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PROF. O. F. L'AMORCAUX, PH. D., LUCIE PAGE BORDEN, JOHN S. SARGENT.

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The Flaming Sword

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

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FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

Pseudo-Scientific Confirmations of Modern Theosophy.

THE first paragraph in the following is from the introduction to "Scientific Corroborations of Theosophy." We also quote from the body of the book, to show the kind of science employed to corroborate the said Theosophy.

Our western world is sceptical in face of religious authority, but it is credulous in face of scientific, and no line of argument is so convincing to the ordinary man of the world as one founded on science. Hence a claim to antedate scientific discoveries, substantiated by quotations, is one which is sure of a hearing.

New astronomical discoveries are also fast accumulating on lines that agree with the "Secret Doctrine." Among these we find the study of the planet Mars, and, more recently still, the magnificent observations of Venus and Mercury, by some promising American astronomers. * * * According to the esoteric teachings, Mars is somewhat older than the earth, and must have been inhabited by a highly intellectual, superior, and much more civilized humanity than ours, about whom the earlier Aryan scientists and adepts "seem to have known far more" than our modern anthropologists know about the early stages of our own earth. * * * Only the men of Mars were more ethereal than we are, using here the past tense, because according to Theosophy, Mars is now in obscuration, that is to say, in a period of evolution, when animal life is dormant, previous to manifestation of higher forms.

Now it occurs that all the above stuff is mere bosh, viewed from the light of absolute science as positively shown by the surveys of the Geodetic Staff of the Koreshan Unity. We have proven the world to be a concave sphere, with a curvation the ratio of which is eight inches to the mile, giving to the earth a circumference of about 25,000 miles, and a diameter of eight thousand. That this is the contour and about the size of the concavity in which we dwell, there is not a shad-

ow of a reasonable question. This absolute and positive deduction was made by the extension of a right-angle mechanical line, extended from the apex of a perpendicular. From an altitude of ten feet, a rectiline was extended at right angle from the perpendicular. The water of the surface of the earth curved upward to this line, reaching the line within a distance of four miles. This experiment can be repeated at any point on the earth's surface, near a body of water, with the same results.

Modern astronomy is a humbug. It rests entirely upon assumption;—this no astronomer pretends to dispute. So all this bosh about Venus, Jupiter, and Mars being older, younger, or gray-headed, is the thinnest kind of moonshine, and a system of occultism which boasts of its bolstering by such trash is occultism badly occulted. We have quite thoroughly reviewed Madame Blavatsky's works, and can find nothing more than a reproduction of ancient lore; and the interpretations of her compilations of ancient writers are no more worthy of attention than the modern interpretations of the Scriptures. Theosophy is a positive denial of the Lord Christ as the Son of God.

One of the prime doctrines of Theosophy is that of reincarnation. The prime doctrine of Christianity is *anastasia* (Greek), *resurgam* (Latin), re-embodiment (English), or the resurrection of the dead. The Bible teaching concerning the resurrection, the *anastasia*, or *resurgam*, as elucidated in the Koreshan literature, is the doctrine in its unfolded garb. Another doctrine of Theosophy is that of absorption into Nirvana. We cer-

tainly have a clearer presentation of absorption in the translation of Enoch, Elijah, and Jesus, than has ever been found in any of the Sanscrit writings. Jesus attained perfection in the flesh, reaching immortality through the application of ten well-defined and distinct principles. He reached the condition of incorruptible dissolution, his material body being transposed to

Spirit, through which his substance was absorbed by the church. This is a positive fulfillment of what Theosophy only vaguely hints at.

The Lord Jesus the Christ of God will be adored and glorified by mankind when the Mahatmas of Theosophy will be relegated to mythical oblivion. Theosophy is undoubtedly a monstrous counterfeit,—this is all it is.

An Adventist's Challenges Answered.

CHALLENGE No. 1.—We challenge any believer in a future kingdom of God to produce one text of Scripture in proof of the existence in "THE WORLD TO COME," of the three essential elements of a kingdom, viz., LAW, PENALTY, and EXECUTIVE POWER vested in any one inhabitant of that age; or showing it necessary for God to be possessed of such power.

CHALLENGE No. 2.—We challenge any believer in a future reign, as applied to a kingdom of mankind, to produce one text, found either in the Old or New Testament, the fulfillment of which is deferred until after the second advent.

CHALLENGE No. 3.—We challenge any one who is officially connected with a Christian organization professedly opposed to the doctrine known as "AGE-TO-COME," but advocating a kingdom of God yet to be established, and to continue in "the world to come," to produce one text—only one—of Scripture which teaches the existence of a kingdom in "the world to come"—in the sense used in the Old and New Testament—in the actual discharge of the various offices connected with its governmental affairs, and which does not also affirm the principles and lay the foundation upon which the doctrines of "age-to-come" are builded.—*Present Truths*.

MR. R. C. BROWN, editor of *Present Truths* and author of the above challenges, is ignorant of the first principles of the divine kingdom and of the character of Divinity. All men (sons of God) belonging to the kingdom of God when it is established in the earth, will be above the law involved in the Decalogue; but the principles and laws of order will obtain, not for the arbitrary government of men (the millions not sons of God), but for the conduct of the essential uses and activities of life.

Mr. Brown labors under the usual orthodox fallacy of a disbelief in the existence of the fulness of the Godhead in the personal Deity, the Lord Jesus, the Son of God. He has yet to learn that Jesus, the Christ and Son of God, was exalted to the throne of God, which is the throne of David, of which the throne of David of the House of Judah was merely an earthly representation.

Jesus is in the same central, mental consciousness into which Adam, Enoch, Moses, and Elias entered, when through their theocrases each was absorbed into the conscious Deific nucleus of the mental domain. The Lord Christ both ascended and descended in his theocrasis or translation. The spirit of the man—the God life, was absorbed into the invisible but central Godhead. The spirit of the beast—animal life, was absorbed in its descent by the church, and there the Christ of God entered into and conjoined with the consciousness of man. This latter absorption—the appropriation of the Lord's substance, was accomplished through the

dissolution of his body, its conversion to Holy Spirit, and the transmission of that Spirit to the church.

The throne of David was representative of the throne of God as a spiritual center; the throne of England is representative of the throne of God as a natural center. God's empire in the earth, when the throne and kingdom are established, will have for its crowned head the Empress of the world.

We will call the reader's attention to the text furnished in the same issue in which the challenges occur, as a positive refutation of the position of Mr. Brown as defined by the challenges he makes. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Mr. Brown assumes that the Branch was Jesus the Lord. We shall prove that the Branch comes of the posterity of Joseph, not of Judah.

In order for the reader to comprehend the character of the above challenges, it is important to know what the writer is driving at; hence we quote from *Present Truths*. "The kingdom of God that was promised to the church *has come*: we need not look for another." It seems to be the struggle of Mr. Brown to prove that there will be no earthly kingdom after the gospel age, as he calls it, in which there is to be a personal ruler, hence in his first challenge he says: "We challenge any believer in a future kingdom of God, to produce one text of Scripture in proof of the existence in 'THE WORLD TO COME,' of the three essential elements of a kingdom; viz., Law, Penalty and Executive Power vested in any one inhabitant of that age; or showing it necessary for God to be possessed of such power."

