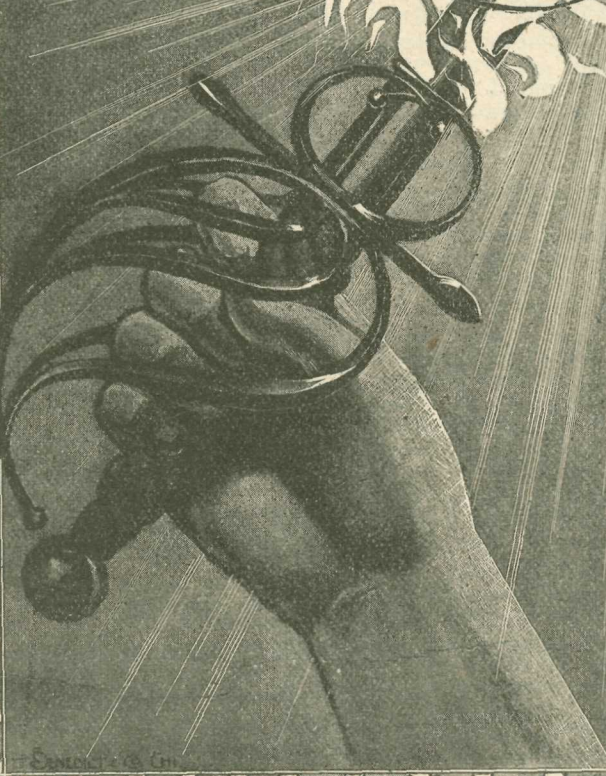


SPECIAL FEATURES OF THIS ISSUE:

The Patience of the Prophet.—Teaching the Science of Immortality.—Review of Koreshan Experiments.—Destruction of Evil.—Political Issues.—Koreshanity and its Founder.—Editorial Topics.

THE FLAMING SWORD

A detailed illustration of a hand holding a sword that is engulfed in flames. The hand is shown from the wrist up, with fingers wrapped around the hilt. The sword is held diagonally, with the blade pointing upwards and to the right. The flames are bright and dynamic, with many tongues of fire. The background is dark with radiating lines emanating from the sword, suggesting a powerful light source. The entire scene is framed by a decorative border consisting of repeating white, flame-like or leaf-like shapes on a dark background.

September 14, 1900.

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In Editorial Perspective, Editorial Discus-
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News, etc.
Prof. U. G. Morrow.

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The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

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

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communist. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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., SEPTEMBER 14, 1900. A. K. 60.

Whole No. 406

The Patience and Persistence of the Prophet.

What it Means to Declare Truth to the World; Hatred and Persecution the Essential Factors of Messianic Power; the Laws of Physical Immortality and Their Application by the Prophet of Koreshanity.

THE PROPHET IS NOT GENERALLY honored among his own kin and in his own nation. The great prophets have always been so far ahead of the age in thought, as to be utterly misunderstood by those whom they have desired to benefit. All greatest benefactors of the race have sealed their commission with martyrdom and in blood. In giving to the world the truth, which is necessarily antagonistic to human conviction and revolutionary in the extreme, why should we expect to become an exception to the rule, and have our doctrines accepted by the multitudes without something of the experience of men who have gone before us in the promulgation of original conceptions?

For about thirty years we have persistently advocated the doctrine of physical immortality; that is, immortality in the body. We have not done this upon the basis of there being such a doctrine taught in the Bible, but rather upon the basis of physical and physiological discoveries. We do not deny that others are attempting to put forth what they define as immortality in the body; we do, however, assert that some who are putting forth a spurious doctrine of immortality in the body, never advocated the doctrine nor the possibility of such an attainment until meeting with our views on that subject. Our views of immortal life do not admit of the conviction—which is a spurious one—that man can live indefinitely or eter-

nally in the body. Such a climax to human progress will never obtain.

There obtains a natural and a spiritual existence; these are coördinate factors of being. The natural and material world is the soil in which the fruit of the universe matures. Immortality is the product, in the body, of human progress toward perfection, and it is the final fruit of development before its absorption into the invisible consciousness of eternal life. Men continue to die the natural death so long as the laws of mortality are applied, either in the natural or spiritual spheres or degrees of activity. Spirits are mortal, equally with men in the flesh. To be a spirit is no exemption from the law of mortality and corruption. Man is mortal—*spirit, soul, and body*. The *pneuma*, the *psyche*, and the *soma* are mortal until these all put on the immortal state; and that state is acquired here, not in some other world. When the immortal state is reached, the life is transited to the invisible sphere.

The causes of mortality reside in the acts of the material man, which all determine toward death until the science of life is comprehended, and its laws and principles applied. The mere *desire* to become immortal is not sufficient to accomplish the result; immortality will not come with desire merely. Desire must lie at the foundation of activity, but the wisdom of immortality plays the most important part in the acquisition

of the life of immortality. To live always in the body is a desire—if any possess it—born of utter ignorance of the laws of life. The firstfruits of immortality will develop in the United States of America. The supreme Prophet of this age comes to the world through the Anglo-Saxon of the United States. He is the Sign of the Lord's coming, and is the forerunner of the coming sons of God. He does not come to gratify any preconceived opinion regarding the coming of the Lord, but to bring the science of immortal life, and to usher into the world the fruitage of immortality and to fulfil the destiny of human desire.

We have shown, in the science of the Decalogue, the basic principles of immortality. We have specifically shown that immortal life is an attainment, an acquisition to be reached through personal application; but as the knowledge of the truth is only to be gained through line upon line, and precept upon precept, we find ourselves forced into further expositions of this all-absorbing subject. We find it important to explain our explanations. This necessity proceeds from the fact that the truth, in its application to the higher life, is a new thing. The world has no conception of either truth or life, and the matter is so foreign to any preconceived opinion that even its language is not understood.

Polarity is one of the fundamental laws of organic life. The race must be polarized. Such polarity will be in the Messianic center of the age. The energies of the universal mind of humanity must be focalized upon one tangible, visible personality. This focal point must not only become the center of the love of those who love the Lord's appearing, but it must also become the focal point of all who *hate*. Hatred and persecution are essential factors of Messianic power. It is the supreme function of the Elijah (God the Lord) of this age to pass on to his theocrasis. This theocrasis is brought about through the coördination of the two factors—love and hatred. From this fact it will be observed by our enemies, that their work is regarded by us as extremely important, and though they know not what they do—though performing just the work for which they are raised up—they are an essential factor in that economy which must result in the very work we desire to accomplish. Theocrasis is a conflagration. It is brought about through the focalization of mental energy pivoted in the one chosen personality of the age. It must come through his recognition by thousands of people who desire him. The theocrasis of the Messenger of the Covenant is the beginning of that conflagration which will burn up the world; not the physical, but the anthropotic (human) cosmos.

Immortality will be brought about by a life which will insure the extirpation of the pineal gland or conarium of the brain. It is the science of this extirpation which involves one of the essential functions of Elijah

the prophet, or the Messenger of the Covenant. The conarium will not be removed in the vidual man until the conarium of the universal man is removed. This will not be done until the universal man has assumed something of that organic form which constitutes him an integral structure. The Grand Man must become integral; he must take on the form of organic shape. His conarium, or central groupate, must become somewhat organized before it can be extirpated. This must involve the organic shape of the entire humanity.

The removal of the conarium in the vidual must be the result of the removal of the conarium of the universal, for the extirpation of the gland of the vidual is the reflex action of the extirpation of the universal. That which is called individualism is the direct antithesis of the truth. Individualism is antagonistic to organic unity. A school of prophets and apostles gathered around the Messenger of the Covenant, will first enter into the fires of theocrasis. This will be the result of a knowledge and application of the laws of life made known only to the Messenger, and through him, to his apostles and disciples. Following this conflagration, the fires of dematerialization will extend to the thousands who belong to the new Order and are looking for the Lord's coming. This conflagration of a large portion of the population of the world is the burning up of the world so often mentioned in the Bible, and constitutes a part of the process through which the thousands are purified and made white. It is not a painful process for those who seek to become immortal through the function of the Messenger of the Covenant.

