history); and already the great nation is feeling the effect of three months' conflict!

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." How about the devil, and what is he supposed to do? The devil perpetuates the evils and promulgates the darkness which the involutionary functions of the Almighty produce. The mortal world is the devil's world; and by observing the conduct of the mortal, degenerate man, we can determine exactly what the devil is doing the world over!

The life of a single individual is not sufficient to overcome death; the victory over death must come through the combined forces of a number of living, human battery cells, directly related to a central man, the Messianic pole. The central nucleus of humanity at the end of this dispensation constitutes the Church Triumphant; and then shall the children of the kingdom be resplendent as the sun in the firmament of humanity.

Anarchy in the human body always proves disastrous; in-

sanity or death results. There can be no anarchy in the physical cosmos; in the great universe in which we live, law prevails. The solar emperor rules, and the circumference obeys.

Man may inherit the earth, because he lives in it. The word *inhere* means to stick in, or to be fixed, or permanently incorporated. The life of the universe inheres in its form. We inhabit the earth; we are *in here*, and *in here* to stay!

The nations are the states in which the people of the world exist; the worst nations in the earth are: consternation, abomination, alienation, assassination, hallucination, and damnation, at the culmination of the present age.

The greatest land-grant ever known will be made when the righteous inherit the earth. Deeds to the real estate of the divine inheritance will be given for noble deeds done, feats accomplished, and victories achieved.

Truth is the universal solvent of all problems when the substances of the involved universe are held in solution in the human intellect; then it is science, symbolized by water, the universal solvent.

Two things are necessary to the production of a forceful, interesting article: The writer must have a good subject, and the subject must have a good writer.

Those who deal in gossip despise the truth; idle tales are more attractive to idle minds than the profundities of science.

The fiery chariot in which Elijah ascended, was an automobile; but it was filled with *centaurs*, the horse-men of Israel.

Power is force applied; the power of scientific truth is in its application to human life.

Koreshanity is gaining ground; it advocates territorial expansion.

The X-rays of divine truth radiate from THE FLAMING SWORD.

The river of death empties into the dead sea.

Editorial Discussions and Miscellany.

THE EDITOR.

The Greatest Miracle of the Age.

EDITOR FLAMING SWORD:—I am curious to know by what means KORESH becomes possessed of his ideas. Is it by intuition, by intellectual methods, or through some other medium? Most advanced thinkers bring forth some novelties; but I do not see how KORESH can bring forth so many. Without questioning their correctness, I am,—P. M. B., St. Louis, Mo.

Koreshan Universology is a scientific system, evolved and expressed through the exercise of the rational faculties of its Founder. Koreshan conclusions are reached through *rational* processes. The entire System has been constructed through the application of logical methods; and these involve the principles and factors of logic, comparative analogy, analysis, and synthesis, which are distinctively intellectual processes. The Light of truth has descended into the external mind, and has become science.

Science is the climax, the ultimate of all truth, the intellectual fruitage of the ages. Truth has now come in another degree; it is now external, and can be applied to all the external affairs of humanity.

Nineteen hundred years ago, truth was manifest to the world in the person of Jesus, in the *philosophic* degree. Jesus was the involved product of the Jewish age; and there were involved in him the millions of spirits of the Jewish dispensation. Jesus was the summing up of the highest consciousness of all progressive minds of ages past; he was the fruit of the combined experiences of the millions; he was the millions infolded; and the one Man who contained and expressed them, had the powers of the multitudes. Truth was then polated in the *will*; Jesus was the will of God; he was the seed of God, the seed of humanity, the mediator, the *nexus*, between God and man. The di-

vine personality was dissolved and sown in the soil of humanity; he was the Bread, which was broken up and disseminated to the millions of the Christian dispensation; and the descent constituted the crossing of himself with the mortal world.