Now, we profess to know something about the future earthly kingdom of God. We believe in the kingdom because we know its character, hence our belief is not merely a belief. Believing, then, we can therefore place ourselves within the list of the challenged. We will say, to begin with, that the fact of a coming reign, of which there will be a personal, imperial head, does not depend upon any statement of Scripture, nor upon the interpretations of a blunderer of Mr. Brown's stamp. We may judge of the character of his interpretations, from his exposition of the passages in

which allusion is made to the Branch. He has published a sermon under the title "The Present Reign," from the text "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name, whereby he shall be called, THE LORD OUR RIGHT-ROUSNESS." In this sermon Mr. Brown says:

Thus we have five parallel texts in relation to "THE BRANCH," which is Christ, in which He is represented as being a King and a Priest upon His throne, and "the counsel of peace" being established between the kingly and the priestly office. He is also represented as building the "temple of the Lord." It will be admitted by all Bible students that none of these prophecies had their fulfillment in the Jewish dispensation; hence, they must have their fulfillment in the present dispensation or in "the world to come." But the future world is introduced by the resurrection of the saints—who are now dead—to immortality, incorruptibility, honor, glory, and power, and the righteous living changed to the same condition.

This is another blunder of the blunderer, to which we will refer later on.

Are the Vine and the Branch identical? Does not the Vine refer to one line of prophetic fulfillment, and the Branch to another? It is universally known that the Lord came through the line of Judah; that he was of the house of Judah and the lineage of David, and that his coming was in fulfillment of many prophetic declarations, one of the most important being found in Gen. xlix: 8-12, in the blessing of Jacob upon Judah.

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine: he washed his gar-

ments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.

This is the basis of a line of prophecy supposed to be fulfilled in the Messiah, the Lord Jesus. What about the prophetic declaration beginning with the twenty-second verse of the same chapter?

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob; (from thence is the Shepherd, the Stone of Israel). Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Is there any significance in this greater blessing upon Jacob's favorite son, the son of his favorite wife? When Jacob declares that from Joseph is to come the Shepherd, the Stone of Israel, is he to be believed? We cannot discredit this prophecy without discrediting all. What, then, is its significance? It is merely this: that the Vine was traced through Judah to the Lord Jesus, and that the Branch to come at the end of the Christian age comes through the posterity of Joseph. Joseph's posterity can be traced to the loss of the ten tribes, occurring over seven hundred and fifty years before Christ. Both of the tribes of Joseph were transported to Media.

Judah is the Vine; the ten tribes, having involved Joseph, branched off from this Vine, and this necessarily made him the Branch. Mr. Brown says the Branch refers to the Lord Jesus in his first advent. He does not pretend to prove it. We say that the Branch is not the Vine; that it does not refer to Jesus, who was the true Vine—a statement axiomatic (self-evident).

CONTINUED.

San Estero, Fla., the Point of the Geodetic Confirmation of the Koreshan Cosmogony.

WE HOPE the readers of THE SWORD will always bear in mind the fact that in the location of the point for the foundation of the coming great Holy City, we have taken into consideration all the factors bearing upon both marine and land advantages. The Gulf of Mexico is a great inland sea, protected by the Gibraltar of America, the Antilles, to be possessed in future by the Divine and Pan-American Empire, which of course will include the Nicaraguan Canal.

San Estero cannot be surpassed for climatic and sanitary advantages, despite the fact that the enemies of the Koreshan movement are making strenuous efforts to excite a general prejudice against us and our cause. The one and only great scientific discovery of this age, the Cellular Cosmogony, a discovery which will revolutionize all human thought, received its emphasis at San Estero—the New Jerusalem, in the

mechanical survey conducted by Prof. Morrow, under the auspices of Koresh and supported by the Koreshan Unity. We use the term mechanical survey, because of the fact that the rectiline was accomplished not by the use of optical instruments, but through the use of a purely mechanical device, in which there could obtain no element of uncertainty.

"Hypothesis, or guesswork, indeed, lies at the foundation of all scientific knowledge." The foregoing is from the Standard Dictionary, which quotes it from Fiske's "Unseen World," page 3. We most emphatically deny that guesswork is science, while we know positively that so called science is all founded upon assumption. We have eliminated this basis of so called scientific knowledge—guesswork, from the scientific structure we have reared, by demonstrating our premise. The foundation of science, then, is no longer a mere hypothesis. This

most wonderful survey of this or any other time, was accomplished at Naples, on the Gulf coast of Florida, the Head Center at Estero being the *point d'appui* of the Naples operation. Why, then, should not San Estero become the sacred spot for the aggregation of the millions who shall constitute the head and capital of the great universal empire about to be established?

THE FLAMING SWORD is preparing the way for the final great communistic and co-operative movement ordained and authorized of God, to be built upon the ruins of the desolation of abomination spoken of by Daniel the prophet. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

We would further note for our readers, that the Northern Division of the Guiding Star Assembly of the

Koreshan Unity still retains its center at Beth-Ophrah, corner 99th Street and Oak Avenue, Chicago, Ill., where our Community has been located for the past six years, and also where we have been subjected to malignant persecution. To such as have but recently become acquainted with our work through THE SWORD, we wish to say that our institution is open to those who desire to adopt the communistic relations, which involve the life of celibacy as a fundamental principle of United Fellowship, and further, that an entrance into our body implies the sacrifice of private ownership of property. It is not true that the Founder of the Koreshan body demands that all property be handed over to his possession. Koresh, the founder of the Koreshan Unity, holds no property in private possession. The wealth of the Community is in the possession of the community, managed by trustees under the direction of the Head of the Unity. We deny absolutely all charges made against us to the contrary of the above statement. Such charges are made falsely and maliciously.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Prayer the Mediator and Guardian of the Soul's Progress.

BY VICTORIA GRATIA.

PRAYER is essentially and unequivocally the mediator through which the soul reaches out to the source of its supply for the pabulum of its duration, and through which the responsive fluxions of communication fulfil their desires. No nation, people, nor individual exists without the spontaneous outflowing of the soul for something beyond the status of present attainment. Curiosity, even in its most uncultured and unrefined impulse, is the mind's desire to add to its store of increase, as it unconsciously and involuntarily reaches out into additional fields of exploitation. It is not necessarily always guided by the light of wisdom, and hence the laws of its attractions do not always yield the milk and honey of celestial providence and delight.

Appropriations responsive to the inclinations of the desires are adapted either to the progressive or retrogressive stages of human development. Everything and everybody prays. The vegetable absorbs, through the attractions of its longings, earth, air, water, and energy, to be assimilated for its own existence and for other appropriations, possibly of a higher and a better kind; but the prayer of every vegetable does not accrue to itself the quality of substance that delights the vegetable of another kind. From the same earth, air, water, and solar and lunar energy, one plant absorbs and formulates a poison; another, an innocuous or wholesome element.

The vegetable kingdom is a symbol of the other kingdoms of nature, and may be taken as illustrative of the aspiration of the human mind and soul for the natural, moral, and spiritual things of its own being

and progress. "Lord, teach us how to pray," was the earnest, soulful expression of one of the Lord's disciples, and in response came the Lord's prayer, beautiful in its simplicity, and eloquent in its brevity.

"When ye pray, say, Our Father which art in heaven," might lead one who thought carelessly, to imagine that the Father was some far-off, because invisible being; but when we regard carefully the general and specific character of the Lord's teachings pertaining to his relationship to the invisible Father dwelling within him, it becomes obviously apparent that he was the channel through which the soul must approach the Father who dwelt within the Christ.

The disciples of the Lord were in one place of one accord, and for a specific purpose. They prayed for the outpouring of the Lord's spirit; they might not have been wholly conscious of just what they most required, but they *knew* that they could only reach the substance they required, through the Lord. Their desire brought to them the baptism which came directly from, and was the substance of, the Lord's body. The Lord came personally, and because he thus first came to his people, he was enabled to come again in the baptism showered upon them after his theocrasis.