The thousands who enter the fires of theocrasis will dematerialize; thence they will flow into a prepared laboratory—the special woman chosen for this specific purpose. Through her body, which will be perfected in the central conflagration, there will be projected the immortal flesh. These are the sons of God, the two-in-one, the biune beings of immortality. The world is now at the very verge of this revolution. It will be as much beyond all miraculous conception, as the importance of the age is beyond that of any previous period of the world's history. It is the official function of Cyrus, the Messenger of the Covenant, to accomplish this great consummation, and we urgently force the precipitation of this climax of human desire. We are not appalled at any opposition the world may bring against us, for all the persecutions forged against us are mere factors of the culmination. There will be greater chaos in the commercial and industrial conditions of the world before the great day, now at hand, through which the world will be brought into natural—arch-natural order. We are bordering on the revolution so much beyond human conception as to have been denominated the great and dreadful day of the Lord. This time is at our doors.

Review of Koreshan Scientific Experiments.

An Expert Civil Engineer Submits Criticisms and Conclusions; Some Misapprehensions Corrected and Elements of Doubt Removed; Koreshan Demonstrations Consistent and Conclusive.

PROF. U. G. MORROW.

EDITOR FLAMING SWORD:—I received the CELLULAR COSMOGONY, and have studied it with much pleasure and also profit. Of course, your experiment in Florida is the only thing that has an element of proof of your position, and therefore interesting to me as a civil engineer of many years' practice. The proof, however, to my mind, lacks conclusiveness for this reason: that you had to transfer the water level at every change of your admirably designed apparatus. Up in these latitudes we have vast lakes which freeze solid for 4 or 5 feet, and remain so for 3 or 4 months. It would be conclusive to have the experiment made on such a surface, where the element of the water's level or contour is immediately present all through. A plumb-line at the start of the operation will give the direction at right angles, and by continuing this for 6 miles the curvature, which according to the convex theory should be about 26 feet, will, long before getting to that distance, have been detected.

The Planists, as you no doubt know, maintain that an experiment by simple vision through a telescope shows that the surface of water is level [flat]. I have myself used my level and staff for a considerable length on the edges of a sheet of still water, placing my staff always on pegs driven to the water level. In reducing these levels to a common datum-line, I could find neither any fall nor rise at the end of the operation. I note that you doubt the correctness of such a method on account of refraction, collimation, etc. This may be so, and you may be right.

On the other hand, the transfer of sea-level at your operations may in like manner carry an error with it. It is for this reason, as an humble scientific student, I conclude that your experiment can only carry absolute conviction if it was performed on a frozen lake in winter, or by getting a stretch of lake fringe in summer, and driving pegs at level of still water at the lip, and then test the work thereby.

There is also another element of doubt. On page 119 you say: "Through the telescope the steel strip and the cross-hair were observed to point below the Gulf horizon;" i. e., from E tide-staff with telescope you projected a line through point F, to cut the Gulf at B, which you say was below the horizon. This I cannot understand. If the telescope was truly level it may or may not have cut the steel strip at F, but its line of sight should have cut the horizon, and not have been below it. For I have tested this fact: that no matter at what elevation a level telescope is adjusted, in directing it to a clearly visible horizon (such as obtained on sea-coasts), the line of sight coincides very closely, if not absolutely, to the horizon.

This may be due certainly, to the concavity which you maintain; but it is equally certain to me that this phenomenon in perspective is possible on a flat surface likewise. Of course, it shatters the convex theory to pieces, for it is impossible to conceive of such a thing occurring to a convex surface. These few lines I write in all sincerity. I am wedded to no theory; every one of them, so far as I am able to judge, lacks conclusiveness. Of course, in your other splendid and brain-reeling speculations I take no stock, except to say that they are preferable to the infinity theory, and the monstrous ideas of immense distances and rates of velocity. I am yours faithfully,—G. W. W., (Associate Member I. C. E., England) Winnipeg, Man.

KORESHAN UNIVERSOLOGY is a system of integralism—a complete system of the science of the universe of creation; it involves in itself all the elements of truth in all spheres of human thought and life, explains all phenomena, and embraces and employs all known facts of observation and experience. The same mind which discovered the form of the physical cosmos, discovered also all of the functions of that form, and of all forms which the universe contains. The great dis-

covery made by KORESH thirty years ago, was therefore the discovery of the laws and principles of universal creation and perpetuity. What he discovered then to be the facts, laws, and principles of the great universal body, he has expressed in the logical system of scientific truth known as Koreshanity. The conclusions of KORESH are the inevitable result of the application of inexorable logic; the truth of his premise is a guaranty of the truth of his conclusions.

The physical cosmos is the foundation of all life—the outermost expression of the life which it contains; the science of the physical cosmos is the foundation of all truth. The facts of that form constitute the premise of all Koreshan conclusions; the demonstrations of the Koreshan premise are not confined to the field of experimentation. The principles of analysis, synthesis, and correspondential analogy are applied with mathematical precision and absoluteness; the application of these principles transcends all lines of demonstration by means of observations and geodetic survey; for indeed they must be applied in the train of logic to conclusions which are beyond the reach of the telescope and geodetic apparatus.

But the people of the world generally are not logicians; and for the masses the demonstration of a scientific system must be made simple and brought within the sphere of easy comprehension. For years the Founder of Koreshanity pointed to the facts, laws, and principles of optics—perspective and geolinear foreshortening, as related to the simplest facts of observation of the sea horizon—in proof of the earth's concavity; but there are few minds able to comprehend the processes through which we perceive the objective world. For this reason, still more simple demonstrations were found necessary; and numerous experiments have been conducted at the instigation of the Founder of the System, in actual demonstration of the fact that the surface on which we live curves concavely at the ratio of about 8 inches to the mile, making the conclusion inevitable that the earth is a hollow sphere about 8,000 miles in diameter.

Having pivoted the question of the earth's shape upon a single proposition, and having subjected that proposition to a scientific test, we are able to give to the world conclusive evidences of the truth of the fundamental premise of Koreshanity. The evidences, of course, become subjects of discussion by minds of all classes. The files of THE FLAMING SWORD for three years past manifest that we have fairly met numerous criticisms, removed many objections, and explained in necessary detail the processes by which the facts that we announce to the world were obtained. We are pleased to publish the above kind-spirited letter from a candid civil engineer, and take pleasure in endeavoring to correct a few misapprehensions which stand as

obstacles to his acceptance of the evidences of concavity as absolutely conclusive. It will be noticed that he questions the popular theory; and we would suggest here that the number of engineers and surveyors, as well as sailors and other practical men, whose experience has led them to doubt the popular theory of the earth's convexity, is rapidly increasing, because they have observed facts in their work which are not consistent with the premise of the modern astronomy.

The first conception of the inventor of the Koreshan Geodetic Apparatus, in the line of application of its principles to a test of the contour of the earth, was that of extending a straight line over a frozen canal; but circumstances and other sequentials led us to the straight beach on the west coast of Florida, at Naples. The suggestion that a satisfactory test is possible on the ice of Northern lakes we consider good, and we hope in time to operate upon such a natural datum-line. Such a solid basis of operations would be necessary to the most precise measurements, in ascertaining the exact ratio of the geodetic arc in relation to the rectiline; but such precise measurements are not necessary in determining the general contour of the earth as convex or concave. From the basis of the Koreshan survey in Florida, conducted on the beach of the Gulf of Mexico, we were enabled to mathematically determine an approximate ratio.

The point we desire to specially notice is where the "proof lacks conclusiveness," in the mind of the writer of the above. He labors under misapprehension regarding the transfer of the water level from the Gulf to the line of operation. The mistake is in supposing that we made this transfer at every change of the Rectilineator—which we take to mean at every adjustment. The fact is that throughout the 4-mile line of survey, there were put 25 record stakes, the result of as many applications of tide-staffs, by directly referring each to the caisson at the beginning of the survey. The processes involved in our hypsometric operations were not those of common survey. There was no possibility of accumulation of errors, as would be the case in running a datum-line with a transit instrument; because the measurements from the water level to 128 inches altitude at each point were purely mechanical, and as simple as driving pegs in shallow, still water, and then measuring from the tops of the pegs to the given altitude. The air line was run on the Gulf shore, near the edge of the water.

