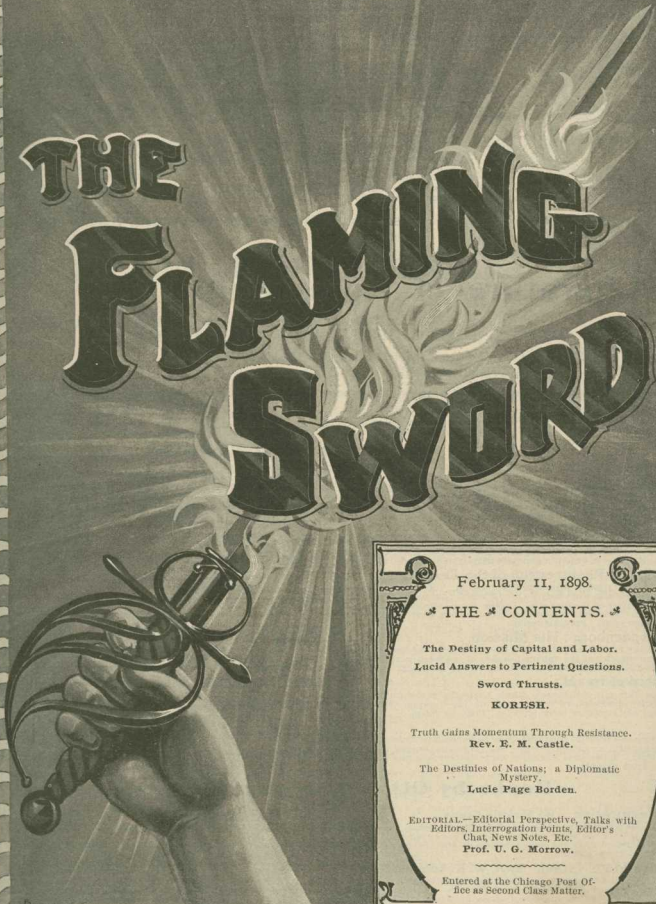


PUBLISHED BY DR. CYRUS R. TEED (KORESH)
THE FOUNDER OF KORESHANITY.

THE FLAMING SWORD



February 11, 1898.

* THE * CONTENTS. *

The Destiny of Capital and Labor.
Lucid Answers to Pertinent Questions.

Sword Thrusts.

KORESH.

Truth Gains Momentum Through Resistance.
Rev. E. M. Castle.

The Destinies of Nations; a Diplomatic
Mystery.
Lucie Page Horden.

EDITORIAL.—Editorial Perspective, Talks with
Editors, Interrogation Points, Editor's
Chat, News Notes, Etc.
Prof. U. G. Morrow.

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The Flaming Sword

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

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Whole No. 272

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

The Destiny of Capital and Labor.

CAPITAL is the wealth accumulated *directly*, through the industry of the many and controlled by the few, and *indirectly*, through the rise of property occasioned by the various tendencies to aggregation or clustering of many people into urban districts and townships, including the combination of accumulated property into monopolies. This being a fair general statement of the law of wealth, it is at once observed that the only two sources of wealth are, first, the resources of natural creation; second, the industrial and economical development and employment of these through the various artificial means of their utilization.

A man or a combination of men may possess, by "legal" rights, a thousand acres of fertile land; its resource is unavailable until, through the application of labor, its wealth is artificially developed. The same is true of the richest mining districts. Suppose one thousand men, moved by the same impulse of necessity under the prevailing sentiment of the competitive system, should decide to form a colony and should seek some locality remote from civilization, for the purpose of utilizing a tract of land and its resources through industrial effort. A thousand acres of land are purchased for one dollar an acre, to be paid for from the products of its development by the application of art. These men are mechanics and farmers. They immediately set to work, crudely at first, to reduce the timber to its various uses, and to prepare the land for the production of its crops. They possess the common idea of competition, and they begin to exchange labor for labor. The first thing they institute is a system of labor exchange, by an equitable classification of labor and a corresponding equation of production.

As the colony progresses there is an increase of facility, while improvement supplies the means for improvement. Carpenters, blacksmiths, and machinists supply the mechanical work for the farmers, and receive their pay in the products of the farms. They are not altogether excluded from the outside world; as their facilities for the reduction of nature through art to the public demand increase, they are brought more and more in contact with remote resources, and having by industrial and economical methods produced more substance than they require, they facilitate the means of exchanging their products, not for the necessities, but for what they conceive to be the greater comforts and luxuries of life. These people are aggregated from the common walks of modern civilization, and the effort is instituted mainly upon the basis of the competitive system of labor. The intensity of the principle of competition is reduced to the minimum, and the exchange is instituted upon the basis of a comparative equality.

The colony grows, and its wealth increases by virtue of industrial effort and economical use. It becomes more civilized and is more in contact with outside influences and facility. It ultimately becomes a wealthy town, its real estate valuable in proportion to its size and its facile relation to the markets of the world. Its original complexion fades away, and it is the ordinary competitive and commercial town of the times. However, its wealth, whatsoever its character, is the product of industry as applied to natural resource. This will be the inevitable result of every effort to exchange the products of labor founded upon the various phases of the competitive system in vogue throughout the world.

It does not require argument to show that "labor," under the competitive system, is the exclusive source of that artificial creation called capital. While it is a readily demonstrable fact that labor is the creator of capital, it is equally remarkable that this creator of capital and its rightful owner, is not its possessor. Observe, if you will take the trouble to do a little thinking, which by the way is as difficult a task for some people as to exercise the muscles in the performance of use, the character of the drudgery performed by the menial in the accumulation of the hoarded millions of the monopolist. Men, women, and children (the children almost infants) compelled, from urgent and grim necessity, while starving and freezing, to earn their bread, while those by whom they are employed are living in luxury and affluence, from the veritable slavery of a tyrannous Christian (?) civilization. This system is endorsed, lauded, fostered, urged, and fought for by a Christianity as monopolistic, morbid, and cadaverous as any of the defunct paganisms of the world's history.