It is the prayer of today that interests more than the prayer of nineteen hundred years ago. How shall we pray today, and is it essential that we offer prayer of a different character than then? There are mysteries of the Godhead unrevealed to the common mind, not because the principles themselves are occult, but because the undeveloped intellect of mankind precludes the pos-

sible comprehension of the truths already uttered. Jesus the Lord said: "No man cometh unto the Father, but by me." He declared this truth, because the principles in him through which he could beget the Sons of God through the operation of the spirit, constituted him the Father.

That law of the correlation of Father and Mother, a law through which the Fatherhood and Motherhood of God alternate reciprocally, providing for the ultimate manifestation of the Lord in the Womanhood of Divinity, in the metamorphosis of the personal Father to the personal Mother, is among the revelations to which the amplification of the human intellect must not only aspire, but *attain*.

Eve (Havah) was so called because she was the Mother of all living. She was the Mother of the Son of God in whom dwelt the Father—hence she was the Mother of God. Nothing can be more clear than the doctrine of the Motherhood in Deity, taught throughout the Scriptures and brought prominently into the foreground of the divine revelations. Nature herself as unmistakably proclaims the principles and fact of the Motherhood in Divinity, or in the creative and perpetuative force of being, as do the Scriptures. We

are only left in ignorance of the attribute of Mother in the Godhead, because the mind has not been cultivated to embrace and comprehend the law. We conclude, then, that because of the fact that the Father Divinity becomes the Mother Divinity, there comes a time when a new character is given to the direction and power of prayer.

In the manifestation of the new Messiah, and the inherent consecration of the Bride, the Lamb's wife, who is declared to be the New Jerusalem, another inditement becomes opportune and essential. "No man can come to the Mother but by me," is the voice of the Shepherd, for he will baptize her who is to come for the office she comes to fill; an office replete with the power to bring into being the Sons of God.

The prayer of the age concentrates in the vehement utterance: "Thy kingdom come; thy will be done!" Reveal the Shepherd fully in the baptism, and through the afflatus of the divine outpouring make manifest the Shepherdess, that through her function may manifest the fruition! Observe the injunction, "Pray without ceasing," but let the prayer be made through the visible Messiah to the Bride, the Lamb's wife, for she has made herself ready through great tribulation.

Ought the Greenbacks to Be Destroyed?

BY PROF. O. F. L'AMOREAUX, PH. D.

From that time to the present, but particularly during the Cleveland regime, when the tariff law created a deficit in the revenues, causing greenbacks to be paid out, they have been a trouble-breeding factor in our currency system, a constant source of anxiety to every secretary of the treasury, and a disturbing element in business. They should be retired. No doubt Secretary Gage will recommend this in his first annual report to Congress, and he may suggest a definite plan for accomplishing it. Between his plan and the one the monetary commission will offer, Congress will have no difficulty in formulating one that will be safe and feasible and that can be carried out without causing any disturbance in our currency system.—*Indianapolis Journal*.

YES, no doubt those greenbacks have been the nightmare of bankers ever since they were first issued, because they do not permit the bankers to take double interest out of an oppressed people. The bankers have turned every scheme and sharpened every thought to compass the destruction of the greenbacks, and once, in 1868, they secured an act of Congress destroying them; but the people—who had but recently seen them (even though crippled by a treacherous act of Congress that partially demonetized them in the interest of gold gamblers) saving the country when every cent of gold and silver—bankers' "honest money," had treasonably deserted the currency, as they always do when money is most needed, made such vigorous protest, that in abject fear a venal Congress hastened to undo its unrighteous act and prolong the life of the people's money.

John Sherman said the greenbacks had paid many hundreds of millions of gold obligations, at the urgent request of their holders. Such facts constitute one of the main reasons why bankers wish to destroy them.

Although they are called "lawful money of the United States" in the law creating the so called National banks, and are stowed away in the vaults of those banks as the specie they are required to keep in their vaults as a reserve against their issues and deposits, yet if they were destroyed the banks might stow away so much more gold in their place, contracting the debt-paying money in circulation to that extent, thereby making it so much easier for bankers to run a corner in gold and scoop in the people's property at their own figure, when they desire to do so. Their real objection to the greenback is, that, as the Supreme Court declares it to be, it is real money, while what they wish to substitute in its place is bankers' credit and not money at all; yet they raise against it the fraudulent cry of "dishonest money." Only once, in 1873, when the iniquity of their deeds had overtaken them and they were about to be engulfed in the storm of their own raising, by the demonetization of silver, did these traitorous bankers acknowledge the true character of the greenback, and lustily did they beg the President and the Secretary of the treasury to save them from destruction by issuing some more millions of what they had before, and have since, stigmatized as "rotten money." The obliging Secretary issued \$29,000,000 to save the ungrateful wretches from the deserved fate of their own provoking. Had they been innocent farmers or merchants, their cries would have been in vain. With the kind of currency not money, which these "honest money" fiends propose to give the people in the place of the hated greenbacks, in whatever quantity issued, their

salvation would have been impossible. In the circular issued by British bankers in 1862, and sent to the bankers of this country, they say:

Slavery is likely to be abolished by the war power, and chattel-slavery destroyed. This, I and my European friends are in favor of, for slavery is but the owning of labor, and carries with it to care for the laborer, while the European plan led by England, is capital controlling labor by controlling wages; to accomplish this they (the bonds) must be used as the banking basis. It will not do to allow the greenback, as it is called, to circulate as money any length of time, for we cannot control it. We can control the bonds, and through them the bank issues.

Was ever a more diabolic scheme to enslave labor, conceived in hell and hatched among men, than this? Yet all this has been carried out in our so called national banks, except the destruction of the remnant of the people's money—the greenback, and it is no thanks to bankers, but despite their most desperate efforts, that this has not been long since accomplished. They seem to think that their gold god is not secure on his throne so long as those detested greenbacks survive. As the stern old Roman, Cato, ended every speech to the Senate with "*Delenda est Carthago!*" so these merciless usurers begin and end every public utterance with, "The greenbacks must be destroyed!"

To make an apparent necessity for retiring the greenbacks, without any provision of law, or necessity in the case, the Secretary, who has usually been a banker, has kept piled up in the treasury \$100,000,000 in gold, under the pretense that it was necessary to meet any incoming debts, when we had no debts which would be due for many years, except the greenback, which when it was issued was not issued as a debt at all, but as money, and no provision was made for its redemption until it was made by an *ex post facto* act, at the suggestion of these bankers, thus carrying out the advice of British bankers to retire the greenbacks. It is now strictly illegal to retire them, but when they are paid in, the treasury is required to issue them again in the same denominations, which last requirement it defies in the interest of bankers, and directly against the interests of the people.

John Stewart Mill says: "In France, paper money actually means inconvertibility;" yet France has a much larger *per capita* of paper money than we have, and it is all full legal tender, and she has a far larger *per capita* of debt than we. Why doesn't she pile up a million dollars in gold, and when the pile lessens, pretend that there is danger of bankruptcy and clamor for the destruction of her full legal-tender paper money, as the cause of the danger? Her people have too much sense to listen to any such nonsense for a moment. England's



That condition of society in which we find two general powers representing two distinct and diametrical interests arrayed in antagonism, cannot be a healthy one.

The scope of the intellectual capacity of a race or a people must be determined by the growth and power of its language.

paper money is full legal-tender, why doesn't it endanger the stability of her professedly gold-base currency? The absurdity of making one kind of money redeemable in another, is too great for the brains of almost any people but banker-governed Americans.