These measurements were quite independent of the extension of the line itself. As explained in the CELLULAR COSMOGONY, these measurements were made by way of preparation for the survey; and upon arriving at each record stake it was simple and easy to measure the distance from the 128-inch altitude down to the air line. We suggest in this connection, a careful study of pages 105-109 of the CELLULAR COSMOGONY. If it was possible to measure 128 inches above the water at the beginning of the line, it was also possible to measure the same distance above the water at every other point along

the line. If there had been no measurements of altitudes at all, the line would have been the same—10 feet and 8 inches above the water at the beginning, and in touch with the water at a distance of 4 miles from the beginning. At the end of the line there would have been no possibility of our mistaking a point on the water's surface itself for the space of 128 inches above the water.

Another point to be considered in reply to the above communication, is the reference to viewing the cross-hair in the telescope below the horizon; this point is easily made clear. When we had proceeded along the line as far as the apparatus would admit, (and at the end of about $2\frac{1}{2}$ miles the cross-arms touched the ground,) we found it necessary to extend the remainder of the line visually. The simple process was that of placing the telescope at record stake No. 19, so that the cross-hair (or the axis) was coincidental with the air line; and the steel strip coincidental with the air line at the distance of one eighth of a mile farther along the surveyed line. The idea was to *look along the air line* one eighth of a mile and beyond; and visually connecting two points 660 feet apart on the air line admitted of a more accurate observation, or rather of greater accuracy in projecting the line in the direction of the line itself, than would a transit instrument which we might endeavor to place at the same angle from the horizontal at the place of the telescope. The telescope was not level—it was not intended to be; its axis was coincidental with the air line itself.

It is obvious that at this distance from the beginning of the survey, the rectiline sustained an angle to the horizontal. That angle at the end of about $2\frac{1}{2}$ miles was, for the length of 12 feet, .115 of an inch; this amounts to about $2\frac{1}{2}'$ of a degree. The steel strip was 5.57 inches nearer the water than the telescopic axis; and the angle of 5.57 inches in 660 feet amounts to about $2\frac{1}{2}'$. At the elevation of 6 feet above the water, the dip of the horizon amounts to $1\frac{1}{2}'$; and this would make the cross-hair appear to fall $2\frac{1}{2}'$ below where it would had the telescope been leveled, or 1' below the horizon, in line with a point on the Gulf of Mexico, $4\frac{1}{4}$ miles from the beginning of the survey.

Alongside whatever objections may be made to the conduct of the survey,—the first of the kind in the history of the world,—is the fact of the extension of a line at right angles with the perpendicular in the middle of the chord, in accordance with the geometrical proposition made by KORESH over a quarter of a century ago. Then there are the facts of a definite ratio of approach of the earth's curvating surface to the surveyed chord, the result of the application of the geometrical and mechanical principles and factors involved in the apparatus. To the mind comprehending the principles involved, and in possession of all the details of such a survey, there is no escape from the conclusion that they evince the fact that Koreshanity has an absolutely scientific foundation. It is the coming System; it will revolutionize the world of human thought and relations, and succeed where all modern systems have failed.

Eradication of the Root of all Evil.

Prohibitionists' Waste of Energy and Eloquence; the Money-Power the Parent Evil; the Meaning of Money and its Perversion in all Domains of Commerce.

BERTHALDINE, MATRONA.

THE ABLE AND ZEALOUS advocates of Prohibition who so eloquently testify in the *New Voice* to the thoroughness of their vivisection of the republican and democratic parties, and the resultant proofs of the moral rottenness of the two, should cut deeper into the general body of humanity and discover anew the cause of human depravity, and attack the "root of all evil." The fires of hades are not kindled by the liquor traffic, though the contents of the dram shop serve well to keep up their blue blazes and noxious fumes. Attention should not be distracted by true lovers of righteousness, from the underlying, perpetual cause of evil—the love of money power in every domain.

The money power means the control of the life sources, and represents the commercial power of both God and diabolos. In the realm of mortality, where the devil reigns until the time of the destruction of death, the fictitious money power therein established is the most diabolic of all his institutions; and in locating it, satan's seat is located—the seat of false commercial wisdom. Just so long as her seat is undisturbed and fallacy rules, just so long will there be a world-wide demand for intoxicating stimulants to supply the lack of normal vigor, which the enervation of sexual and consequent excesses engenders.

Money, being the guard or criterion of commercial uses, an unscientific guardian—a guardian without the knowledge of the Alpha and Omega of universal life—is a dark demon of ignorance, who cannot bring aught but disaster to every form of life. Ignorance, not science, directs the affairs of commerce in every domain; all the controlling powers represent ignorance of the laws of life and immortality, ignorance of what constitutes life, liberty, and equity. An appallingly ignorant money power guards the distribution of all the resources of life with a blasphemous, fictitious symbol of equity. The divine science of commercial uses, the science of laws perpetuating life, is the only power divinely named Moneta; and regnant, "She shall be called the Lord our Righteousness." With the destruction of commercial fallacy fictitious money will be destroyed; and Moneta, in the Godhead of Minerva, shall reign in satan's stead.

The science of commercial uses has a right to protect the commerce of the world from serving any purpose but that of meeting the needs of humanity, the wide world over, wherever there can be found a being to be transformed to the image and likeness of God by the service of divine love and wisdom. The awful, dense, dark ignorance of the money power of hades now dominant, is seeking by the accumulation and control of all the instrumentalities most destructive to human life, to protect and maintain its sordid inhumanities—the trusts; and it is destroying in the race of men all power to trust in God's humanity to man. This power

should be, and will be, hurled by the mighty forces of Jove's thunderbolts, to a destruction so utter that the sphere of its existence shall become an unknown quantity to generations to come.

The liquor traffic, vile as it is, is but an instrumentality of evil for the maintenance of its parent evil—the money power. Men love money for the power it represents. It makes its holders kings and priests over men instead of unto God; it makes it possible for ignorant denizens of a world of perverted human relations to ape the Gods, while serving the devil. It makes it possible for the plutocrat to oppress the poor with a poverty that is the mother of all vices, leaving them the prey of infernals who seduce to total depravity with hell-brewed intoxicants, that transform the loves of home and heaven to the lusts of homeless hells. Thus are fed the flames of all the lusts, breeding insanity, consumption, and every loathsome disease.

The Lord Jehovah made no mistake in inspiring the declaration, that "the love of money is the root of all evil." The love of the money known to mortals today is demonstrably the cause of all the evils which exist in the world. Poor and rich are alike tempted and tried by greed for its power, most externally manifest in the domain of secular commerce. Here, money makes the ruling man; here, the mark of the beast—now the money power—must be indicated by cash in hand or on record; if one would buy or sell to live.

In the domains of religious and sex commerce, ignorance of the laws of man's relation to Deity and final conjunctive unity with Him; ignorance of the laws of sex unity in Divinity, by Messianic polarity—which restores by transmutation duality and death to biunity and life—destroys all equity. In the divorce of church and state, and in the unbalance of marital relationships, causes can be found for all the concomitants of sin. Let science of the universal laws of legitimate sex relationships gain dominance over the will of man, and his lusts be transformed to the divine love of life; then we will have a new race of Gods and men without ungovernable passions to enslave them to the debaucheries of lust. Let science of the normal relationships of God and man, as expressed by church and state, come into dominion in the domain of industrial social order, and we will find God's love of his humanity ruling the lives of men and expressing itself in the performance of uses by all for all, and guarding the equitable distribution of the products of the universal industry to all. This being a rational concept of divine possibilities, how essential it is that men should be forced to conclude that the riches of the kingdom of God are the eternal riches of wisdom and understanding, derived from the applied science of Universology! With these riches utilized as the divine money, a protection to the divine free trade would be established, preventing congestion or the

heaping up of riches anywhere, to clog the system of the universal man and breed in it depleting diseases, demanding stimulants to overcome enervation.