Think of a Christianity and a Christian civilization where millions suffer the degradations of the wage slave, wherein they are made veritable paupers; employee cringing abjectly to the employer, the wealth producer rushing to his field of tyranny, ten, fourteen, and eighteen hours a day, troubled and watchful in his sleep, agonizing in his wakeful solitude and struggles for the ill-provided pittance for his impoverished wife and pitiable and famishing children! This is not an imaginative and overdrawn romance. It is the open and unrestricted outlook of the field of common observation, where they who run may read. Behold a Christianity—under the guise of a Pharisaical pretense to an inheritance undefiled and that fadeeth not away; a Christianity professing to adore the character and doctrines, and to sustain and uphold the life of the Son of God who cursed the competitive and pagan system of the world and overthrew its commercial tables and instituted a communistic church—now encouraging, sustaining, delving in the very system which the Christ of God unmercifully denounced.

The modern church has departed from its first love, and lives in violation of the principles of the Son of God and of his Christianity, then pure in its inauguration, but now prostituted through the avaricious greed of the polluted money worshiper, bondholder, and oppressor of the poor. Labor, under the tyranny of wage slavery, is systematically and legally robbed of its productions. Not only is this true, but, further, in a land of boasted liberty, where men possess the right to make the laws under which they live, these same men elevate to public office mercenary, political prestidigitators, who first sell themselves to the devil and then sell the people, their constituents, to the bondholders. There is a remedy for this great evil, and the great salvation from its terrible and ignominious blight is within the reach of the poor in heart and poor in purse, though rich in purpose and fortitude.

Koreshanity offers the only relief. This resides primarily in the baptism of a chosen people into a re-

newal of the principles which actuated the Lord, his disciples, and the primitive church. This church, in the initiation of human fellowship at the beginning of the dispensation, embodied the principles of united life in a common fellowship, reducing individual possession to a universal and communistic treasury; for all who received the Holy Spirit sold their (individual) possessions and brought the price of the things they sold and laid it at the apostles' feet, and they had all things common. God never authorized any departure from this principle of the church and the purpose of the Almighty. The departure came with the introduction of the infernal and hell-born competitive system, through the union of the church with paganism; through the adultery of the Christian church with the abominable tendencies and methods of a degenerate race.

In the proposition of Koreshanity, which maintains that labor is a curse and should not exist, that all capital is the result of art devoted to the work of extracting from nature her riches, and accumulating, hoarding, and equitably distributing the products of industry, is found the principles which, when applied, will relieve the oppressed. It is the province of Koreshanity to usher in the great Sabbath of rest, to inaugurate the era of righteousness, and to co-ordinate the conspirations of harmony which shall mark the day of jubilee! This, Koreshanity will accomplish despite the futile efforts to thwart the purpose of the Almighty, who has under his watchful guardianship the divinely-appointed Koreshan System. We purpose to push forward the work of propaganda, and the more vehemently as the emissaries of the devil from the infernal pit are let loose to perform their dirty work of spitting in the face of Deity. It is our purpose to convert the poor and the rich, men, women, and children, and to convince them that money is useless except as it is devoted to the exaltation of the race and its liberation from the curse. It is our purpose to show to the world that the aggregation of a people who will apply the principles of industry, sobriety, economy, and united life, in the development of a commercial city, can defy the cormorants and vultures of monopoly. We are not after sluggards who cannot be converted to industrials and economists. We do not want people for their money, nor do we want those who cannot endure as great hardships for the good of humanity in future generations, as for the paltry gold which many seek at the risk of failure, destitution of families left at home, and of life itself.

If you will come to us believing in the pure principles of Koreshanity; with the hope of immortal life assured through your obedience to the science of life as set forth in our doctrines, we want you. We will take some of you to a new country where, under pioneer work and a sacrificing fellowship, there is the greatest opportunity to develop every phase of the purest civilization. We will develop every variety of industry. We will build our ships and establish our commerce. We will create our schools and rear our temples. We will cultivate and develop the love of art, music, and

oratory. We will cause to grow from the barren fields, where now roams the wild beast and dwells the Seminole, the most beautiful and magnificent city the world has ever seen, and which, when reared, will be the habita-

tion of God's righteous, and its property possessed in common. It will be the fulfilment of ancient prediction, and the heart of a system which shall ramify throughout the length and breadth of the land.

Lucid Answers to Pertinent Questions.

(1) If the orthodox science of astronomy is a deceptive fraud and fallacy, as you say it is, how can the eclipses of the sun and moon be foretold with accuracy by these generally accepted though false astronomical theories? (2) How can navigation be reduced to its present scientific accuracy through astronomical calculations that are based on the deception and fallacy of fraudulent theories, as you say of the orthodox science of astronomy? (3) What do you mean when you say, "None will be reincarnated (resurrected into immortality) but those in whom the divine seed was sown"? (4) Do you mean that only a select few will inherit immortality, while the vast majority of human beings will be spiritually annihilated—that there is no future state but for those who accept the propositions of Koreshanity? (5) If Christ was the Son of God, why did he not discover and teach the Koreshan System, if it is the only true system, instead of leaving it to Dr. Cyrus R. Teed to startle the world with the discovery, nearly 1500 years after his (Christ's) advent upon earth? (6) Do you mean to assert seriously that you have discovered the principles of life that will insure to man, while yet in the flesh, immortality; that without tasting physical death, this mortality can put on immortality; and that you and a few others who are in possession of this wonderful secret of immortal life will alone have eternal life while the rest of the human race will suffer eternal death?—H. E. H., Lancaster, Pa.

WE REFER you to the Koreshan literature for elaborate answers to this (1) inquiry, but will here reiterate that the calculation of eclipses and other phenomena does not depend upon any theory of astronomy. The sun, moon, and stars in their relations to one another, relative motions, and in their relations to any point on the earth's surface, are uniform, whether the earth be regarded convex, concave, or flat. Theories have no influence whatsoever upon phenomena and their observations. Astronomers observe facts and record them. They make their calculations from their tabulated records, not upon the basis of theories. If you will read astronomical works, you will find this statement to agree with their own enunciation of facts. Eclipses can be calculated regardless of any theory, for all theories have been hypothetical until the annunciation of Koreshan Astronomy, founded upon and grounded in absolute experiment. The so called Copernican system of astronomy is one of the gigantic frauds of the age, and this is not the worst of it;—the astronomers themselves tremble lest some man should arise to overthrow a superstructure positively known to have its foundation only in the random guess of a pigment disk of the mediæval age.

(2) Navigation does not depend upon astronomical theories, but upon the facts of the relations of the heavens to the surface of the earth. The north star sustains a positive relation to every other star, and to any or all points on the surface of the earth. This is true, whether the theory be that of convexity, con-

cavity, or an extended plane. The same truth applies to both questions.