As the president of Chase national bank said recently to the bankers' national convention, it is absurd to try to make the people use a gold currency. But these money-sharks don't expect to accomplish any such thing. Then what kind of money do they propose to give the people? Gold is the money of the rich, and is too good and in too large denominations for "mudsills." What they propose for the people is not money at all, although it bears on its lying face the legend "dollar." It is simply bankers' credit, behind which they have placed the credit of the country, thus giving the people the responsibility of sustaining it, and themselves all the direct benefits, including a double interest,—one on the bonds they obtained mainly by fraud, and another on the bills which the country obligingly prints and gives them, as a gratuity, to loan at whatever rate they can extort from the people's necessities. And then these bankers have it in their own hands to make those necessities as dire and terrible as they choose, and when they have issued these notes to people whose property is in peril by mortgages, the inhuman holder may coolly tell them that it is not money at all, and refuse to take it. He can then foreclose the mortgage and turn the family into the streets to beg or starve. If they attempted that when offered the greenback, and the poor man could prove it, they would lose principal and interest. That is why bankers hate the people's money. In the language of that British circular, they cannot control that kind of money, but they can control what they wish to put in the place of it—bankers' credit secured by national bonds, and thus enslave labor. They pretend to think the treasury note not secure, and yet it has precisely the same security as national bonds, of which they are anxious to obtain all they can.

For a nation to issue in place of money, the volume of which controls prices, that which is not money (and nothing is money which is not full legal-tender), is for it to commit a great crime against its people, in the interests of money-changers. But the last act in the enthronement of the gold god will be the destruction of the greenback, and hence we presume these human, or rather inhuman, devils will accomplish it. The more intense and hopeless they make the agony for the poor people, the sooner it will be over; and hence this may be in the line of progress. The ushering in of the Koreshan age and the kingdom of heaven in earth, will soon clear up these terrible mists, and let the oppressed go free.

A true conception of Godliness is a perfect comprehension of the character of Jesus, the Christ of God.

The modern church will not confess to the world that its teachings are false.

Common interest is one phase only of the Koreshan System.

The Descent and Mission of Truth.

BY LUCIE PAGE BORDEN.

TRUTH one day bethought her that the time had come when according to her custom, she must again revisit the earth; so she put off the shining raiment before whose brightness the angels veil their faces, and clothed herself in pilgrim guise; nor did she send Mercury to herald her coming for she thought: "My people know my face. It is but a few days since I left them." She forgot that heaven's days are years in earth.

Now it was so long since the earth-dwellers had known her gracious presence, that they had forgotten all about Truth. There was, to be sure, an old tradition that long, long ago, in the dim past she had walked among men; then were they glad and innocent, so the memory of those days was held sacred and called the age of gold, but few could be found to credit such a foolish old fable; it was classed with folk lore superstitious and served upon occasion to illustrate the myth-making tendency of a childish age.

There was one version of the legend to the effect that some day Truth would come back; certain ancient inscriptions and crude art forms showed her descending from the clouds, crowned and radiant. But, as oftentimes happens, tradition erred as to the manner of her coming, and soon Truth, invisible to all, had descended like a benediction and was threading the streets of a great city filled with the noise and bustle of traffic. Crowds of people were streaming past her in eager haste, but their faces were strained and anxious; not one bore in his forehead the marks of inward peace. As Truth passed on, strange sights met her gaze; on every hand she saw traces of poverty, sin, and despair. Gay shops glittered with gorgeous trinkets,—all that art could devise or wealth desire; marble palaces towered aloft and splendid carriages rolled past, but close upon them pressed the sad shapes of want and crime. Truth shuddered as she saw the loathsome victims of disease and hunger, crouching wretchedly in the shadow of some stately dwelling.

"How the world needs me!" she thought. "How I long to save it! I must hasten to seek out the rulers and magistrates in order to reveal myself to them; doubtless they will welcome me joyfully and work with me to bring back the golden days."

But the rulers when she found them, were busy dividing the spoils. They sent her to the clergy, and the clergy when they found she was not orthodox sent her to the Bureau of Associated Charities, and the Bureau was greatly disappointed to learn that she had no money to donate, so the managers advised her to see the president of the W. C. T. U. and the chairman of the Reform Department of the Woman's Club; these worthy officers were sorely puzzled to understand Truth; her questions troubled them, but they said to themselves that they must get rid of this crank as soon as possible, and they

told her she would probably find in the Salvation Army just the kind of work to suit her, it was really one of the best means to reach the lower classes. The Captain of the Salvation Army shook his head; he decided the woman was mad; he had never heard such ideas, and he could not make out what she was driving at; perhaps she was an anarchist.

As the hours passed, Truth began to be very sorrowful; no one believed her, no one would help her; when she said, "I am Truth, I have come to save the world," men turned their backs upon her and refused to listen; some touched their foreheads significantly and whispered each other that she had escaped from some lunatic asylum; others said, "We have all the truth there is now. The world is growing better every day; this is a wonderful age." Even the poor whom she sought to comfort, repulsed and mocked her. Night came on, and weary with wandering up and down, Truth knocked in vain at many doors. Respectable people looked askance at a woman who begged for shelter so late. At the lodging-houses they asked for her money, and when she answered wonderingly, "What is money?" they shut the door in her face. Who wanted a mad woman in the house! Let the police take care of her. It was midnight when Truth paused irresolutely before a brilliantly lighted hall in one of the worst quarters of the city. Too worn and faint to drag herself further, she lifted the latch and entered. The place was bright and warm; gay music was sounding, and girls gaudily dressed were dancing for the amusement of men who drank and jested as they watched the wretched performance. When Truth opened the door they took her for one like themselves come to join their pleasures, and they crowded about her, praising her beauty with coarse merriment. In vain Truth protested; they tore off her cloak, snatched away her pilgrim staff and plucked at her robe; the band that confined her tresses fell off and her fair golden locks streamed over her shoulders; but just as one of the brutes put out his hand to seize her with a drunken leer, she sprang away from them and darting through a door opposite to that by which she had entered, fled swiftly through the darkness and coming, as it chanced, to a steep embankment fell headlong and lay stunned and bleeding, a hundred feet below. "She is dead," they said as they took her up next day. They did not know she was Truth, and Truth cannot die; the eternal years of God are hers. They did not know that there was one in the city, a woman with whom Truth had talked, who went home and repeated the strange words of heavenly wisdom to her husband; he scoffed at these sayings as idle tales, but the words sank deep into the heart of her child, a boy with broad, clear brow and eyes like the springs of hidden thought. Truth had accomplished her mission, and she whom they called dead, lived again in the heart of the child, impelling him to save and bless humanity. Will it listen to his voice?

In the Editorial Perspective.

LAWs regarding the practice of medicine are not for the purpose of protecting people against poisonous nostrums, but for the physicians who desire to be protected in their ignorance. The medical fraternity is a monopoly, as despotic as any organization can become. They cannot cure, and are determined to allow no one else to do so. This is forcibly illustrated in the action recently taken regarding Prof. John Atkinson, who practices osteopathy, using no medicines, and no other instruments than his own hands. He cures disease by manipulating the bones of the body. Thousands of cases in London, New York, and other places evince the fact that he actually cures. He began his work in Chicago a short while ago, and cured "incurables." The medical authorities have forced him to desist, not because he cannot cure, but because he does not employ the regular methods. His ability is undoubted; he is one of England's greatest anatomists. If Jesus the Christ were to visit Chicago and undertake to heal disease as he did nineteen hundred years ago without having graduated at one of the institutions of medical quackery, he would immediately be barred from doing so by the horde of quacks called physicians.