The holy nation to be born in a day—that great and dreadful day of the Lord—will be a nation of peculiar people, zealous of good works. In it fictitious money will have no mint; in it no competitive strifes will wear out the patience and nerves of the people, and cause them to demand intoxicants and narcotic poisons. In this nation to be born of God, the hidden manna—the seed of life, will not be wasted in riotous living, nor grow a wilderness of sin through excessive proliferation; it will remain hidden rather, and conserved in the holy of holies, as the manna or bread of the Immortals!

Babylon the Great is fallen; and the cry goes forth: “Come out of her my people, that ye be not partakers of her sins, nor be visited with her plagues.” “Come out from among them, and be ye separate; and touch not the unclean thing.” “Forsake not the assembling of yourselves together; * * and so much the more as ye see the day approaching.” “Gather yourselves into groups, O daughter of troops,” is the war-cry of Israel’s Deliverer to the church in Babylon, for the battle of the great day of the Lord at hand. A way of escape is provided for whosoever wills to be saved. It is a highway of holiness, in which the ransomed of the Lord may walk safely. The gates of the New Jerusalem will open wide to all who walk therein. In the Eternal City no money-changers, no drunkards, no whoremongers, no liars will be found. The wayfaring Man, the Shepherd and Leader in the way, is the Anointed of the Lord, the Messenger of the Covenant; to him, the Hero and Deliverer of the whole house of Israel, the gates of the

New Jerusalem first open. This new Voice of God—the manifest Shepherd, heralds to all who will come out of Babylon into the organic relations of a new and holy nation, the glad tidings of deliverance from the money power and the liquor traffic; from the curse upon the man, upon the woman, and upon the serpent—the sign of that commercial wisdom which unites the man and the woman in the Lord their God.

The Prohibitionists will prohibit in vain the devil’s right to maintain his own in his own time and place. Total abstinence is out of place in the devil’s kingdom; and men are prohibited by divine law from putting new patches on the old world’s garment. The thing for Prohibitionists to do, is to sell all that they have of the devil’s own to the owner, and lay the price at the feet of the Apostles of the divine kingdom, the new nation, and share the poverty of those who are poor through the endeavor to make the many rich with the wealth of the kingdom of the Gods—the riches of wisdom and understanding, that Science, not ignorance, may reign as the rightful money power.

“Love knows the secret of grief.” The one that knows is the one that loves God’s impoverished humanity. When the world is baptized, as it is soon to be, with the spirit of the universe-knowing God of love, the power of the holy nation born from above in America may mount as on wings of eagles and expand her territory without let or hindrance, and take in all the heathen as her rightful inheritance, comforting them as a mother comforts, gathering them under her wings as a hen gathers her brood. Perfect love will cast out the fear of universal distrust—the torment of all nations; and a trust that will still the war-cries of the world will give birth to the peace that passes all understanding.

In the Editorial Perspective.

THE EDITOR.

PRESIDENT MCKINLEY, in his lengthy letter of acceptance of renomination, has endeavored to be explicit upon the issue which has been forced upon the people by the party opposing the present administration of the American government. He has written as though his words constituted a message to Congress—for messages to Congress are as full of party policy as campaign documents, and are as adroitly worded. Notwithstanding the fact that the government of the United States is corrupt to an alarming extreme, we hold that destiny centers in the great Western world; it is the cradle of the coming genuine liberty, the home of the new Genus. From the time of the struggle of the colonists with the despotic power of George III, there has been periodically manifest the spirit of progress,—and it was strikingly manifest in the overthrow of the Spanish power in the West. Though the republican party is corrupt, strong in support of the tyrannical money power in its various forms, it has the best side of the issue of imperialism; and though the democratic platform contains a number of good things, yet in this one issue, which its supporters hold to be paramount, the greatest mistake is made. The democratic candidate has defined his position; in his speech at Indianapolis he took his stand—as consistent as the fact of his having to

choose it or make no new issue, would admit; but withal, his course is inconsistent, and indicates that the American democracy is not courageous for truth, but zealous in finding ground for opposition to the manner in which the President has assumed the responsibilities imposed by Congress. The Senate, having a democratic majority, ratified the treaty with Spain, and authorized the payment of \$20,000,000 for the Philippines, making the islands as much American territory as were the great Louisiana territory and Texas, and as are now Porto Rico and Alaska—they all came by purchase except Texas, which was ceded by Mexico as a result of war. The American nation is endeavoring to restore order and to establish a stable government in the Philippines. The Administration has acted, in the determination to hold the islands, upon the basis of the report made by the official Philippine commission, which report was unfavorable to immediate independence of the savages. Bryan advocates a protectorate for the islands, though to establish such a protectorate order would have to be restored—and this would involve just the methods of procedure that are now being employed; and moreover, would, from present outlook, necessitate a military organization and the expenditure of millions of dollars annually on the part of the

American nation, without any returns. It would involve the nation in international complications, which direct possession would obviate. Independence for the half-civilized native of the Philippine Islands is but a sentiment; they would be freer as a colony of the United States, than independent and subject to the prey of Europe! Democracy's hobby is self-government; once, indeed, its views of self-government went to the extreme of state rights, with the power of secession from the Union or not, as caprice might dictate. It meant the lessening of organic force, as American history strikingly proves.

The city which contains a greater number of inhabitants by far than all other cities of the world combined, is located in Warrior's Market Valley, Pennsylvania; its inhabitants may be numbered by the hundreds of millions. It is the famous ant city, which has existed for centuries undisturbed, and covers thousands of acres. In this ant city are all the wonders of ant industry, commerce, and government. The founders of the city manifested great wisdom in the selection of the site, which admits of natural sanitation; and in the arrangement and construction of their dwellings, they have exhibited a degree of intelligence that approaches in some measure the wisdom of man. Many of their dwellings are fifty stories in height, and are constructed on the basis of economy. It has been said that in points of intelligence and sagacity, the ant more nearly approaches man than any other living species; indeed, proportionate to their size, they possess more brains than any other organism in either the animal or the human kingdom. In Solomon's time the ant was able to teach the sluggard; and in modern times the masses might be taught by the ant in lines of economy. The ants believe in the commonwealth—in communism and colonization; they are co-operative—they are socialists of the natural stripe, and their government is imperialistic. The hundreds of millions of inhabitants of this novel city build and produce food, and they own collectively, and enjoy together, all that they produce. There is no heaping up of wealth by the few, and no general impoverishment of their toilers. They maintain a perfect system of order, and store their provisions for the benefit of all—they have no locks on their treasury. In the human world it is different, because men disregard the laws and principles of economy which are normally, intelligently, and instinctively obeyed in all the colonies of the ants and kindred genera. We may not learn from the ant alone; the government of the physical cosmos gives a more extended view of natural and necessary order, the forms of which constitute the scientific pattern for the perfect government of the human world.

It has been the vain hope of the astronomer to construct a telescope with sufficient power to enable him to visually penetrate the mysteries of the physical heavens. With the theory in mind that the planets may be inhabited, his aspiration is to be the first to discover the evidence; such a course he considers perfectly legitimate and natural, but in view of the facts in the case, nothing could be more illusory. The limit of usefulness of the telescope in the astronomical field is nearly reached. The reflecting telescopes have had their day, and now the great refractors force the paradoxical conclusion that the higher the power the less the eye sees! After all, it is but the eye that is the organ of vision; no matter what the diameter of the object-glass and power of the eye-piece, all that the eye perceives must pass through the pupil, less than one fifth of an inch in diameter. Garrett P. Serviss, a modern writer of some ability, who has dabbled somewhat in science, has investigated the possibilities of the telescope, and concludes that the great horizontal, stationary refractor at Paris may fail to make any start-

ling revelations. He tells of his experience in the Lick Observatory, and his view of the moon with a power of more than 2,000 diameters; he saw "*a formidable and curious blur of light and shadow*, in which only the general features were recognizable,"—contrary to what would be the case if the moon were an earth! To the eye alone, the white, sun-illuminated, cumulus clouds in summer appear solid; but through the telescope they are resolved into fog. When the telescope has confirmed the conclusion of KORESH, that the moon is but an X-ray picture of the earth, a shadow, a picture in form of a rare, crystallic substance, it will have served a better purpose than that for which it was originally intended.