The sowing of the divine life and truth ultimates at the end of the age in another involution—in the man who is the summing up of the experiences of the Almighty in humanity, as well as the experiences of all those in whom the life and truth of Deity entered through the baptism of the church. The lines of divine progress converge again, in another personality; and this time the forces are polated in the *intellect* and *not* in the will; consequently the mental product is not philosophy, but science.

Some weeks ago, in reply to a question by a correspondent, we pointed out the fact of the illumination of KORESH, as

demonstrative of the power of auto-suggestion. The supreme desire of KORESH to know the truth in its fulness; to become illuminated by the entities of the higher spheres of mentality; to solve the problems of the universe, and to sacrifice himself for the benefit of humanity, culminated in a powerful vortex, which attracted the millions of entities from the various progressive spheres of human mentality. The result was his illumination or anointing, in 1870.

Consciousness must lie back of all intellectual perception; and consciousness is but the summing up of experience. The highest consciousness of the physical cosmos or mineral kingdom is the central sun. The magnitude of the sun is greater than the magnitude of the stars, because its vortex is more powerful. In the ascent of the various energies which flow into the sun, they must pass through the stellar vortices in the atmospheres and various planes or spheres of force between the circumference and the center. Likewise, the central personality of the scientific age is the result of forces elaborated in the human stars of the dispensation. The summing up of the experiences of millions of men in one mind results in a vortex, which is equal in power to the combined power and activities of the millions from which the lines converge; hence, the superior mental penetration, intellectual perception, and rational faculties of the mind which has expressed, by logical processes, the marvelous System of Koreshan Universology. The building up of such a man, through the combined forces of God and man, is the greatest miracle of the age!

Questions About the Moon.

EDITOR FLAMING SWORD:—(1) If an eclipse of the moon is caused by dark discs in the earth's shell cutting off the currents of levitating energies which form the X-ray photograph on the atmosphere, how is it that at points on the earth other than where the totality is observable, the moon is still plainly visible? (2) If the dark discs have cut off the currents, would not the X-ray photograph disappear entirely during the time of totality? (3) Also, why is it that at the moment of totality, the markings on the moon are still discernable through the shadow?—THE MAN FROM VENUS, Pueblo, Colo.

Before answering the above questions, we desire to refer briefly to the man who asks them; and then perhaps our readers will better enjoy our replies and the manner in which the replies are made. "The man from Venus" makes the claim to possession of a knowledge of the absolute truth about the universe; its construction, laws of formation and expression from the world of mind. He supposes that he once inhabited the planet Venus where,

as he now remembers, pure uniism prevails, which he now announces to the people of the earth. We have reviewed to some extent in past issues, the illogical system and the claims he puts forth.

We desire to offset these claims to possession of the absolute truth by a simple process; and that is, by pointing out in the above, the most *inexcusable blunders*, which betray his ignorance of the facts of simple astronomy. If he will allow us to teach him, this is an excellent time to learn, and to admit the blunders; if he will not, his conceit may keep him deficient regarding astronomy. In the main, his questions are good, though not asked for information, but because he fancies he has us in a close place; but we will see!

(1) The blunders referred to are in the first and third questions; and they are concerning points upon which we desire to add to his limited stock of astronomical knowledge. The moon is visible from about one half of the earth's surface at any one time; and when the moon is eclipsed, it is eclipsed for *all* points where the moon is visible. There is no place in the earth from which the moon may be seen shining brightly, while it is seen to be eclipsed at another point. If it is totally eclipsed, it is totally eclipsed everywhere; if it is partially eclipsed, the same phenomena, with exactly the same surface covered by the "shadow," are visible from all points where the moon can be seen at all. We quote from Young's General Astronomy: "Since all the phases of a lunar eclipse are seen everywhere at the same absolute instant wherever the moon is above the horizon, it follows that a single computation giving the Greenwich times of the different phenomena, is all that is needed, and can be published once for all."