(3) Those who received the seed of life at the beginning of the age, come into the condition of the firstfruits at the end of the age. Those who rejected that seed—the Holy Spirit—then, are not passing through the process of regeneration from the Lord Christ, and consequently cannot awake at the termination of the age as the full fruit of the Tree of Life. Those who rejected the Holy Spirit when it was shed upon the world,—this was only done at the beginning of the age,—will be reincarnated in future generations, and will be baptized with another outpouring when they have sufficiently progressed to become receptive to it.

(4) There will be "a select few at the end of the dispensation" who will become the sons of God. This select few will be the product of the planting of the Lord in the race. These are the sons of God, that is, offspring of God, because they are the offspring of the Son of God who planted himself to bring them forth. There will be no spiritual annihilation. Spirits go into the spiritual world, live their career there, and return here to still further work out their experience. Those who were capable of receiving the Holy Spirit in the beginning of the Christian age, reached that possibility through ages of natural and spiritual life and experience. There is a future state for all men, but that state is not altogether in the spiritual world, it is partly in the natural world; but the final state is that of the sons of God, higher than the angels in heaven. The fruition of the age,—the ripening of the sons of God and the gathering of the fruit, will be accomplished through Koreshanity, because it is the ordained way of ushering in the kingdom of righteousness.

(5) The Lord Jesus taught for his age the things that could be comprehended by the people to whom he came as the Shepherd. It has taken this dispensation for the world to grow into the comprehension of the ultimate truth. Abraham, Moses, and the prophets taught for their times. If Moses was God, as he declares in Deuteronomy xxix: 6:—"Ye have not eaten bread, neither have ye drunk wine nor strong drink: that ye might know that I am the Lord your God," then why did he leave it for Jesus to declare himself the bread of life, and to baptize the church with the Holy Ghost? If the Copernican system of astronomy be true, Why did not Jesus declare it true in his day, and not leave it for the Ptolemaic theory to last for a thousand years, and for Copernicus to startle the world with his gigantic guess, and also for the "higher critics" to overthrow

the claims of Jesus, on the basis of the hypothesis of Copernicus?

(6) The offer of eternal salvation on the basis of Sonship, is proffered to the world. None will desire it genuinely, but those who are prepared for it. "To all that believe in his name gives he power to become the sons of God." Koreshanity teaches how this is to be

accomplished, for it is not only a question of the will, but of the intellect. This brings it into the domain and province of science. We are not cramming our doctrine down the throats of people, and we contend that no person is desired on the basis of hypnotism, as is so often charged against us. Hypnotism is sleep; we want people wide awake. No other class of people can grasp this great and marvelous system.

Sword Thrusts.

PROPHETIC declaration and all the signs of the times, with the corroborations of history, point to the unmistakable and inevitable conclusion that the end of the age is upon us. We are whirling into the great vortex of disruption. Kingdoms will be dissipated into nothingness. The old church will pass away with all its fallacies. The great Theocracy, with its God-ordained and crowned head, will extend its dominion throughout the world, and the King of kings and Lord of lords will reign in triumph. This, God hath promised and will speedily fulfil. There will be one state and one church conjoined in the bond of Deific unity. The union of church and state under the reign of the devil's competitive system would constitute an undesirable combination, hence the purpose of individualists to maintain the divorce of church and state. Church and state, wherein good and truth comprise the bond of a divine fellowship, where the church and state are God-ordained and governed by the King and Lord of creation, will become a unity, regardless of the influence of men opposed through ignorance to church and state unity.

Five children are incarcerated in dungeons for picking up the waste coal on the tracks of a millionaire railroad company. We gather the facts from the *Pittsburgh Dispatch*. The salient feature of this one-sided exhibition of justice is that this company, if not guilty of paying the fathers of these children starvation wages, compelling them to gather the coal or their families to freeze to death, is guilty of amassing its immense fortune from the earnings of the men they employ, and through whose industry this wealth is created. This is one more lesson in the direction of what the masses of the people of our country may expect through the creation, regulation, and enforcement of our laws exclusively by the commercial and financial fiends into whose hands we are rapidly consigning our legislation.

A man's ability to accumulate wealth, to gain the greatest end of a financial transaction, depends upon his consummate hoggishness. The ability to torture men in the work-pit and to reduce them to the most meager pittance of what they create, while their earnings promote the opulence of those who tyrannize over them, is no guaranty that when elevated to a public trust the financial cormorant will devote his energies to the public good.

Universities, seminaries, and colleges inaugurated and conducted exclusively for the rich, placed as they are purposely beyond the reach of the common people, are not public benefactions. Institutions of the higher education, in the hands of a just government by the people and for the people, where the poor though intellectual may be cultured at the expense of the government, constitute a demand which will in the near future comprise one of the principal factors of public interest and progress.

Religion is merely a marriage. Every church constitutes the matrix in which the processes of generation progress. The decension of every church is one of the essential factors of progress from one age to another. There never will come a period when, at the end of a dispensation, there will not develop a new church for that age. The world could not exist without it.

Every higher stage of union between God and humanity is accomplished through the *religion* (tying again) of some principle of the Godhood to a more potentially developed principle of man. It is by successive stages of progression and retrogression that man advances toward and into his final unity with the Godhood of his origin.

Philanthropy in this age of the world implies the systematic and legal robbery of tens of thousands, and their reduction to and retention in poverty, that from the surplus millions, universities and colleges may be endowed for the education of the rich and the creation of other and more skillful public pirates.

No bond holding and banking combination instituted for the purpose of robbing the masses, whatever its ability to conduct great financial enterprises for corporate interests, is fit to be trusted with the liberties of a populace.

One of the greatest dangers is the control of our legislation by bondholders whose purpose is to subjugate the masses of the people by reducing them to wage and interest-paying slavery.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Truth Gains Momentum Through Resistance.

BY REV. E. M. CASTLE.