It has been said that the present campaign is the first in which the people have been asked to decide the issue of imperialism. This may be true as concerning a direct statement of such an issue and the use of the term; nevertheless, it is a fact that Washington manifested distinct monarchical tendencies, and in the course of political events it became necessary for the nation to depart from Washington's imperialistic policies. Washington was a radical federalist—the federal head of the nation, and his party remained in power until the overthrow of the "Virginia dynasty," which consisted of Washington, Jefferson, Madison, and Monroe, by the election of Jackson, the anti-imperialist. The present Administration is favorable to England; but the fact remains, that England recognized Southern democrats as belligerents in the Sixties, and the South rejoiced while endeavoring to contract the territory of the Union with Britain's assistance, while the Northern sentiment was decidedly anti-English. The South is democratic, but it has the elements of imperialism; it was once aristocratic, with its many lords of slaves, governing millions without their consent. Are the crimes of the present Administration, in its conduct of war upon the Filipinos, worse than the crimes of democracy in its declaration and conduct of war against the Union which endeavored to maintain and enforce the Constitution?

The American and English Encyclopædia of Law specifically defines labor to be a commodity. This conclusion is inevitable, because labor is valuable; and in accordance with the definition of the word commodity, it is the advantageous factor in commerce. Labor is capital; it is bought and sold for money, according to the market value of uses performed. An organization existing for the purpose of regulating and controlling labor, of instituting boycotts, of fixing prices, and of forcibly excluding others from the field, is a trust. Observation proves that the trusts of labor are more despotic than are the trusts of capital—they are more direct and violent in the execution of their plans. The reform press is opposed to the trusts; but they are as inconsistent as the republicans, who declare against the trusts and corporations while protecting them with a tariff; or as the democrats, who oppose the trusts vociferously in the face of the fact that Tammany Hall is interested in the monumental fraud of New York—the ice trust. Even Bryan collaborates with millionaire Carnegie,—the head of the greatest trust in America,—to produce a book on what is now termed the paramount issue of the campaign—imperialism. The trusts can stand a little opposition as a blind!

Cardinal Gibbons presumes to sympathize with the laboring classes of America and the world. He refers to the dignity of labor, but it is humiliated; he suggests economy of the mere pittance left to the toiler, and asks the laborer to be content with his lot and station in life—a request which creates a smile on the face of the money god! The Cardinal is ostensibly opposed to the trusts; he declares that they are "exhibiting a grasping avarice which has dried up every sentiment of sympathy,

and a sordid selfishness which is deaf to the cries of distress. Their sole aim is to realize large dividends, without regard to the paramount claims of justice and Christian charity. These trusts and monopolies, like the car of Juggernaut, crush every obstacle that stands in their way." The trusts answer to such a description, despite the paramount claims of Christendom! A heartless element controls the industry and commerce of a world of civilization—a result of the influence of modern Christianity in Europe and America. The world is reaping the fruits of Christian civilization and its institutions of competition; it has sown to the wind, and must now stand the consequences of the approaching vortex of revolution.

Government by parties is not a stable government; there is a shifting of power from one element to another—the achievements of one administration may be neutralized by a succeeding one. Taking the political issues of the American republic as they are placed before the people today, there is promise—in the event of democratic success—of as radical a change in the conduct of affairs as ever occurred in the passing of a nation from one dynasty to another. A defeated party is never satisfied with the will of the majority; in the eyes of one party, the majority is never right until the majority places it in power. The people willed the present Administration; but it is the purpose of the democratic element to change the will of the nation. A man with two wills is never successful; and a nation with two wills is divided against itself. The government of the physical universe is stable because it is imperialistic; and its perpetuity depends upon the maintenance of a central pole which controls the whole. A radical change is needed in the commercial and political world—a change from the corruptions of modern political fragments to the purity of the universal dynasty of the Gods.

The ships which sail on the sea of humanity are as numerous and varied in kind and size as the ships in the bowl of the briny deep. The majority of friendships are frail barks, easily wrecked in little storms; but few are seaworthy, capable of enduring for years. Hardships are everywhere; they land at every city, town, village, and hamlet of the great nations. Partnerships are mostly engaged in commercial piracy, and lordships fly the pennants of despots. Fellowships are becoming insignificant; the few which remain do not venture out on the broad ocean, but are confined to small bays and inlets. Courtships are numerous, and often filled with cargoes of corruption; and worthships (worships) annually carry millions of passengers to the temples of the money gods. All of the ships now sailing in the mental ocean and moral seas must undergo transformation, and the different departments of life in which they are employed must be revolutionized. The ships of the new age will be constructed after entirely new models, when the coming storm has wrecked the plundering vessels which now play havoc with the world's peace and happiness.

The world has heard the news of the sentence to life imprisonment of Bresci, the assassin of King Humbert, of Italy; and now the reports are becoming current that such a sentence to Italian prisons is worse than death itself. Portoserrgio Castle is a veritable institution of inquisition, with foul dungeon cells beneath the sea level in stone-walls infested with vermin. Bresci's cell is said to be a niche in the wall, so narrow as to prevent the prisoner, shackled with chains and iron collar, from lying down. In points of terrible suffering from horrible tortures in this famous castle, perhaps none of the horrors of mediæval inquisition equals them. Dreyfus' cell on Devil's Island was a paradise compared with those in the helms of Italy. Such punishment of man or beast is damnable in the

extreme; but it characterizes the kind of justice which obtains in the country where Catholicism has prevailed for centuries. The state of society where Christianity prevails is called civilization; but the manifold forms of injustice existing throughout Christendom necessitate another and more truthful term.

Facts in themselves do not constitute truth. The universe is full of facts. Humanity is all facts, but the masses are filled with fallacy. Truth is the true conception of the principles, laws, and relations of facts; science is truth in the discrete degree, and is purely intellectual—it belongs to the external mind for the salvation of the external man. Modern science, minus its hypotheses, consists of mere statements of how things appear within the range of human vision and investigation. Koreshan Science is the truth of things as they are—the being and existence of all things in all domains, and the laws of the relation of every part to the whole.

Koreshanity advocates organic unity, and the more territory an organic government covers the better. The good Joshua waged war upon the inhabitants of Canaan; he did not ask them to become subjects, but forced them to leave the country; and the Americans have treated the Indians in the same way. A false Christian spirit, in conjunction with a democratic element, would make no conquests. But for conquests there would now be no American nation. Sometime in the future, the Filipinos will be thankful that a great nation used its force to break the backbone of savage pride and ignorance!

Strength implies necessity for its use; strength would be useless if there were nothing to resist. There could be no potency in good if there were no evil. The fact of the existence of one condition demonstrates the existence of the opposite. Even the christian scientists are compelled to admit that Koreshanity is opposed to their premise and conclusions.

The modern churches exist for the purpose of preparing the people to die; and their buildings are the places where funerals are held. The man who is preparing to live is a menace to the interests and peace of the church. The man who is "prepared to die," however, is safe, for this implies that he has been fortunate enough to own a vault.

The astronomers are looking for other worlds to conquer in the name of Copernicus; but they will weep, as did the great Macedonian conqueror, when they discover that there are no more. Alexander the Great wept because of disappointment in success; the astronomer will weep because of overwhelming defeat!

The church does not believe in practical reformation; it advocates emigration for its members to a "better land" beyond the stars; but the hope of their getting there is destroyed by the fact that they are forced to take the *underground route* through churchyard tombs and tunnels.