However, it does not require a quotation to prove our point. Taking the Copernican explanation for instance: Can the moon be both in the sunshine and in the shadow at the same time, during totality? Can the moon shine for any eye at any point, when that which makes the moon shine, is cut off? The word eclipse means to faint, to weaken, to swoon. When a lady faints, is she seen in the faint by one person, and in perfectly normal condition by another person at the same time? If our friend will take the trouble to draw a diagram illustrating a total eclipse of the moon from the standpoint of the Copernican system, and place the moon in the earth's shadow at a distance representing 240,000 miles, with the base of the cone of the umbra as wide as the earth, he will perhaps be able to demonstrate to

himself that the moon will appear eclipsed from all points on the earth on the side from which the cone is projected! There is in the Koreshan System that which corresponds to the cone of the earth's shadow, in the Copernican theory; and when the moon enters it, it is eclipsed alike to all observers in that hemisphere from which the moon is visible.

(2) If a total eclipse of the moon were produced in accordance with the Copernican explanation, there would always appear the same shade of totality; and moreover, when the moon entered the umbra of the earth's shadow, where all of the sun's rays are cut off, the moon would be invisible. In the total lunar eclipse of 1868, the moon was almost totally invisible to the naked eye; while during the total lunar eclipse of March 19, 1848, the moon was scarcely dimmed at all. Why this difference? Was the earth opaque in the former case, and semi-transparent in the latter? The cause was in the difference of density of the mercurial amalgam which cut off the electro-magnetic energies which make the moon normally brilliant. The disc is never dense enough to cut off every quality of the levitating energies, and hence the moon is never rendered entirely invisible during totality.

(3) "At the moment of totality"! What is the "moment of totality" of a lunar eclipse? Do two hours constitute a moment? A total eclipse of the moon lasts about two hours, to which about two hours more may be added from first to last contact. The moon is not a picture formed by direct reflections from the earth; it is a materialized image of the earth; it is a crystalline body, and generates, under normal conditions, its own silvery light. If all the rays which form it were cut off, it would finally cease to be visible. During a total eclipse, the form of the moon remains intact, emitting only so much light as is produced by the scant supply of energies which pass from the earth to the moon during totality. The same markings may be seen, even more dimly than during two hours' total eclipse, just after new moon, when the moon presents the phase of the crescent.

* * *

Propaganda in New York.

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Universe.

CELLULAR COSMOGONY, OR THE EARTH A
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Chicago, Ill. Price 25c.

We cannot do better to enlighten our readers as to the nature and aims of the above volume, than by quoting the words of the author in his Introduction: "This

scientific volume, largely devoted to details of the execution of the practical demonstration of the earth's concavity, is but preliminary to the most stupendous and comprehensive exposition ever projected and consummated by human intellect." The following chapters will serve to show how interesting the book is, whatever we may think of its conclusions: Proof that we live inside the Globe; Easily Susceptible to Decision; Koreshan Science and Theology; Reverse of Popular Theories; How Eclipses Occur; Planets not Populated; Hollow Globe and the Bible. This interesting theory of creation is certainly startling. This theory, it is claimed, will affect the popular theology. If it can be proved that the universe is a great shell containing all there is of life, from the lowest domain of existence to the highest realm of being, even God, as well as the stars, planets, sun, and moon, it will certainly make this world more comfortable, homelike, and neighborly than those theories which teach the infinity of the universe.—*The Cambrian*, Utica, N. Y.

* * *

The Ways of the World.

W. H. PAVITT.

FUTURE historians will have some strange incongruities to harmonize, and some queer questions upon which to pass judgment. Among them will be the contrast between The Hague with its Peace conference, and the leading commercial nation of the world making war against two weak republics; while the reverse side of the picture shows the leading republic of the world trying to subdue a handful of Pacific Islanders, and they will be unable to decide whether it occurred in the 19th or 20th century.

We acknowledge that the eyes of the writer require the aid of glasses, and it may be due to a limited range of vision that we failed to note the *coup de maître* of the Dean-Hayden combination, with their spiritual advisers, who were to give a rainbow pyrotechnic display in the physical heavens on the night of December 25, 1899, as a precursor of the building of the new city of Hayden upon the south shore of Lake Michigan, and the total destruction of the city of Chicago. Evidently the seance slipped an eccentric, or the scene shifting machinery failed to mash cogs.