FROM the days when many of the disciples murmured, "This is a hard saying; who can hear it?" and walked no more with Jesus, down to the latest manifestation of mugwumpery in the field of American politics, the malcontent has been ever in evidence. With ability not sufficient for command, with egotism too great for compliance, he belongs to that class which Napoleon is credited with desiring to see killed off—which can neither lead nor obey. He possesses energy, but it is destructive, not constructive,—the energy of hate, not the energy of love. His force is employed to injure, if possible, the cause with which he has been identified. Attracted primarily through selfish motives, and finding that his ideal cannot be realized where other than his selfish interests must necessarily be the first consideration, the friendship which interest leads him to profess turns to open enmity—"so soon the false love turns to hate." And yet, though not a beneficent element, he serves a beneficent purpose, demonstrating the strength or weakness of the cause he assails, for which work his experience within the movement peculiarly fits him. Was it not Burke who said, that as they who wrestle with us strengthen our nerves and sharpen our wits, so our enemies are our helpers? There can be no doubt that the cause which can withstand the assaults of its own malcontents, endures, not because of successfully concealed weakness, but because of the germ of true power, developed at every point by the aid even of these very assaults.

As the storms that beat about the forest giant are essential factors in the development of its strength, so opposition develops the powers of the man or the cause that is destined for great achievement. As power is generated through resistance, that which needs resistance is an indispensable agent in the generation of the power essential to achievement. Not only did the long years of opposing circumstance give to the purpose of Columbus a greater firmness of fibre, but even after he set sail from Palos, his discipline continued. He grew keener in perception through the vigilance called forth by the activity of the traitor Matheos in fomenting discontent among the sailors, and firmer in his position through his efforts to withstand the repeated accusations of imposture brought against him by the murmuring crews, and stronger for positive leadership through his constant endeavor to encourage his men and counteract the negative influence of their apprehensions. Even the glory of his achievement shines the more brightly for the efforts of the perfidious Pinzon to rob him of it.

In view of this service inadvertently performed, the wise man readily forgives his enemies. Desiring no other development than that which accords with law, and knowing that all things contribute to this develop-

ment, either directly or through the reflex of their activities, he can love his enemies with that forbearance which seeks not revenge for injurious intention, but desires the true welfare even of them that hate him.

Through a comprehension of law and supreme determination responsive to its direction, Koreshanity is marked by a kind of tolerance which distinguishes it from all other efforts at social reconstruction. This tolerance is not of sin, but of the sinner; not a laxity of principle, but a forbearance toward those who are ignorant of principle, or unable to make true application,—even toward those blinded by selfishness. Although uncompromisingly condemnatory of evil, yet in all love would it indicate to the evil doer the way to holiness, and even bestow upon him strength to walk therein. It would destroy the worker of iniquity by transforming him into the doer of righteousness; it would destroy its enemies by converting them into friends. This tolerance is exercised primarily toward those who identify themselves with the cause by becoming members of its communities. It has been said repeatedly that all efforts to found an ideal state have been and must be futile because of the impossibility of finding the quality of humanity essential to the construction of such a society. It is not possible to admit human beings and exclude human nature, and the quality of membership must determine the conditions within the society. If the weakness of other movements be in the failure to recognize this until experiment demonstrates the existence of a problem for which no solution is ready, the strength of Koreshanity lies in this very recognition and the ability to solve the problem. If one propose to build a structure for which a certain quality of material is indispensable, and have not that material nor the possibility of finding it in existence, his proposition is objected to on the ground of impracticability. But if the possibility of transmutation be admitted, that ground for objection vanishes.

The Philosopher's Stone is the rock upon which Koreshanity builds. The Unity is the crucible in which the transmutation of human nature is to be effected. Because of over exalted aspiration the idea sometimes finds lodgment that we delude ourselves with the belief that we are devoid of the characteristics of the ordinary human. Occasionally one has made the mistake of concluding, since our standard is perfection, that already we must have reached that state; and, joining us, has been bitterly disappointed,—for naturally one who could consider himself fitted to adorn a society of perfect beings would feel terribly out of place among mortals struggling to transform the evils which they recognize in themselves. It is this acknowledgment of the real state of humanity—begotten in sin and shapen in iniqu-

uity—together with the knowledge of the spirit to be infused that this corruptible may be changed to incorruption, and of the essential purifying process preliminary to this infusion of spirit, that distinguishes Koreshanity. Its aim is not the spurious attainment designated by theologians "Christian perfection," but it teaches

that man may and shall attain to the absolute integrity of the Godhead, through conjunction and final unity with God,—the atonement. The efforts at "exposure," made by those who, sometime professing faith, have renounced Koreshanity, can result only in a revelation of the sweet reasonableness of its doctrines, the supreme sanity of its methods.

The Destinies of Nations; A Diplomatic Mystery.

BY LUCIE PAGE BORDEN.

IT WAS a bleak day in midwinter. The river was ice-bound and the east wind cut like a knife. Whirling eddies of snow filled the air, a fringe of icicles hung from the roofs, and the arching branches of the fine old elms that bordered the quadrangle drooped under their frosty burden. A party of students came striding briskly across the college campus in the direction of Alworthy hall. Nearing the dormitory, they broke into a run as a sudden gust drove the blinding snow into their eyes and faces.

"I say, boys," said Thompson, whom the crowd followed, enticed by the agreeable warmth issuing from the door of his apartment as he flung it hospitably open, "this kind of a day's enough to make a man yearn for a tropical climate. Here's Egerton now, sighing for the far away isles of the sunny Pacific. How is it, old fellow, don't you wish you were sitting under a palm tree in your native country? Doesn't the protoplasm of your soul fairly ache from homesickness while these boreal blasts are raging? I'm going to apply for a government position on account of my health, as soon as the annexation treaty is signed."

"It isn't going to be signed," interposed a decided voice, before Egerton of Honolulu could answer. "This government has enough on its hands now, without saddling us with a lot of lepers and blacks to take care of. We are so charitable and so benevolent that we let the sum and offspring of all the nations of the earth come swarming down upon us like grasshoppers ready to devour every green thing in the land, while decent American citizens starve. Not over 5 per cent of the population of Hawaii are white, and how do you think those half civilized Orientals whose great-grandfathers were cannibals, are going to assimilate our ideas and customs and institutions? Our national vitality is at too low an ebb to run the risk of blood poisoning."