Does the editor of the *New Church Messenger* understand the meaning of the word "firmament?" In a recent editorial it is concluded that the firmament is simply open space—an expanse of space. According to the modern astronomical fallacy, we look out into space billions of miles and see worlds, suns, and systems; they are in the heavens. The inhabitants of Mars see the earth as a planet; it follows then, that the earth is in the heavens, with the firmament everywhere as mere open space between the worlds! Does the word firmament convey such a meaning? The Hebrew *rakah*, from which firmament is taken, means a solid expanse. It is from the verb *rakayah*, which means to beat or hammer out into plates. The corresponding Greek word is *στερεωμα*, "that which has been rendered hard, firm or solid." The Latin is *firmamentum*, from which our word firmament is derived. Where is such a firmament in the Copernican system? The universe is a cell, the outermost environment consisting of metallic laminae. The character of these metallic strata, and the processes by which they are continually formed, corroborate the Bible terminology, and scientifically demonstrate the accuracy of the cosmogony of Moses.

The *Social Democrat* believes that the recognition of the "fact" of the brotherhood of humanity will bring the universal peace and order of the new era. What kind of brotherhood obtains now? Men are brothers in mortality, in selfishness, in unrighteousness, and in ignorance of truth, and are of one common origin, just as they were nineteen hundred years ago. Jesus was the Son of God, and the people who are not just as perfect, as righteous and immortal as Jesus the Christ, have a fatherhood that belongs to the infernal regions. This kind of brotherhood is the cause of disorder. The only kind of brotherhood that will restore the peace and order of the new earth is the divine and immortal brotherhood. It is not in existence today, and a substitution of the other kind at the present time in a social theory, will be of no benefit whatever to mankind.

The character of the philosophy of the *Evolutionist* is indicated on its title page, which is adorned with a striking bit of fallacy—a convex earth swinging in space, the distant stars and moon, and the symbols of the silurian, devonian, carboniferous and mammalian geologic ages. The promoters of the *Evolutionist* should learn that all this is nothing but refined ignorance, and has no relation to science. The universe is a cell, and its

inhabitants live on the inside. The inner surface of the great cell curves concavely about eight inches to the mile, a fact determined by the most accurate geodetic work of the nineteenth century. The Copernican system is a fallacy, and every idea concerning theology, physics, or sociology originating in a mind entertaining such a fallacy, partakes of the character of the delusion.

About fifteen bicycle riders entered the ring last week at Madison Square, New York, for a six-day and night bicycle race. The contestants pedaled almost ceaselessly with scarcely any food or sleep. It is reported that they are all physical and mental wrecks, several of them becoming insane before the close of the race. This is an age of refinement, science, and civilization! This foolhardy race, witnessed by thousands, is certainly an evidence of the abnormal condition of the popular mind—just the kind of mind that enjoyed bull fights, contests of gladiators, the destruction of human beings by lions, in former times.

The *Islamic World* is looking for arguments against Christianity, and finds in the treatment of Copernicus an evidence that the apostate church was the persecutor. It does not so assiduously hunt for arguments and proofs with which to overthrow the system of astronomy which Copernicus put forth. Our Islamic contemporary accepts without question the fallacies of modern science, and looks upon Copernicus as being the "Columbus of the heavens." He was a native of Poland, and is certainly entitled to exaltation as the north Pole star of modern fallacy!

Vail's annular system teaches that Jupiter and Saturn are enveloped in great vapor coverings, rendering the planets invisible. On the basis of the supposition that we see the actual surface of the planets, the astronomers have computed their diameter, mass, specific weight, etc. The annular system rejects this basis, and thus changes the equilibrium of the planetary orbs, and disturbs the whole system. Why does not its originator reject also the conclusions of modern scientists concerning the form of the universe?

New York will soon have a 90,000 pound cannon, the largest in the world. It is to be 50 feet in length, and will require 1,000 pounds of powder to throw a 2,300 pound projectile sixteen miles. It will be the formidable guard of New York harbor. In the mouth of this huge gun we can see the friendly smile of a "Christian Nation," and when it booms forth its vulcan charge in the direction of some unwelcome vessel, we can hear America thundering out the proclamation of universal brotherhood!

An attempt is being made to fulfil the expressed desire of George Washington for a free university. Washington City is the place selected for the site of the new institution. Of course it will be free—free from a good many things which it should have. Unless we are very much mistaken, its instructors will be bound to teach only the old worn-out fallacies of the dark ages and the new and useless hobbies of modern scientists.

No man free from the influence of the money power, would write such a document as the President's recent message to Congress. The message is a complex evasion of the expressed sentiments of the American people who desire Cuba released from the clutches of Spain.

If the editor of the *Cayster* wants scientific truth concerning the form of the universe, we would advise him to study the Cel-

ular Cosmogony, which has been demonstrated to be true by actual geodetic survey. He is endeavoring to fix up a universe according to his own fancies, regardless of facts.

The genuine system of reform is not an emergency plan of some one who has been disappointed in labor unions, nor of one who has failed in business ventures. Its foundation is demonstrated science.

Do you believe that a scientific social system can be founded by a man who knows nothing about the science of social economy, nor the science of universal construction and perpetuity?

No man can apply the principles of social economy who does not understand the relations of the circumference of the universe to its center, nor how God governs the universe of humanity.

When the public mind entrenches itself behind an evasive indifference, and asks "What difference does it make if modern science be false or not?" it does not desire the truth.

Thousands of people in Cuba desiring political liberty, are being sacrificed to maintain the claim to integrity and honor of Spain, one of the relics of the dark ages.

The New York *Herald* suspends its evening edition, the management having concluded that it cannot publish an up-to-date daily for one cent per copy.

The reason modern recognized scientists do not accept the premise of the Cellular Cosmogony is, that one of their number did not make the discovery.

You can no more reform the world by introducing a pet social scheme, than you can make an idiot sensible by painting his face.

Competition in advertising has about reached its limit when advertisements are carried in the hands or on the backs of human beings.

What ignorance would be displayed if all men were required to demonstrate their theories!

Quiet Talks With Editors of Our Exchanges.

EVER see a department like this before? Something new in journalism, we think. THE FLAMING SWORD is an up-to-date scientific and reform journal, and this new department is the result of one of our newest ideas. Of course, you have noticed some of the striking features of our journal in its new dress, with fitting and apt title-page, entirely new make-up, the excellent press-work, and extraordinarily fine paper. Its appearance is unique—this is a matter of paper and ink, so far as appearance goes, but it requires skill to get up such a paper, and you know every editor does not turn out such a journal as ours. But there is more than this to THE FLAMING SWORD—it is original, a journal of life, vim, and backbone. It has behind it a backing of years and years of experience and the marvelous System of Koreshan Science that you should know more about. We begin this department to stir up your curiosity and perchance your interest; we can make this department, as well as the entire paper, interesting to you as editors—critical editors. And we venture the assertion that every one of you will look at this department regularly every week!

We have one of the largest exchange lists in the country, embracing leading reform, religious, and scientific journals of the world. We appreciate the exchange of your journals with ours. Papers are becoming more liberal and courteous than they used to be, but we take it for granted that some other reason than courtesy prompts the regular mailing of some higher-priced papers to our office. We

take the time to examine the contents of every paper coming to our desk. We want to become better acquainted with the editors of these familiar visitors, and we want you to become better acquainted with us—that is, know us in a little more friendly way. You can afford it, we are sure, for it does not cost much! We notice that every reform journal has something to say against the daily press. You know they are sensational, and they twist things for a purpose! Have you allowed sensational reports in the daily press to create a prejudice in your mind against the work of the Founder of the Koreshan System or against THE FLAMING SWORD? If so, throw it aside and learn directly from us what we are. We know better than the reporters of the daily press!