Hurricanes are always in a hurry when they start on a journey; but they patiently await the proper meteorological conditions. Revolutions sweep rapidly enough through the mental atmosphere, when friction is sufficient to create the vortex.

If the clergymen observed the Apostle Paul's injunction to "Study to be quiet, and to work with your hands," there would perhaps be less noise in the pulpits, and more practical uses performed for humanity.

Too many cooks spoil the broth, and too many bosses spoil the workmen. Spoliation is the aim and object of the modern politician, and the result is the ruin of the world's producers of wealth.

The imperialism of Southern democracy is manifest in the attempt to forcibly *de-vote* the colored citizens to a condition of political impotency.

The divine seals are stamped upon personal envelopes, which enclose the Almighty's messages to humanity.

Washington was the father of the American nation, but the money goddess was its mother!

The cure for the intellectual blindness of the masses is in revolution-eyes-ing the world.

The trusts of capital and labor are the menacing forms of American imperialism.

The present quiet in China is but a relaxation between convulsions.

Wisdom is acquired through the experience of making mistakes.

Modern brother-hoods have masks suspended from the coverings.

The substance of fallacy is embodied in the mortal world.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Periods of the Judgment and the Final Baptism.

(1) In the Mission of Swedenborg, KORESH says: "The process of separation or judgment would necessarily operate in the spiritual world for a period corresponding to a time in the natural world of one hundred and twenty years, at the end of which—judgment being complete—a corresponding judgment must take place in the natural world, that the New Jerusalem might descend into the inferior, lower, or outward degree." Now, does the judgment of the natural world begin immediately after the close of the spiritual? and does it continue the same length of time?

(2) In a late SWORD, I saw that KORESH'S life was divided into periods of 30 years, having just entered the third 30. Do we have to wait almost 30 years yet before the longed-for baptism? or are these the days to be shortened?

"We are watching, we are waiting,
For the bright prophetic day,
When the shadows, weary shadows,
From this world will roll away."

Please answer in the SWORD and oblige,
Sincerely yours,—L. J. W., Clarkston,
Washington.

The judgment of the natural world began when the conflict began between truth and error in the mind of the Messenger of the Covenant. This occurred and the victory was gained when error was eradicated from the mind of KORESH in 1870. The presentation of the truth to the world is the beginning of judgment for the world in general. The character of the judgment differs according to the sphere of its operation, for there are various planes or spheres of judgment. A part of the general judgment occurred when the conflict between the North and the South destroyed thousands of people on both sides, making homes desolate equally at the North and the South. This was the punishment of the nation for the infamy of slavery, with a people declaring "that all men are created equal." This declaration was in reality "a flaunting lie," as it has been declared to be, for the principle was violated from the Government's very inception. We do not hold with this declaration. Without the shedding of blood

there is no remission of sins, is a declaration of truth which time is verifying.

We have not yet come to the trying scenes of the final hour. The time will be shortened. It is not for those who look for the Lord's appearing to fix upon some single specific event as the coming of the Lord. The next number of years will involve the organization of the social system into an organic unity. Wonderful changes will occur, and many events crowded into a short space of time will furnish variety of action and observation. The activities of those belonging to the new order of things should furnish the mind and body with the pleasures of anticipation to be idealized until the ideal becomes the real. No idealism can, however, approach in glory the beatitudes of the realistic, when God's glory is revealed in the perfection of the kingdom.

(2) The baptism begins when people begin to love and live the truth. This is the preparatory baptism. It brings its pleasures and physiological improvements according to the application of the truth to life. Truth is only useful as it is applied. The final baptism will come at the right time and in the proper order. It would not do for the world to know the hour, for it comes in degrees according to the plane of life to which those belong who come under its influence.

Symmes' Hole and Hollow Globe.

What is the truth of that of which the doctrine of the "hole-in-the-earth," is the antithet?—W. B. S.

Symmes' hole is the name given to a system of cosmogony or that part of cosmogony, pertaining to the construction of the earth. The spirit moving Symmes to entertain and investigate the idea came from a reflex of the truth. The earth is actually a hollow sphere, and all life is on the inside; this is a fact demonstrated beyond dispute, and any conscientious investigator will arrive at the same con-

clusion. We challenge the world to disprove the premise upon which the Cellular Cosmogony is predicated. Symmes thought the earth to be hollow, that is, a cell, and that consequently it is inhabited, and that to reach the inhabitants, it must be taken for granted that an open pole existed, through which entrance could be made to the interior. His philosophy that the refraction of the atmosphere determined the direction and focalization of the sun's rays so as to insure light and heat for the interior, through the open poles of the earth, was somewhat ingenious, but far-fetched. The correspondence, if any, would be an antithetical analogy, not a correspondential analogy.

Symmes' idea is just the opposite of the truth. Man lives on the inside of the earth, the poles of which are closed so far as physics determines. The earth corresponds to the womb; it produces its fruit, which passes out of the cell as any life passes out of its cell or egg after incubation. It does not, however, break the shell and pass out into another material state. The open door from the mortal human existence, is the transformation of the mortal to immortality. From this immortal state, when reached, there is a passage from the natural, or the arch-natural, into the spiritual. The immortal state will become general; that is, thousands will become immortal. This immortality is the door of transposition from the mortal environment to the liberty of spiritual existence. This then, is the antithetical correspondence, in the anthropostic domain, of the fallacious idea of Symmes.

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ERRATUM.

In the middle column of page 13 of THE FLAMING SWORD for September 7, 1900, answer to Question 1, "Some of the 144,000 pass through martyrdom," should read, "None of the 144,000," etc.

Koreshanity and Its Founder.

Editor of the Chicago Eye, Writes and Publishes an Interesting Sketch of Koresh and His System.

Chicago is cosmopolitan in religion as well as population. East Indian, Persian, and Mohammedan missionaries endeavor from time to time to show us the true path, while cults innumerable rise up in our midst and flourish on the credulity of a people ready to listen to something new. The religious instinct is a part of human nature. The reasoning faculty which should direct it is of slow growth. The summer season brings out the street preacher, and he catches in his audience the questioner as well as the idler.

Mob-law in Mansfield, Ohio, and other more or less gentle instances of intolerance, show us that the animating spirit of the "Boxers" in China is a human instinct we can appreciate in America; still the sober thought of a community is for fair play, and when an organization like DR. CYRUS R. TEED'S Koreshan community, with two large homes and a busy publishing house, finds permanent place in our neighborhood, the public has a legitimate interest in as fair a presentation of the principles at bottom of the "science" as can be given.

Koreshan Homes and Industries.

A little investigation of DR. TEED'S work and methods shows a most flourishing company of about forty people, occupying what is familiarly known as the old Veeder homestead on Harvard avenue, directly opposite the Englewood Men's club. This house is comfortably furnished, and DR. TEED divides his time between it and the Central home at 99th street in Washington Heights, where he has a mansion with a number of cottages. Until about three years ago his printing establishment was also located there; it now occupies three good sized buildings on 63rd street.

Here he publishes *THE FLAMING SWORD*, a weekly journal devoted to the promulgation of the Social Theocracy and Equitable Commerce. It is the alleged champion of truth as involved in the integral system of Koreshanity, and is arrayed against all the "evils and fallacies" of the modern social, religious, and scientific world. Professor U. G. Morrow is the editor-in-chief, with Evelyn Bubbett as associate manager. She and her husband have been with DR. TEED for over twelve years.

This paper circulates in nearly every known country in the world. From his printing office, DR. TEED has circulated \$150,000 worth of literature. He has written a number of pamphlets or tracts, on the following subjects, which are sent broadcast over the land:

Koreshan Science; The Science of the Decalogue; The Shepherd of Israel; The Covenant of Life; Where is the Lord? Mnemonics, or the Science of Memory; Celibacy; Emanuel Swedenborg, His Mis-

sion; Judgment—A Discussion of the Sex Question; The Law of God; The Mission of the Lord, etc., etc.

This gives an idea of the literature published.

The Koreshan Cosmogony.