"Come, Gale, don't make an ass of yourself. I'm sorry for your ignorance; it's simply colossal, as the inanity of your arguments testifies," interrupted Egerton, a tall, slender youth with blond hair and moustache, refined features and aristocratic bearing. "If you think the Hawaiians are anxious to leave the finest climate on God's earth for these howling blizzards, you are mightily mistaken. Their land is a good deal greener and more fertile than your New England rocks or your great American desert. As for the capacity of the natives, the property of the islands today is just thirty-nine million dollars. Pretty good for half-civilized Ori-

entals! Shows they have some push and enterprise, doesn't it? Why, man, if the United States lets Hawaii slip through her fingers, she loses the most important military and commercial acquisition of the whole Pacific ocean."

"That's a fact, Egerton," chimed in Gray, one of the best read men of the Senior class, who prided himself on his lucid handling of current topics. "The English know a good thing when they see it, and if that treaty isn't ratified, Great Britain will capture Hawaii inside a year. The London *Times* said long ago: 'Whatever nation holds the Hawaiian Islands, holds the key to the North Pacific.' What does the key to the North Pacific unlock? The door to the commerce of fifty millions of people. Do you want to let England have that? Wouldn't it be the sheerest folly and the most unpardonable national blunder?"

Gale was eager to take the floor again, but was forestalled by Egerton, who launched into a brilliant panegyric upon his native islands, expatiated on the advantages accruing from the possession of such a valuable market for our productions, and ended by declaring in a fine rhetorical flight, that Providence itself had plainly stationed little Hawaii as an ocean sentinel to guard the western coast line of America and protect her flag upon the seas. Egerton was a good orator and a popular man. His remarks were greeted with enthusiasm and cries of "Rah for Egerton! Rah for annexation! Rah for everybody!"

Gale, who was a thin, wiry fellow with a keenly intellectual face, dark, restless eyes, and a satirical smile, bided his time until the commotion had subsided and then remarked dryly:

"It's all very well to prate about national interests, a lot of cheap patriotic rant gotten up by the newspapers to impose on the public. Everybody knows that for all practical purposes, the islands are at our disposal for coaling and military stations, so long as the relations between us continue friendly. The fact is, the annexation treaty is an iniquitous scheme on the part of the Sugar Trust to foist its obligations upon the United States government. Self-interest rules the world and decides all great issues. I mean the interests of private individuals and corporations. It lies back of all international dealings. The merits of a question have little bearing upon its decision, and the good of the many must yield to the avarice of the few. Here is your honorable President (turning to Egerton) who has come on

a diplomatic errand ostensibly to promote the interests of his people, but it is an open secret that he's bought and sold to the sugar men. He's working for himself,—just give him another motive powerful enough to offset the money that annexation means to him, and he'd pull right against the treaty and let the god of his people go to the dogs. The Senate's debating the matter, but it looks a little doubtful for the annexation party. They must have sixty votes, and they find they can only count on fifty-eight, and some of them not dead sure. It's the critical moment, and only needs the force of a strong will backed up by plenty of ducats to turn the scale either way. President Dole's arrival in Washington is expected to settle it. I'd like to give him a counter suggestion, show him that his interests point in another direction—you'd soon see him tack about and change his colors."

"You couldn't do it," said Egerton warmly. "I know Dole; he and my father were chums. You're way off about the sugar dealers, and such reports of the President are outrageous and insulting."

"I'm arguing on general principles from my knowledge of human nature, and Dole's just like other men," returned Gale coolly. "I'll bet you two to one, if you like to gamble to that extent on your faith in the worthy gentleman, that I'll induce him to alter his tactics within three days."

"Done!" cried Egerton before the words were well out of Gale's lips. "Boys, you hear the bet. Gale has kindly consented to act as the arbiter of my nation's destiny. How it would tremble could it know upon whose all-powerful nod its fate depends!"

A bell rang and the students fled hastily out with groans and shouts of derision at Gale's assurance.

"What a fool you are, Gale!" said Thompson candidly as he closed the door behind that individual. "Egerton is rich, but you've no money to waste in that fashion."

"The destinies of nations are the sport of fools," remarked Gale sententially. "I am in particular need of money at the present juncture and seize this opportunity to replenish my coffers in the easiest way."

So saying, Gale went off to ruminate. The situation stimulated rather than dismayed him; although keenly alive to the difficulties of his task, he liked to

cope with obstacles that wit and intelligence might vanquish; there was glory as well as money involved, and he was determined to win the wager. His first step, of course, was to acquaint himself with the personal history and characteristics of the President; his next to determine upon some motive powerful enough to sway the man diametrically opposite to his avowed principles and supposed interests. Thirdly, having fixed upon a motive, he must decide how it could best be brought to bear upon the subject of this psychological experiment. But the main difficulty was to discover a motive by which he could hope to influence a public official in the full gaze of a critical public, traveling as the guest of a foreign nation, on a delicate diplomatic mission and already thoroughly committed to a definite line of conduct. Such a motive must originate in self interest—that was the only known factor in the problem. After cogitating all night, Gale hit upon a plan that seemed feasible. With only three days for a limit, he deemed it advisable to carry on operations by telegraph. President Dole, then feasted and feted in the metropolis of the northwest, was to leave for Washington late that night after a state banquet. While this function was in progress, the first telegram was brought in. The President was visibly disturbed but controlled his agitation and enlightened no one as to the character of the message. The second telegram was delivered to him on the train four hours later, while the third and last was presented just as he was sitting down to his first breakfast in Washington, and apparently deprived him of all inclination for food. In fact, he ordered a carriage and drove post haste to the residence of a certain demagogue more than suspected of pulling the invisible wires that made the puppets of the sugar magnates dance at their bidding. The interview was long and stormy. Ten days later the Senate failed to ratify the treaty, and the annexation project was abandoned for the nonce.

Gale had won his bet, being able to prove to Egerton's chagrin that the mysterious telegram had accomplished their purpose. International negotiations had been suspended through the wit of a stripling, and the foolish wager of a couple of students had decided the fate of a whole country! Upon such slender threads hang the destinies of nations. Now what was the motive to which Gale appealed? What was contained in the three telegrams?

In the Editorial Perspective.