You ask us to prove the Koreshan System. Did it ever occur to you that you never made such a demand of the modern scientists? We have proved the Koreshan scientific claims, and will shortly send to each of you a scientific work giving the demonstrated proofs. We know what the pivotal test of all truth is, and have applied the principles of that test. It all depends upon whether the Koreshan Astronomy is true or not. If we have the truth, we are entitled to the privilege of facing the world for the purpose of meeting its demands for the most rigid and crucial tests. Do you know of any other system having gone, or offering to go, to the very foundation with a world of critical investigators? We act in this respect as though we had the truth, do we not? Perhaps some will conclude that this is a point in our favor. It is.

We publish below an editorial from *Economy*, Solon, Iowa, expressive of conservative interest in our work. The editor may mistake the character of the Koreshan System a little. We want you to get rid of the tendency to associate the name of Schweinfurth and other fanatics with the work of the Founder of Koreshan Science. All the stuff about "Teed's heaven" comes from the daily press. Find out what his claims are. The Koreshan System is nothing more than science. Our religion is not at all what the world understands to be religion—it is not a sentiment, but a practical science, devoid of superstition. Ever find any fault with our arguments?

We have the key to all social, religious, and scientific reform. We are giving it away; but it is a mental thing, and has to be applied right where you think. Do you want to try a little mental gymnastics? You need not commit yourself to your readers yet—just begin a little quiet investigation, and let them get the benefit of your improvement indirectly at first. This is the department for your questions or statement of objections, without having your name given away; and if you do not get a fair showing for once, we will give it up! In the meantime, we will exchange ads. with you, notice your good points and articles, and give you a good display.

We like to take an editor at his desk, when he is quiet and undisturbed—at a time when he is wondering what is true, and is in an inquiring mood. That is the way you like to catch your readers, and that is the way we hope to find you—a

good many of you, anyway. We know as well as you do that there are many frauds in the world. The editor should be conservative and on the look-out for deception. Never be afraid to show up a deception, but always be logical, reasonable, and manly. It requires just as much sense to reject a fallacy as to embrace a truth. We would like to have you whet your good sense on our ideas.

Have you seen our notices of your papers? We are going through the entire list, and our readers are coming to know that there is quite a long list of you. We want to show you that we are friendly and liberal, courteous and suave. Don't you think that it is a good precedent?

Of course you edit papers for people to read; too many editors cater to their own and others' caprice regardless of principle, but there are times when an editor feels impelled to say what he honestly thinks, regardless of the consequences. We feel that way all the time!

The Koreshan Science of Economics is a demonstrated system, embodying the very things the reform press is looking for. Now that you can locate the pole of positive claims, we want you to decide if it is not the positive pole of truth.

A good many of you publish books and pamphlets. Have you seen our book notices? Look at those in this issue, for instance. Favorable enough? Send us yours.

* * *

"Koreshanity."

A unique and somewhat interesting weekly, sixteen page paper, THE FLAMING SWORD, has come once or twice to our table. It is the organ of what its publishers call the Koreshan System of Science, founded by Dr. Cyrus R. Teed, who has attained some notoriety as a theorist in science and as a proposed reformer in religion. We are not sufficiently acquainted with his system to pass any opinion upon it as a whole, but we cannot help thinking some of the claims made in THE FLAMING SWORD are extravagant, or at least need clear demonstration before we should feel warranted in accepting the statements made. We do not presume to pass final judgment on Dr. Teed's works, for we have not read any of them, but the signs of our times do not warrant us in admitting the claims of every "flaming philosopher." If this new system has any real merits in it beyond the present system of natural science and true philosophy, it will be proved in the near future. The lo, here is Christ, and lo, there he is, is becoming too frequent to allow all to be true. We are inclined to be conservative in our judgment of all new systems of philosophy and science. Too many Joe Smiths and Schweinfurths have arisen in this century. Their claims must be tested by their fruits. If Koreshanity proves itself, it may be worthy of some attention. We shall prefer Christianity, pure and simple, as Jesus and his followers taught it, to all flaming systems of philo-

sophic interpretation. We make no rash condemnation of any advancing system of interpretation, either of natural science or theology; but we are not ready to follow after every new thing under the sun. Too many false heavens have been projected on earth, and too little attention has been given to the cultivation of the heavenly spirit in our lives on earth. There are many things in THE FLAMING SWORD that we heartily agree to, but we are not in a hurry to join the new sect of Koreshans. Pope's lines fit here:

Be not the first by whom the new is tried;
Nor yet the last to lay the old aside.
—Economy, Solon, Iowa.

Editor's Chat With Our Readers.

At the close of the Christian dispensation, every truth has its specific counterfeit. Perverted truth is fallacy, and is deceptive because it is an imitation. Modern Theosophy is a fallacy. Some positive and well-defined principles locate truth as Theosophy's absolute antithesis. Its terminology is similar to that of the Koreshan System, and is concerning the same subjects. All systems of astronomy are concerning the sun, moon, stars, and planets, but modern astronomy is the exact reverse of the science of the universe. Modern Theosophy attaches itself to the fallacies of astronomy, and appeals to it in confirmation of its claims. KORESH presents the key to the situation in the lucid article, "Pseudo-Scientific Confirmations of Theosophy." Follow up the articles on Theosophy in THE FLAMING SWORD. The most momentous questions of the hour rest about the pivot of difference between modern Theosophy and Koreshan Science. The Theosophists will be challenged to prove their claims. It would indeed be interesting if some champion of modernized Buddhism should feel disposed to meet the demand for scientific proof.

Fallacy has for its promulgation all the genius, energy, and finances of its millions of devotees. Millions of pages, printed by thousands, are sent out every week to make impressions in the world. We have to fight all this; we have not only to stem the tide of popular error and prejudice, but to advance against the current. It is a stupendous undertaking, and one that requires the sacrifice of all our time, energy, and means. Every cause struggling to gain a foothold, needs the support of its following. We need yours. Flood your vicinity with FLAMING SWORDS, solicit subscriptions, enclose our leaflets in your letters, write your friends, send us their names, and the names of prominent and professional men, teachers, surveyors, advocates of reform, and the advanced thinkers. But you must work according to system. We have the plans for you. Write for plans, terms, and instructions. We will make the work easy for you; you can thus make it easy for us.

THE FLAMING SWORD should be in the home of every progressive mind in the world—reform, scientific, and professional men. It should visit the king and the peasant, the president and the poor. Would you like to have THE FLAMING SWORD read in the courts of the crowned heads of Europe, as well as at the humble hearth of the workingman? Then work for its success! Rally round THE FLAMING SWORD for the greatest system of propaganda in the world! Assist in throwing out into the darkness, the piercing rays of this blazing weapon. Let every flame be a blaze of enthusiasm, and THE FLAMING SWORD will have the greatest circulation of any journal in existence.

Modern writers have engaged themselves to describe a fancied condition of the world in future generations. What will it be? What will be the character of the coming civilization? Koreshan Science lifts the veil from the newer world, and reveals its government and social conditions, its cities, palaces, and inventions. Do you want to obtain a view of the future magnificent civilization? THE FLAMING SWORD purposes to picture in brighter and truer colors than is possible in any other school of concept, the grandeur of the Golden Age.