DR. TEED'S greatest work is *CELLULAR COSMOGONY*, or the Earth a Concave Sphere. This he published last year. Part I., "The Universology of Koreshanity," is written by himself. Part II., "The New Geodesy," is by Prof. U. G. Morrow, Astronomer and Geodesist of the Koreshan Unity. In this book DR. TEED proves to his own satisfaction that the earth is a concave sphere, all life being on the inner surface. He describes the earth as curving concavely nearly eight inches to the mile. Our world is a shell of 8,000 miles in diameter, with a circumference of 25,000 miles.

A minute description is given of the atmosphere and construction of the earth's crust, which latter is composed of seven strata of metals, and these metals are reflected in the heavenly planets, Saturn reflecting the gold plane, Mercury its own metal, etc. The Copernican system of astronomy has not a demonstrated premise, so DR. TEED claims.

The Koreshan System maintains that the heavenly bodies move in orbits, revolving with the heavens in twenty-four hours. The Scriptures invariably teach the revolution and movement of "lights" in a stationary world. "Two great lights were made to rule the day and night:" Gen. i:16, 17. The revolution of the sun, not the rotation of the earth, is the cause of light and darkness. That the sun, moon, and stars are in motion, the Bible declares; a striking illustration being the stopping of the sun by Joshua.

"To determine its accuracy, the Bible must be tested, not by the current and popular fallacy, but by a system of science, the fundamentals of which are susceptible of absolute demonstration. The Koreshan System alone scientifically defends the Scriptures. The Bible is scientifically correct; KORESH, the divine and natural scientist, is its sole interpreter and expositor!" Thus DR. TEED closes his book, which attempts to upset all our previous theories concerning the earth and the heavens.

Professor Morrow has invented an instrument, called the Rectilineator, which is used in measuring or surveying the earth's surface. This apparatus is composed of a number of sections in the form of a double T square. Measurements are taken on the surface of the water, and experiments have been made on the Drainage Canal, at Naples, Fla., and other Southern points. These go to prove, according to the inventor's idea, the peculiar astronomical views stated above. And in some way, not quite plain to the uninitiated, these so called proofs are not only the foundation premises of the Koreshan Cosmogony, but the starting point of all

rational progress. The book is amply illustrated, and shows methods and places of the experiments.

Brief History of Koresh.

So much for Cosmogony. Now comes the question, who is DR. TEED, or KORESH? as he chooses to call himself. KORESH is the Hebrew word for Cyrus, and means the sun. He was born at Tompkins, Delaware Co., N. Y., in 1839, and was brought up near Utica, N. Y. He entered his uncle's medical office when 19, after having thoroughly prepared himself for work by reading and studying all the medical works obtainable. He graduated in New York City in 1868, having studied several courses in medicine, finishing with the Eclectic, and practiced in New York, Utica, Binghamton, and Syracuse. He became dissatisfied with medicine and sought new fields of work and research. He became deeply interested in electrical and chemical studies, and followed these lines for seven years. He had a good laboratory and made discoveries in chemical science. His researches in the correlation of the elements of matter revealed to him a law which he made the foundation of all his future studies, deductions, and conclusions, both in religious and secular things.

The law simply stated is, that every quality and form of substance is transmissible to every other quality and form. The religious, moral, and secular departments of the Koreshan System are founded upon this law as a basis of construction. KORESH signifies the central sun of being; it involves the idea of the smelting of metals and may be applied physically or mentally.

Koreshan Societies and Colonies.

The church is called the Church Triumphant; the school system, The College of Life, and DR. TEED has a University Charter from the State of Illinois. The secular department is called the Society Arch-Triumphant. These three are united under one head, [VICTORIA GRATIA, the Pre-eminent of the Koreshan Unity.—Ed.] This office must always be filled by a woman.

The central Koreshan Unity is located in Chicago. DR. TEED came here in 1886. He had quarters on State street, then on Wabash avenue, then on Cottage Grove avenue, near 34th street; later, in Englewood on Normal avenue, and is now at the locations before mentioned. It is his purpose to start colonies in all towns and cities, but his great plan is for the New Jerusalem on Estero Bay, Lee county, Florida, on the Gulf Coast. He maintains that it is destined to be the greatest city in the world. The plan for the temple is immense in proportion, the site is 1,600 feet in diameter, surrounded by a sea-wall which will be circular and 300 feet wide, the water being supplied by the bay and river. A start has already been made on this model city.

DR. TEED visits all the colonies, as they

are founded, but he has not yet been to the one in Porto Rico. He has six or more propagandists or missionaries at work in Chicago; they hold open-air meetings and present the new belief.

Koreshan Religion and Social Relations.

The exact knowledge of the form and functions of the physical universe is the ground for the religious system of Koreshanism; and the point is made, that the Copernican system and modern science present a universe so vast, and a creator so unknowable that the mind of man cannot grasp them; while the Koreshan System narrows the universe down to conceivable limits, and makes a personal God possible. Their industrial system will aim to "eliminate competition, and give every one a chance to work and to receive the products of his toil." Their social system is divided into two general orders; viz., the first, which is the celibate or superior order; second, the marital or inferior order. No laws of the country are violated or interfered with.

DR. TEED says his work has progressed slowly, as he has had to create a taste for his theories, and to prove he was right. He claims that christian science, theosophy, etc., are but off-shoots from his system, and that time will prove the correctness of his theories. All belonging to the prime or celibate order belong also to the communistic order—having one purse and all else in common.

Truly, the end of the century is bringing many curious things to light, and whether residents of Englewood are supposed to "sit in darkness" more than other suburbs, it is true that within a radius of a mile one can find nearly every ology and ism known. We should be the most enlightened people in the city if we took advantage of all the cults which are brought to our very doors.—The Chicago Eye.

* * *

Rumblings of Revolution.

Julian Hawthorne Scores Christendom for Schemes of Revenge for Profit, and Predicts Disaster.

Christendom, which for two thousand years, more or less, has posed as guardian of Christ's gospel, which he summarized as love to one another, and doing as we would be done by, is preparing to be avenged on Chinese heathendom for having boiled, beheaded, stabbed with sticks and otherwise killed and tortured the men, women, and children of Christendom who had invited themselves within its borders. How is the revenge to be accomplished?

First, of course (after four hundred millions of our enemies have been conquered), by exacting an indemnity of two or three hundred million dollars apiece for each of the Christian nations concerned. Commercialism was some time since engrafted on Christianity, and thrived so well that today, like a tropic creeper which has sucked the life out of a tree, it alone survives. It puts a money value on everything, and punishes or rewards by exacting money or bestowing it. The foreigners in Peking have well served their countries by their deaths, and ought to feel flattered at the high pecuniary value put upon them by their friends. A delicately nurtured and normally non-

productive American girl, by simply being outraged, and then slowly tortured to death, may earn more money than a dozen factoryfuls of female operatives could earn in twenty years. Even a little child possesses an enormous earning capacity, if treated in this manner.

As for the men, they naturally come high anyway. It is pleasant to think of Mr. Hanna's government having and spending the golden treasure which Mr. Conger and his companions have secured for him; there may not be time to buy votes with it this coming election, but it will be made useful all the same. Dull-witted persons did not at first comprehend why Hanna and the trusts, and the smooth, soft-smiling Jesuit who acts as their paid cat's-paw, did not send a force to rescue Conger and the others, as easily might have been done. But the diplomacy of this government is now vindicated. By letting our country people perish, we have established a claim to the indemnity; while soldiers remain fresh for more practical purposes than quixotic rescues.

The next step in our Christian revenge is to divide up China among ourselves; Hanna and the trusts are to get their full share, though just at this moment they are a little coy in admitting it; that tiresome election is coming on in November, you know, and some voters are so cantankerous! Smiling trade is to follow from bloody battle-field to battle-field the banner which floated over the ramparts of Bunker Hill. And then, as a final bonnet-bouche for the believers in Him who, on the day of the Crucifixion, said: "Father, forgive them, for they know not what they do," Prince Tuan and his fellow ringleaders and an undetermined number of their followers are to be executed. That is the programme. It is a practical revenge—revenge for profit.