The Filipinos are advancing in Christian civilization. When Dewey destroyed the Spanish fleet in Manila Bay, there were but two saloons in the city of Manila; now, if reports speak truly, there are nearly a thousand. Send over a few missionaries with a roll of tracts in one hand and a jug of rum in the other, and the Filipinos, at the gait they are now traveling, will soon cease to be barbarians.

Chihchen Lofenglub, Chinese minister to London, has caused no little comment

among the Caucasians, by the publication of an article maintaining that the universal language should be a "language of symbolism." This is all very true; and it is a little peculiar that a heathen Chinese should call the attention of the Western world to the fact. The language of symbolism is the language of Astrology and Alchemy, two sciences that are unknown to modern learning; and it is the language in which the Scriptures are written, which accounts for the total inability of our modern civilization to understand them.

The recent bank failures in Boston were due to a shrinkage in copper stocks. It is a sound financial basis upon which we rest secure for prosperity, when a twist on the wringer in the stock market will squeeze \$188,000,000 value out of copper-stocks without causing the loss of a grain of copper, nor the caving in of a copper mine. Wonderful banking and golden calf policy! Gigantic are the intellects that hatched and endorse it!

The competitive system is a compact with the devil, and a covenant with hell. The devil, under this system, has a mortgage against every dollar's worth of property, upon which the interest exactions keep poor mortals hustling on the rack of the galley slave. This is not the only mortgage the devil holds against humanity. Sensualism is the mortgage he holds against mortals, and death is the interest charges he exacts, from the payment of which few escape.

* * *

The Last Year of the Century.

Only twelve months remain in which to set in order all the things that belong to the expiring century, to the end of giving it a decent dismissal and to save the coming century from the handicap of an unfairly large burden of arrearage. There has been a rather curious misapprehension in the minds of many people as to the proper location of the year upon which we are just entering; and even in print there has been a good deal of allusion to the year now ended, as the closing one of the nineteenth century. A half minute's clear thinking is enough to remove all confusion. With December 31, we complete the year 1899—that is to say, we round out 99 of the 100 years that are necessary to complete a full century. We must give the nineteenth century the 365 days that belong to its hundredth and final year before we begin the year 1 of the twentieth century. For some reason, the mathematical faculty usually works far more keenly in monetary affairs than elsewhere; and none of the people who have proposed to allow ninety-nine years to go for a century, would suppose that a nineteen-hundred-dollar debt had been fully met by a tender of \$1,899. There would remain due just one hundred

cents. It is to be borne in mind that the year 1900 is not a leap year, although divisible by four. Under the Gregorian calendar the year consists approximately of 365 days, 5 hours, 49 minutes, and 12 seconds. The accumulated surplus over and above the 365 days amounts, in the course of a century, to very nearly 24½ days. To indulge in a leap year every four years would require enough remnants of time stuff to make up 25 days for every century. The arrangement in practical use allows 24 leap years each for three consecutive centuries, and then gives the fourth century 25 such days. Thus, though it is not likely to concern many of us in an immediate, practical way, it may be remarked that the twentieth century will be one day longer than the nineteenth, since it is arranged that the twenty-fifth leap year which is assigned to every fourth century, shall be brought into the calendar of the year that is divisible by 400. The failure to sacrifice three quadrennial leap-years—that is to say, three extra days in every four centuries—has led to the discrepancy between what is known as the Julian, or old style calendar, and the Gregorian.—From "The Progress of The World," in the *American Monthly Review of Reviews* for January.

* * *

The World's News.