San Estero the future capital of the world! We call special attention to the article in this number by Koresh, the Founder of Koreshanity, and Founder of the new world's greatest city, "San Estero, Fla., the Point of the Geodetic Confirmation of the Koreshan Cosmogony," reviewing the importance and meaning of the greatest scientific demonstration that has been made during the present cycle of human progression.

Lucie Page Borden pictures in a unique allegory the struggles of Truth to find a resting place in a world of pretenders. Truth never finds a hearty welcome, but is always driven to the extremity, where she creates a positive pole of activity for the generation of the dynamis of the world's deliverance.

Our readers will appreciate the unique features that are to be introduced in THE FLAMING SWORD from time to time.

Miscellaneous Notes.

Wednesday, Dec. 8.—Americans are asked to beware of Klondike.—The pope is disappointed over small contributions.—Hayti is forced to pay indemnity to Germany.—Railroads have yet two years to equip cars with safety appliances.—Governor of Ohio attacks civil service.—French Senate supports court-martial verdict against Dreyfus.—Germany takes possession of territory in China.—A Chicago charity society raises \$1,000 by a ball.—Wheat 99 cents.

Thursday.—Secretary Gage proposes a bill for currency reform.—France dispatches three cruisers to China.—Cuban

patriots protest against autonomy.—Dr. Lackerstein cremated in Chicago.—Labor unions stir up a milk war.—New pension bill to cut off many widows.—Geo. W. Vanderbilt insures his life for \$1,000,000.—Japan emphasizes her protest against Hawaiian annexation.—Durrant's hope reported gone.—Mexico borrows \$20,000,000.—Miners' wages in Creede, Colo., increased from \$2.50 to \$3 per day.—French Academy of Science honors Prof. Perrine, of the Lick observatory.

Friday.—Rev. Jones, of Rhine, Ga., on trial for murder.—Port Jervis, N. Y., has a motorwoman.—Whitecaps at work at Peak's Mill, Ky.—Ruins of city of ancient Aztecs discovered in southwestern Mexico.—Hundreds of Americans are preparing to emigrate to Hawaii.—Bryan gets ovations in Mexico.—Spain on the brink of Carlist revolution.—"Life of Jason," printed in 1477, sold in London for \$10,000.

Saturday.—Congressman Johnson preparing a bill for extermination of Behring sea seals.—Photograph of Leutger transmitted by telegraph; invention of St. Paul jeweler.—Plans completing for gigantic New York underground railway system.—Important new Mexican railroad opened.—Prof. John Atkinson, the "bone-setter," offers \$25,000 for Washington free university.—Stocks stronger, with sugar in the lead.—American Indians asked to give up self-government and become citizens of U. S.—Indians on war-path in Arizona.—Wholesale grocers combine in St. Louis.

Sunday.—Weyler wants to fight U. S.—Fierce battle near Canto, Cuba; insurgents lose 150.—Bodies of Cubans exposed in meat market at Santiago de Bano.—Colored woman dies.—Ship wrecked at the age of 114.—Steamer Millfield sinks in Atlantic; crew and passengers saved by Etruria.—Mrs. McKinley dies at 2 a. m.—C. W. Smith, Moline, Ill., proposes to convert soft coal to anthracite.—Big Chicago firms fight anti-department store ordinance.—150 water companies in Illinois, Iowa, Indiana, Michigan, and Wisconsin are forming a trust.

Monday.—Chicago will ask Congress to appropriate \$2,000,000 for river and harbor improvements.—3,000 N. Y. prin. Le's threaten to strike.—Eribers from the Spanish army to insurgent camps fail to return.—McKinley is a victim of Spanish duplicity.—Gen. Miles asks Congress for a stronger navy.—France withdraws claims to Soudan territory.—Chicago robber's conscience prompts him to seek the home of a man he robbed and return \$18.—1,000 Klondike miners leave Dawson City for points down the Yukon.—Sensational features are developing in Durrant case in proof of innocence.

Tuesday.—Famous old English Dover Castle burned.—Soldiers and detectives guard American Consul Lee at Havana.—26th annual convention of Illinois State Grange at Springfield.—Federation of Educational Associations makes a senseless attack on vertical penmanship.—Italy sends war-ship to Haiti to collect indemnity; Hayti may conclude to fight.—Inhabitants of Rome now allowed to export art treasures.—New bankruptcy bill will allow bankruptcy of individuals but not of corporations.—\$10,000,000 subscribed by Chicago for Booth-Tucker's scheme.—McKinley is tired of civil service restrictions.—Telephone line proposed for the Klondike.—Skagway trail opened again.—Cuban Reformists demand court-martial of Weyler in Spanish Cortes.—Young Chicago lawyer creates a sensation in Methodist banquet at Chicago Auditorium, by denouncing the preachers.

Books and Periodicals Received.

The Union Label in Theory and Fact, by Starr Hoyt Nichols. 16 pages, reprinted from the North American Review. North American Review Co., 291 Fifth Ave., New York.

A timely article, pertinent to the question of reform, exposing one of the great evils of labor unionism. One of the mistakes of the labor union is in endeavoring to control the products of labor without introducing a single element of reform. The author presents this fact forcibly and proves his point. He makes the claim that the good accomplished by the union label is entirely inappreciable, while its efficiency as a weapon of despotism to enforce the boycott, is at once palpably manifest. The labor unions, whose members number only about one tenth of the skilled workmen of the country, through the deceptive guarantee of the union label attempt to abridge the rights of the majority. The unions exist ostensibly for the purpose of guaranteeing employment to the workmen; the real object is to force out of employment all who are not members, and to boycott all products which do not bear the label. Such a movement is more tyrannical and despotic than the "Stamp Act" of the English government, that led the American colonies to rebel and declare independence.

So the World Goes, by J. V. Sullivan, author of "Temenon Tales," etc. 280 large pages, cloth, price \$1. C. H. Kerr & Co., 57 Fifth Ave., Chicago, Ill.

This is a unique volume in reform literature. The author does not set forth a scheme of social reform, and is not advocating a theory; but one cannot fail to appreciate the force infused into the work. It is a keen satire on modern civilization, consisting of stories and sketches, taking the reader into the gambling den, the machine shop, the newspaper office, the bank, and the street car, and uncovers in his interesting style, the various forms of dishonesty, injustice, and hypocrisy not seen by the casual observer. The parlors of the rich are uncurtained, the politician is unvirtued, and the shams of society are vividly portrayed. The author is a close observer, and has succeeded in uniquely picturing the mental weakness and credulity of the masses. He makes no comments, presents no conclusions, and adds no morals. The truth of his fiction is so apparent as to forcibly express his sentiments without writing them.

The Road to Prosperity, by T. W. Wood, seedman, Richmond, Va. 78 pages, price 25 cents. C. H. Kerr & Co., 56 Fifth Ave., Chicago, Ill.

A work on monetary reform, discussing the money question in all its phases. One thing it makes clear is, that there is very little intrinsic value in either gold or

silver, and that consequently the value of metallic money is fixed by government fiat. The FLAMING SWORD has pointed out this fact time and time again. The pamphlet is well reading. It reviews the moneys of the world from the days of Rome, and points out periods of prosperity and the kind of money in vogue during the prevalence of panics and hard times. The author advocates government bills for internal commerce, and gold and silver for international commerce; the abolition of money issued by banking firms, and the increase of the amount of money in circulation per capita.

Columbia Calendar for 1898, Price five 2-cent stamps. Calendar Department, Pope Manufacturing Co., Hartford, Conn.