REV. DR. UTTER, of Denver, looks longingly at the offer of \$1,000 made by the Founder of Koreshanity, for a proof that the earth rotates on its axis every twenty-four hours; he wishes the \$1,000 were placed where there were no strings tied to it. Of course, it would not be a good scheme to have too many strings to a fish when it is desirable to land him. Our \$1,000 will not bite at the bait of an orthodox clergyman—it has to be obtained in some other way than by hook and line. Pretty soon it will be a case of the fox and the grapes—when he cannot build a wall of facts high enough to reach the reward. At present he is concerned about the rising and setting of the sun

in the earth. In the first place, he admits that the world is inhabited, but *he* labors on the *outside* as yet; he preaches to people on the outside; we think there is nothing out there! It is remarkable how advanced he is—he wants continual day in the great cell. Wait a little while, and it will obtain. The time is coming when there will be no night, and the whole concave earth will be illumined by the glorious solar annulus. We would like to ask the Rev. Dr., however, from the standpoint of the book he preaches from, how such a condition can ever obtain in the world on the basis of the delusion that we live on a whirlingig! He is troubled about the point of the sunrise on September 22.

He does not see how the sun rises and sets due east and west in every part of the world when the sun is on the equator. We can not help what he cannot see. A great many men we have known have had to *begin* to learn things they could not understand. Because he does not see how such is the case does not alter the fact; the conditions obtained even before *we* found out how it is! If the physical universe had to await its orders from the basis of comprehension of its laws by the modern clergy, it would never go, and we would now be in a dead hull. We will explain it, all, after a little; in the meantime, we will quit the astronomical business if any man will successfully contradict and overthrow what we have *already* explained.

Ships do not sail simply because there is a breeze—the money power must be back of that. This is the secret of so many war ships sailing to China. The late commotion about China has been the result of a battle of money lenders. China is in hard straits financially, and somebody must supply the money; it now resolves itself into a question of a stupendous financial transaction for the purpose of gobbling up the Chinese empire, finally. England proposes to lend China \$60,000,000 at 4 per cent interest; John Bull is able to bid lower than others. The daily press, commenting on the proposition, says that this amount "can be obtained for 2½ per cent, and China will be required to pay 4 per cent. This leaves a margin for a sinking fund and makes it a profitable transaction for the government, which can obtain full security for the payment of interest and principal by controlling revenues and other sources of taxation in China." It is said to be as brilliant a stroke of finance as the purchase of the Suez canal; it will certainly be as great a steal!

Government experts have been investigating the cause of poverty in the tenement districts of New York, and have reached the conclusion that the poor spend too much money for food. These experts enter into intricate calculations of how much nutriment is required per stomach, and find the expenditures far in excess of real necessity. The charge of waste is made against those who purchase a few delicacies per week. Now turn the search-light on the aristocratic districts and ascertain how many millions of dollars are wasted in luxuries, and then fix up a few menus for the millionaire! The poverty of the poor is due to the extravagance of the extravagant.

If reports are true, McKinley is about to be inveigled into another trap by Spain. The plan of autonomy having failed in Cuba, the plan of a joint protectorate is proposed. Of course the joint is to be between the United States and Spain. If such a plan were agreed to, this country would have to put a stop to all so called filibustering expeditions for Cuba, and moreover, would be forced to go to Cuba and break up the insurrection—the plan is merely a net in which to catch the great American nation. Sometimes the biggest nations are the biggest fools!

This is not an age of reason; it is an age of bigotry, blindness, and bluff. Known premise, correct logic, and true conclusions are things the masses are as afraid of as death; of these factors of reason, scientists themselves are ignorant. They constitute the great tripartite of Koreshan Science, its impregnable defense and fortress of aggression. Want, passion, and ambition generate impulses which control the poor, the sensualist, and the so called scientist, regardless of cause, karma, or consequences.

We have had the funny experience sometimes of having to show what the Copernican system of astronomy teaches before some objectors can comprehend what we are driving at. Of course it is interesting to show them through the old musty

trumpetry; it is a scientific diversion! But the time will come when we will not have to teach the old astronomy in order to get the opportunity of overthrowing it. It is going out of date now, and then we will have it all our own way.

Astronomers have a new fad now. It is the theory that the sun shrinks from cooling, and that the more it shrinks the hotter it gets! The only evidence that we can find about this shrinkage theory concocted to explain the source of the sun's heat, is the evidence that the real shrinkage is in the amount of common sense possessed by the so called scientific world! There can be nothing more palpably absurd than this new astronomical fad.

Aid for the slave engenders the hatred of their masters, and ultimately makes their condition worse than at first. The so called modern reforms are but so many efforts to aid the wage slave by those who are philanthropically inclined; they would cool the brow of the workingman in his thralldom, or temporarily quench his thirst. All this only enrages the power to whom he is enslaved. Abolish the power—abolish the millionaire!

We would advise all those who wish to disprove Koreshan Astronomy by going off into the *sky* to hunt for facts, that it would be a good deal *safer* to remain on solid ground. The earth's surface is solid enough to begin on; that is where we operate to disprove the theory of the earth's convexity. The surface is tangible, and will always tell the same story when put to the test.

The nations of the world are playing a game of chess. Movements are being made by England, Russia, France, Germany, and others. There will be trouble before the game reaches the climax, and the checkerboard will be rudely disturbed. The game cannot be finished scientifically. The game itself cannot settle the issue; only a revolution can do that.

The modern church, while pretending to save the world, simply throws the cloak of false piety about the man engaged in the hellish business of robbing his neighbor through the modern competitive system. The church shields the corrupt institutions of the church and state.

Years ago Germany refused the American hog; now the American apple is excluded on the ground that the fruit is full of vermin. It is simply a question of tariff, that's all—tariff retaliation worms.

We were recently asked, What is the "mark of the beast?" We replied in the correspondence department that it is money, but our reply was incomplete. We should have said, Mark Hanna.

The robber does not like to be photographed; he would muzzle the camera. The millionaire objects to it too; he muzzles the press and charges the editorial camera with false films.

Everything in the universe has its antithet. John saw a "sea of glass mingled with fire." Today, all some men can see of glass mingled with fire is the whiskey glass.

If the government of the United States were for the people, there would be no plutocracy; the wealth of the nation would belong to the people.

When wheat went up to \$1.10 it seems to have struck a grain elevator. At least it got Leiter while the price got heavier.

The political sewerage system empties into the great Congressional drainage canal.

When we have hard money we have hard times.

Quiet Talks with the Editors of our Exchanges.