Dec. 27.—Cape Colonists suggest mediation for settling the issues between the British and the Boers; foresee a disastrous conflict—to whom?—Congressmen to make inquiry into Sec. Gage's relations with the New York banks.—Chicago sub-treasury clerk steals \$5,000 in gold.—Uprising of Boers in Cape Colony said to be imminent.—Filipinos attack American garrison at Subig, and are repulsed.—Century question being discussed in America and Europe.—Annual session of Illinois teachers, at Springfield.—Dec. 28.—British shell the Boers at Colenso, without effect.—Powers agree that England may use Delagoa bay, South Africa.—Buller delays action; awaiting reinforcements.—Battle fought at San Mateo, Philippines.—Bubonic plague alarms Sao Paulo, Brazil.—American Panama canal company organized, with \$30,000,000 capital.—Dec. 29.—European nations agree to America's plan for Chinese open door.—Reports say Aguinaldo wants to surrender.—British still on the defensive in South Africa; moving with caution.—Severe storms on Irish coast.—Panama and Nicaragua canal companies in open conflict.—Rate wars on eastern railway lines.—Dec. 30.—Hamburg-American steamer wrecked on a reef off English coast.—Boers blow up a number of Gen. White's guns at Ladysmith.—\$1,000,000 fire in Chicago.—Classics ruled out of Catholic schools in America.—W. C. T. U's plan a temperance crusade in Mexico.—Dec. 31.—British badly beaten at Mafeking; could not capture the city held by Boers.—50 Amer-

icans sail from New York to help the Boers.—Chicago aldermen ask for contributions to help the poor.—British seize a German ship at Delagoa bay; Kaiser to protest.—**Jan. 1, 1900.**—New Years!—Floods prevent British from crossing Tugela river.—Gen. Wheeler may succeed Lawton in the Philippines.—Dr. Dowie of Chicago, announces that he has raised \$1,000,000 to build his Zion city.—Czar of Russia makes another appeal to nations for peace!—Pope Leo XIII nominates his successor; Cardinal Gotti, a Genoese monk, the man.—Violent plague epidemic causes 1700 deaths in India.—**Jan. 2.**—New Chicago drainage canal opened.—Colesberg reported taken by the British; little skirmish with the Boers; Australian battery sails to help British.—Aguinaldo's wife and sister captured by Major March, in Philippines.—University of Chicago receives a New Year's gift of \$3,370,000, from Rockefeller and others.

* * *

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The Cosmopolitan.—The first number of the New Year is an excellent one; it opens with an illustrated article on The Delights of Trying to be Somebody else,—the art of impersonation. Other illustrated articles are: Fossil-hunting in Wyoming; Some Types of Egyptian Women; Some impressions of Berlin; The Theatrical Advance Agent; and Zoroaster, the Magian Priest. Other excellent articles are: Letters to a Lady on the Home Care of the Sick; Pushkin and His Work; and Encouraging the Mental Powers of Children. Four fine, complete short stories appear: Motorman Cupid; "Dizzy Dave;" The Lady of the Ship, and Pathrick's Proxy. 10 cts. per copy; at news stands.

Leslie's Weekly.—Interest in Gen Lawton is aroused through his death in the Philippines; and scenes and events connected with his campaign constitute the special feature of this week's issue. Other illustrations are of Evangelist Moody; Salvation Army's big New York dinner for the poor; scenes in the Boer war, besides the usual department of amateur photographs. Excellent articles appear in the letterpress, and this issue is of interest to all Americans.

The Open Court.—The January number contains the following principal articles: Principles of the Open Court, by Hon. C. C. Bonney; Editor's article on Mr. Bonney; The Idol and the Ideal of the French Republic; Tante Fritzchen's Last Hour; The Year Zero; Names and Numbers; The New Year in China; The Ox and the Ass in Illustrations of the Nativity; and the Breadth of Buddhism. 10 cts. per copy; \$1.00 per year. Open Court Pub. Co., Chicago.