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The Free Lance, monthly, an independent cent article, 24 pages, \$1 per year. James Armstrong, editor, Waco, Texas.

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Thoughts From the Reform Press.

Whether Are We Drifting?

Just now there is a spirit of unrest throughout the world. Every country either has trouble now, or is anticipating it in the near future. Wars or rumors of war, inflict every quarter of the globe. Governments are suspiciously watching each other's movements. There seems to be a lack of confidence. Each fears that the other is trying to gain some unjust advantage. The long-cherished thought of the Fatherhood of God and the brotherhood of man appears to have lost its charm in a universal scramble for wealth and power. Today, conscienceless greed is corrupting and destroying the civilization of the world. Can it be helped? I emphatically answer, yes. Will it be? I frankly say, I don't know.

We have troubles here in our own country, which will likely be all we can attend to. I don't like to be called a pessimist, for those who understand me best, know that I am inclined to look on the bright side of life. But I must confess, that I regard this as the darkest hour in our nation's history. I know the criticism that this will subject me to, but it is none the less true, and he who, believing as I do, fails to sound the alarm, falls short of his duty to humanity. Murders, robbery, and

suicide are of hourly occurrence. Mob law is rapidly gaining a prominent foothold in nearly all the states. Law-abiding, unarmed, defenseless laborers, peaceably marching along a public high-way, as they have a lawful right to do, are met by an official mob, and without warrant or rightful authority, brutally murdered, and this awful outrage is endorsed by the monopolistic press of the country.

We hold public meetings, make contributions, and indulge in long prayers for the Armenians, and pass resolutions condemning the cruelties of the Turks, while in our own country we burn men at the stake, and punch their eyes out with red-hot irons, and not one of the perpetrators of these barbarous outrages is ever punished. Are these things not sufficient to set loyal, thoughtful friends of humanity to thinking? Do I exaggerate when I say that this is the most serious and critical hour in the nation's history?—*J. P. St. John.*

Like great storms that come against the wind, all great reforms are born in unpopularity, and are the work of a self-sacrificing few who withstand the taunts and jeers of an ignorant or a prejudiced multitude. When a reform reaches public popularity its propagators are forgotten, for the work of the agitator ceases where majorities begin.—*The Worker.*

In the United States one may note the peculiar spectacle of eighty-four people out of every one-hundred living a life of misery, while the sixteen live in luxury and ease. The eighty-four people produce all the wealth, the sixteen appropriate it.—*Rights of Man.*

Private monopoly starves the laboring man, fosters crime, and is the cause which paves the way for the jails, penitentiaries and insane hospitals.—*American Non-conformist.*

Chains of silver may not be as heavy as fetters of gold, but the wage slave will find that they are none the weaker.—*The Socialist.*

Talmage on the World's Conflict.

The greatest war the world has ever seen is between capital and labor. The strife is not like that which in history is called the Thirty Years' war, for it is a war of centuries, it is a war of the five continents, it is a war hemispheric. The middle classes in this country, upon whom the nation has depended for holding the balance of power and for acting as mediators between two extremes, are diminishing, and if things go on in the same ratio as they are now going it will not be very long before there will be no middle class in this country, but all will be very rich or very poor, princes or paupers, and the country will be given up to palaces and hovels.

The antagonistic forces are closing in upon each other. The Pennsylvania miners' strikes, the telegraphic operators' strikes, the railroad employees' strikes, the movements of the boycotters and the dynamiters are only skirmishes before a general engagement, or, if you prefer it, escapes through the safety valves of an imprisoned force which promises the explosion of society. You may pool-pool it; you may say that this trouble, like an angry child, will cry itself to sleep; you may belittle it by calling it Fourierism, or socialism, or St. Simonism, or nihilism, or communism

—but that will not hinder the fact that it is the mightiest, the darkest, the most terrific threat of this century. All attempts at pacification have been dead failures, and monopoly is more arrogant, and the trades union agitator, "Give us more wages," cry the employes. "You shall have less," say the capitalists. "Compel us to do fewer hours of toil in a day." "You shall toil more hours," say the others. "Then, under certain conditions, we will not work at all," say these. "Then you shall starve," say those, and the workmen gradually using up that which they have accumulated in better times, unless there be some radical change, we shall soon have in this country 4,000,000 hungry men and women. Now 4,000,000 hungry people cannot be kept quiet. All the enactments of legislatures and all the constabularies of the cities, and all the army and navy of the United States cannot keep 4,000,000 hungry people quiet.—*Rev. T. De Witt Talmage.*

In the great world there are no accidents; Enthroned above the ages' ebb and flow, Unseen, misunderstood, God rules, who in all seasons and events, Through fiery evil and overwhelming woe, Forever works the good. And God hath wrought the good; forevermore The million-mouthed cries of martyrdom Are one immortal voice, That sounds triumphant o'er the mighty roar Of instant days and centuries to come, And bids the world rejoice.

Rejoice that freedom's gifts the earth adorn, And every path is open thoroughfare Won on the fields of strife; That man may mount to highways of the morn, With faith and light, and Hope the fragrant air, And Charly the life.—*Lynnan Whitney Allen, in New Unity.*

Something Wrong.

We have had no widespread crop failure. There have been no great national disasters of fire or flood or pestilence. The natural resources of the country have not been exhausted. It can produce enough to supply food and clothing, shelter and fuel for every man, woman and child in the Nation. There is something wrong, something radically wrong, with our economic and industrial systems.

When earth produces, free and fair, the golden waving corn,
When the wind truly perfume the air and feeble flocks are shorn,
While thousands move with aching hearts, and sing the ceaseless song:
'We starve, we die; oh, give us bread!' There must be something wrong."—*Seel.*

The Klondike Craze a Carefully Planned Conspiracy.

There are no lacking signs that the Klondike gold craze is a carefully-planned conspiracy. There is undoubtedly gold there, but thus far nothing has developed to justify the extravagant claims made in the newspapers. Every steamer which leaves Dawson City starts with from \$500,000 to \$5,000,000. When the same boat reaches San Francisco the amount dwindles to \$5,000 or \$50,000. It requires much stimulus to awaken Old Lady Business, and the Klondike gold fizz seems to have lost most of its effervescence.—*New Time.*

Abolish Labor and the Problem.

The labor problem is handled very much like a man trying to patch up a rotten rubber pneumatic bicycle tire—no sooner is a leak stopped in one place than it explodes

in another. The only remedy is to throw away the rotten tire and get a new one. So it is with the labor problem. It is so full of patches from end to end, and yet it "leaks" constantly. Like Banquo's ghost, "it will not do away." The only permanent remedy is to abolish the competitive and wage system. Abolish it now.—*Pueblo Courier.*

Has Not Advanced.

How far true civilization has advanced in 1800 years, can be judged from the fact that a poor Frenchman in New Jersey has just been fined \$107 for keeping five robins in a cage for a few days. Three weeks ago the murderers of forty workmen in Pennsylvania were let out on \$5,000 bail. The Frenchman is in jail; the cowardly deputies are not.—*Commonwealth.*

Definitions.

Freedom.—A myth.
Taxes.—A put-up job on the poor.
Truth.—An unprofitable investment.
Justice.—The capitalist's accomplice.
Law.—The first and last refuge of a millionaire.
Enemy to Society.—Any individual who suggests a change.—*The Worker.*

If every man and woman would work four hours a day at something useful, want and misery would soon vanish from the world, and the remaining portion of the day might be devoted to leisure and pleasure.—*Benjamin Franklin.*

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