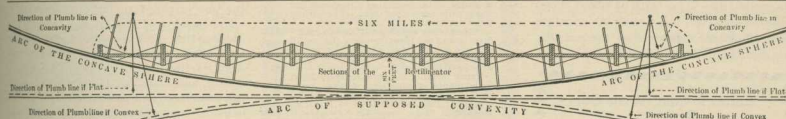
TRUE SCIENCE does not admit of any assumption. In the study of the universe we must take nothing for granted—all *guesswork* must be excluded. Our investigation will be futile if we do not begin at the right place. We must begin at the bottom, at the foundation of all knowledge and of all science. With a single premise and with logic, we can reach a number of true conclusions. Logic without a correct premise can lead no one to a conclusion that is true. The premise is all important. The foundation of all science is the knowledge of the character of the ultimate, outermost, material, and tangible expression of the intangible mind or cause. We must consider the character of the surface upon which we live before we can reach any conclusion of the shape of the thing we inhabit. If true to analogy, the world is a *cell*, constructed on the same principle that cells of human life are built; it has its central nucleus like a correct battery cell, like the brain

er the form of the earth. There is nothing complex about our proofs. The principle presented here is as simple as abc, and can be comprehended by a glance at the diagram on this page, a sketch of the plan of the greatest geodetic experiment of the nineteenth century. Its results *force* the conclusion that the earth is concave!

When a man clearly expresses himself he can be understood. His expressions convey to the mind certain impressions which form ideas more or less similar to the ideas conveyed. The physical universe is an expression of cause. The universe is nature, and is true. The purpose of cause and laws of existence are written in the material creation. The universe itself is the clothing of idea—it is the outermost and ultimate expression of its inherent life. It is the pediment of all higher and superior forms of life, and is consequently directly related to all the conditions upon which it depends. The world

endorse every word, because we have been clamoring for years to have the members of these fraternities adopt such a course. What do you say about the following? "I would have all professors in colleges, and all teachers in schools of every kind, including those in Sunday schools, agree that they would teach only what they knew, that they would not palm off guesses as demonstrated truth." "I would like to see all the editors of papers and magazines agree to print the truth and nothing but the truth, to avoid all slander, and to let the private affairs of the people alone."

It is said that the next thing to an idea is a question; it is equally true that the next thing to a question is an idea. We place ideas by the side of everybody's questions when the questions are placed by the side of our ideas. As long as there are people who have fallacious ideas, there cannot even be a true idea in the world that has not a question about it!



The only true method of determining the direction and ratio of the Earth's Curvature; Chord of Concave Arc meeting the Water's Surface.

cell, and its vitellus like the egg, with an envion or shell. All life is generated in a cell; this is universally true—there is no exception to the rule. The earth's surface curves if it is not flat; if it is not flat, which way does it curve, and at what ratio? With the eye alone it is impossible to determine—effects of visual perspective and foreshortening and atmospheric refractions make it impossible. We would have to know how we see before we could interpret what we saw. Men have supposed for a long time that we are living on the outside of a ball; if such were the case, its surface would be convex everywhere. If it is not convex, it is some other shape. There is but one method of absolute determination, and that method involves the application of the simplest geometrical principles—the relation of straight lines and curves. A straight line touching the outside of a circle is tangent at one point only; on the inside of the circle it would be a chord of arc. The Founder of Koreshanity was the first to announce the possibility of such a test. All the boasted science of the world has overlooked so simple a problem, and has failed to discover

is tangible. It is the only really infallible expression of the character of the Almighty. If you could read it, you could read the laws of form and of organization; you could, in fact, read the mind of the Creator as unmistakably as you could if you were in that mind yourself. This is the only way by which God can be correctly interpreted to the rational mind; in this way he expresses himself tangibly to man—to whomsoever is able to comprehend the expression. His laws, written in the rocks of ages, in the soil of the world, on the surface of land and water, in the sun and stars, are susceptible of rational investigation, and when found, of demonstration. Modern astronomy does not enable the mind to grasp this. Koreshan Science demonstrates its premise. Tangible evidences of this kind are superior to any other form of revelation.

Ingersoll says some good things once in a while. We find that many of his expressions contain some truth. We have two sentences of his which we have clipped from one of his articles. One is applicable to the so called teachers of the world, and the other to the editors. We

There is a definite relation existing between center and circumference; in fact, there can be no circumference without a center. This is true in all domains of being and existence. The true social organization must have a center upon which the circumference depends. It must be fashioned after the pattern of the physical universe.

"Turning the world upside down," is a common expression; in fact, ancients looked for the time to come when such a work would be done. They thought Paul and Barnabas were on such a mission, but the people have had to await the arrival of Koreshan Science; its Founder is the Scientist that makes a success of it.

We give a little scientific talk for your benefit, and others will follow. In some way, you must admit, science is related to all truth, and we do not believe that a man is doing himself or his readers justice if he ignores what is absolutely necessary for him to know!

We offer a reward or \$1,000 for a single proof that the earth's surface is convex.

As Editors See Us.

Incontrovertible Evidence of Cellular Cosmogony.

THE FLAMING SWORD, Chicago, Ill., is chock full of good things this week, as it usually is. It makes a standing offer of \$1,000 to the editor of any journal who will publish a scientific refutation of the Koreshan Cosmogony, or what would be its equivalent—a single fact in demonstration of the theory that the earth is convex and that we live on its exterior surface, or support of any other theory of the shape of the world than the universe as a cell with its habitable surface concave. The SWORD seems to be in possession of incontrovertible evidence of Cellular Cosmogony. Some educator should seek for renown on so generous an offer as that made by THE FLAMING SWORD.—Needham Hustler, Needham, Ind.

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Not Shaped Like a Dish.

* * But an ignorant, adventuresome sailor knocked this "theory of the learned" [that the earth was *flat* into] innocuous desuetude, and settled the rotundity of the earth. But up come the Koreshans, who declare that the earth is not round, but concave, or scooped out like a soup dish.—Search Light, Elm Grove, W. Va.

The Koreshan geography is not quite so bad as that—better get a more careful view of the hollow globe. The earth is round; we advocate its rotundity, but not its convexity. The earth is about 8,000 miles in diameter, but its habitable surface is on the inside instead of on the outside; the same map would fit both.

Editor's Chat With Our Readers.