Time to Cast Aside Christian Pretense.

But though we may justly call ourselves good Christians here at home, while we are only stealing from one another, or when the rich are grinding the faces and sapping the manhood of the poor, or when married folk are divorcing, or contracting illicit relations without the formality of divorce, or when we are appointing professional criminals to enforce laws against crime, yet it does seem as if, when we are waging a war of revenge-for-profit, we might put that stale old Christian pretense aside and do our shameful work with such frank greed and bloodthirstiness as two thousand years of professed obedience to the teachings of Christ and of actual subservience to Mammon have fostered in us. The pretense cannot deceive the Chinese any more, and we surely do not expect to hoodwink one another.

But, once more comes the question. Can this alluring scheme be carried out? The British experience in South Africa may give us a line. We are not fighting a government, or a rebellion against that government, but a whole people, four hundred million strong, who, whatever their deficiency in arms and drill and coherency, are at least united through and through in hatred of us, and are indefinitely helped by our own hatred of one another. Even supposing us allies in fact

instead of on paper only, all the armed strength of Europe and America would be needed simply to subdue the Chinese hordes and permanently to occupy the conquered regions after the fighting proper was over. Those armies of occupation would have to be supported by the folks at home and replenished from them. Meanwhile, what is to become of smiling trade and civilization, not to mention Christianity? But nothing is more certain than that the nations of Christendom will fall out among themselves—they have done it already before the walls of Peking! How will our revenge-for-profit scheme look then? But why prolong the argument?

War and forcible repression cannot avenge the massacre of those poor creatures; they can never be avenged. What do the Chinese care for execution? Can we outdo what they practice upon one another? Can hate, murder, and robbery be overcome by murder, robbery, and hate? And can a third part of the population of the globe be chained down securely and lastingly by a comparative handful of "civilized" soldiery? Is not this rather the beginning of a cataclysm which may destroy the world, as we have known it, and erect upon its ruins a new world whose nature no imagination is bold enough to forecast? To the threshold of that abyss our first step toward empire, under Republican leadership, has brought us. Shall we go forward?—JULIAN HAWTHORNE, in *Chicago American*.

* * *

The World's News.

Sept. 5.—State election in Vermont gives republicans 27,000 majority.—Fresh alarm in China; Boxers begin agitation at Canton; revolution threatens in Southern provinces.—Powers watching Russia's movements.—American minister to Hayti prophesies a general race war in Southern states to result from disfranchisement.—As the powers prepare to withdraw from Peking, the news is published in China that the allied forces have been defeated.—Chicagoans begin a crusade on gas companies.—Sept. 9.—Allied armies parade through the Forbidden City, Peking.—Bryan on a tour in Eastern states.—Aguinaldo's plot to capture Manila by treachery, discovered.—Boers retreat from Ladybrand after unsuccessful attempt to capture the city.—Famine in Alaska threatens to destroy the natives.—Sept. 7.—Peace in China not assured; Boxers are encouraged by delay of allies in making peace terms.—British capitalists plan to compete with Standard Oil Co.—Duke of Abruzzi returns from polar expedition; highest point reached was 240 miles of the pole.—Austrian socialists want government to establish old-age pensions for workmen.—Big strike threatened at Indianapolis.—Sept. 8.—Labor-unions to wage a war for Saturday half holiday.—Forests in Maine on fire.—Mobs stone socialists in Holland.—English cotton-mills on point of closing down.—Terrible hurricane sweeping West Indies and Florida.—Crash in American cotton prices.—Hurricane cuts off communication from Galveston; city in danger of being destroyed; in the path of

the storm.—General fear of assassination prevails among the monarchs.—Anarchists threaten the life of the Pope.—British troops capture Leydenburg; England hopeful that end of Boer war is at hand.—Trades congress in progress in London.—Bryan speaks to 10,000 at Milwaukee.—Sept. 10.—Alarming reports come from Galveston and Texas coast; swept by one of the worst storms known to history; Galveston destroyed, and 3,000 of its inhabitants reported dead; Sabine Pass wiped out, with 1,000 dead; 30 towns reported wholly or partially destroyed; loss of property runs up into the millions; Governor issues proclamation and starts relief expeditions.—McKinley's letter of acceptance made public.—Steamer Deutschland crosses Atlantic in 5 days and 7 hours.—Boers talk of trekking to German Africa.—King of Belgium about to abdicate.—Republicans win in Maine by 33,000 majority.—Mission societies in conference over affairs in China.—Gen. Buller defeats Boers at Spitz Kop; report that Gen. Botha is determined to fight for months to come; has sworn to not surrender to England's officers, but would be willing to be disarmed by another power.—Native Chinese Christians confirm report of massacre of Americans and missionaries by imperial troops.—Galveston disaster gains proportion as more definite news comes in; destruction of city almost complete, and official report says 5,000 are dead; hundreds of towns partly or wholly destroyed; large vessels carried miles inland by tidal wave.

* * *

The Flaming Sword's Exchanges.

The Saturday Evening Post.—Since adventuring into Egypt in quest of the raw material of which fiction is made, Mr. Gilbert Parker's Canadian fields have been lying fallow. He returns to them, however, with new vigor, and even fuller power; and the serial which he has just completed finds him at the highest dramatic level to which he has yet attained. The Lane that Has no Turning is remarkable for its honest strength, thorough originality, and absorbing interest. The scene of the story is Pontiac (whither Valmond came), and the period, the middle Fifties. The story gains interest as it progresses, and concludes with a striking and wholly unexpected finale. This story will begin in the *Saturday Evening Post* for September 29, and run through five numbers.

Health Culture.—The September issue of this practical hygienic journal contains a number of excellent suggestions on the subject of physical and mental health. While its articles are written by medical men, the language is suited to the common people; it advocates proper living and the discarding of drugs. Among the leading articles of the current issue we note: Cure by Suggestion; Physical Training as a Basis of Health, by the Editor; Conservation of Vital Energy; Indirect Suicide; Care and Preservation of the Skin. 10 cents per copy; \$1.00 a year. 503 Fifth ave., New York City.

Suggestive Therapeutics.—A monthly devoted to subjects relative to mental phenomena; it contains a variety of matter from many writers. The following are a few of the subjects treated in the September number: Buried Alive; Difficult Hypnotism; Somnambulism; the Sixth Sense; the Subliminal Self; Psychic Experiments, etc. \$3.00 per year. Psychic Research Co., Times-Herald Bldg., Chicago.

Suggestion.—Devoted to the study and advancement of suggestive therapeutics; also to the investigation of occult phenomena. Published monthly; edited by Dr. H. A. Parkyn. Words and the Ideas they Represent; the Nature of Miraculous Cures; Suggestion in Alcoholism; Christian Science, and Mineral Psychometry are headings of articles in last number. \$1.00 a year. 4020 Drexel ave., Chicago.

Psychic Digest and Occult Review of Reviews.—Has resumed publication, and now appears in magazine form; it claims to be a compendium of contemporaneous writings of the world on mental science and occultism—a digest of the contents of scores of publications. Its numerous departments cover such topics as Psychology, metaphysics, hypnotism, spiritualism, theosophy, etc., with information concerning the various mental science movements. \$1.00 a year. Columbus, O.

Human Faculty.—Deals with phrenology and relative subjects; strikes out on new lines, and is quite vigorous; illustrated. Recent number contained many pointed articles, among which are: The Framework of a Soul; Self-Control; Child Nature—Elements of Intellectual Progress; Absurdity of Materialism. \$1.00 a year, 317 Inter-Ocean Bldg., Chicago.

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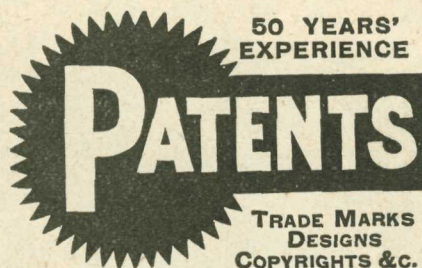
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