Success.—The issue for December 23 ends the weekly series; and with the Jan-

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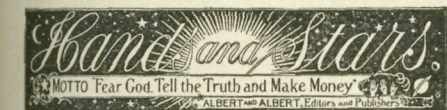
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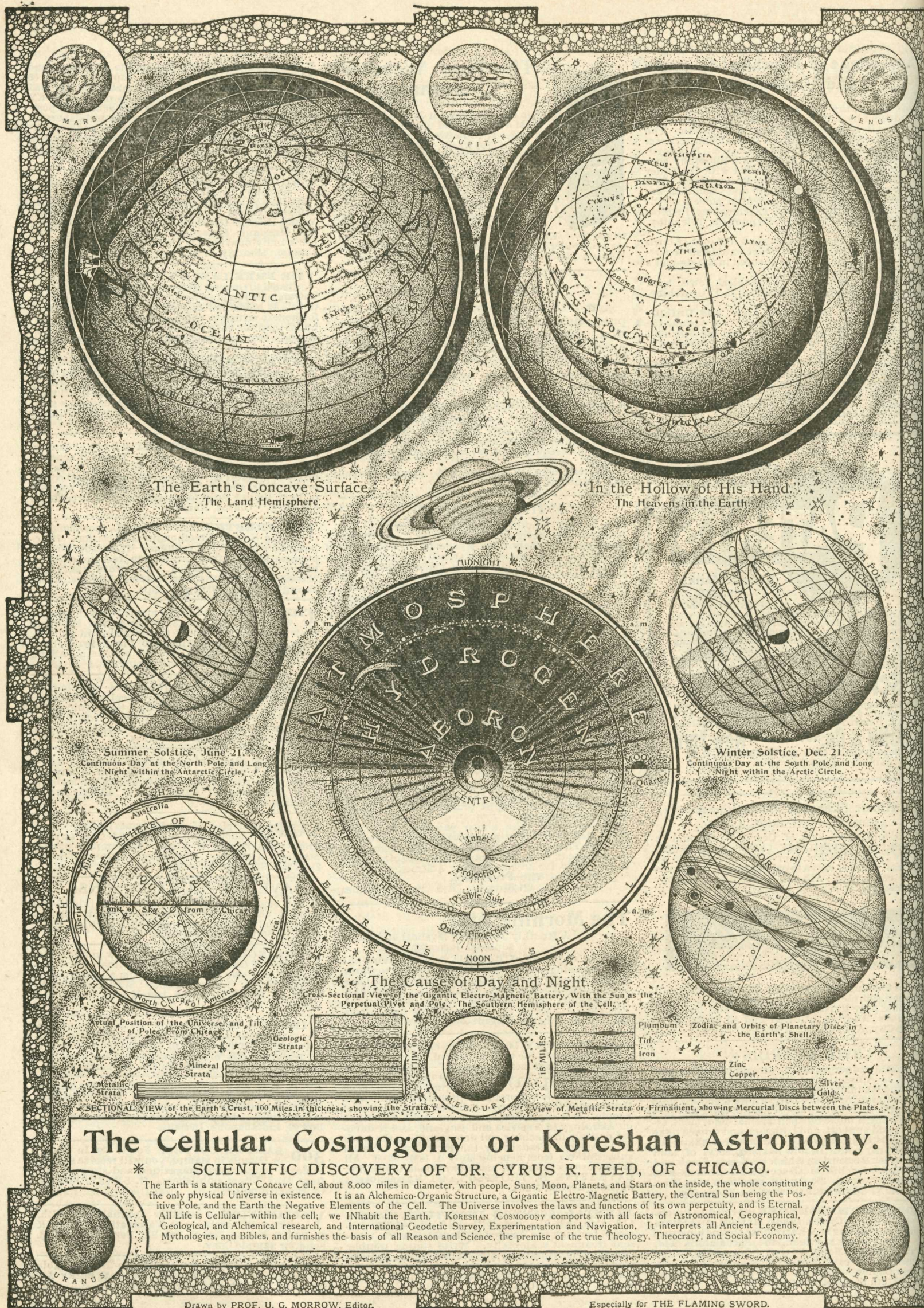
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