We work day and night to interest you; we delight in this—we would not be happy if we were not engaged in the great work of helping to publish to the world the greatest System of Truth ever known. Each of you can do something to assist us. Every one has some influence; use it for us—but to make it effective it must be used wisely. It is a good plan to be ready to adapt yourself to circumstances, always; you can be courteous and suave for the benefit of the truth. Clear vision of the great truths of the universe gives you a more liberal view of humanity and of your relation to it—of your own nature and that of others. You can afford to be genteel in the presence of your neighbors and friends, and thereby interest them in what interests you. Every one of our friends should make it his special business to obtain for us as many subscriptions as possible. One new subscriber obtained by every one on our list in one year, would double our circulation; three new subscribers from each, three times our present circulation, and so on. A little effort like this would do more in one year, than thousands of dollars' worth of advertising in various forms, on our part. Do something, and you will feel more liberal; it is a duty you owe to those about you! The obligation falls on you as

well as on us; and responsibility is equitably distributed. You like to have friends about you who believe as you do. You can have such a circle by a little diligent work. It will require some experience, of course, and for the most part, you will have to train and educate yourself on lines of approaching and interesting people with something new. We will endeavor to help you from time to time. We would like to have hundreds of trained workers, who are as diligent and active, but not as boring, as the workers for the Salvation Army and missions of the various organizations which propagate fallacy. Fallacy of itself can do nothing; championed by thousands of people saturated with it, it moves. It is the same way with Truth; it is a cause that has to be worked up and pushed; it requires mental energy behind it, lots of tact, shrewdness, and ability to compete with fallacy. Resolve to do something, but do

Florida, the Home of the Koreshan Colony, is Not a Wilderness nor a Dismal Swamp.

The price of real estate has advanced here there is much business stir, and many mechanics have come from distant places, to buy date palm, plantain, and General Hancock when in command here, lifts its graceful head on one of the main avenues. The choicest of pineapples and sugar cane are raised here. The former have netted from \$600 to \$800 an acre. It is as easy to pick an apple as a crab. Here grows the giant bamboo, the useful cane, and the vital hemp. Lemons are abundant. Two crops of Irish potatoes are raised in one year.

Truck farming is a great industry here. Egg plants, cucumbers, beans, peas, squash, onions, beets, lettuce, radishes, celery are sent in midwinter to Northern markets.

The southern end of Florida has practically the climate of Cuba. Hence what grows in Cuba can be raised here at home in peace under our dear old flag. Here is the beautiful winter home of Thomas A. Edison, the electrician. An electric plant has been introduced. The United States census of 1890 officially established the fact that Lee County, supposed to be a reeking swamp, was the healthiest county in the United States. Wonderful are the climate and resources of Florida.

Pt. Myers, Fla.

REV. E. P. HERRICK.

not rush into it, and gather people by the collar to jerk them into a conception of truth. Study the situation over, and use some ingenuity and strategy, and begin a mental attack on prejudice. Do not simply try, but lay your plans well, and begin, resolving to succeed!

We desire to have some of you canvass for THE FLAMING SWORD. Of course, if you live in the country you cannot do this very well, but many of you live in towns and cities. Take an hour or so off from your routine of work occasionally. Start out with a copy of THE SWORD, and canvass your neighbors and others, like you see many doing for other publications. Show the paper. Have those you canvass, understand that you want them to have the paper—that it has done you so much good, nothing like it in the world. Do not arouse prejudice by undertaking to explain the System—this is the point where many fail,

the point where they spoil their influence for the Truth! You have to be patient with people—they cannot see the universe at a single glance at you, nor by hearing you say things concerning it for an hour or so; let them read! That is what we publish THE SWORD for. Get your neighbor to take it for a year, six months, or three months. If he hasn't the money, we will send it to him three months on trial; then call when the time is up and collect the quarter, and take his subscription for a year. There are eight things you should do: (1) Send all the names and addresses for sample copies, that you can obtain from any source. (2) Send for circulars concerning THE FLAMING SWORD. (3) Send for blanks on which to send us subscriptions. (4) Ask for letter of authority to take subscriptions and make collections. (5) Order 10 or 20 copies of THE SWORD to be sent you free, to be used in canvassing or talking to your friends. (6) Send us three months' trial subscribers. (7) Subscribe one month for your distant friends—we send THE SWORD one month to ten names for \$1. (8) Visit your newswriter and leave copies for exhibition and for sale, and send us his name and address.

The star article in this number is from the pen of the Founder of Koreshanity, "The Destiny of Capital and Labor," the ablest article we have published for some time. It is a truthful, just, masterful and even startling arraignment of the modern church and state—an indictment of both the clergyman and politician for failure to benefit the people they claim to be able to save. Every line of the article is true! This is not the time to throw the mantle of charity over the corruptions of the church; it has entailed thousands of evils upon the world, and the mask must be torn off as ruthlessly as the tables of the bankers were overthrown in the courts of the temple nineteen hundred years ago. There is not a weakness, nor a passion, nor an evil in humanity today that the church does not in some way excuse; there is not a popular fallacy today that the modern church is not wholly saturated with. Justice will avenge the wrongs of the masses of the oppressed, and cries out now in fact, as it did prophetically through John on the Isle of Patmos: "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth!"

We are preparing the New Geodesy on a much larger scale than we at first anticipated. A synopsis of the Koreshan Astronomical System by the Founder of Koreshanity, will be contained in it, fully illustrated by fine diagrams and engravings. We are at work at it now; it will be ready about April 15. Be patient, and we will surprise you, by giving you twice as much as we would have done had we gotten the work out before this.

Do you want to know how to work for our interests—for the interests of truth?

Look at the methods employed to propagate fallacy—there are scores of ways. Look about you, and see how many methods you can pick out. Adopt some of them. A good method will help nullify fallacy, but a bad method will not help propagate the Truth.

Ask yourself if you are not delighted with this number of THE FLAMING SWORD. We have not lowered our standard since we began the weekly, and we never will! We have kept our promises so far, and will continue to send you the best and the most advanced journal in existence.

Miscellaneous Notes.

Wednesday, Feb. 2.—Storm on the Atlantic; more than a dozen vessels run ashore on the coast of Massachusetts; 4 wrecked and one sunk.—Railher plant burns at Yauganick, Conn.; loss \$700,000.—Railroad rate-war threatens in the west.—Daily press still endeavoring to manufacture war through Japan.—National debt reported to be \$1,235,574,124, and increasing at the rate of over \$12,000,000 per month.—Farmers' Institute meets at Decatur, Ill.—Cook Co. Ill., poor fed on confiscated fish.

Thursday.—Currency legislation upset by Speaker Reed.—Grand jury after Chicago police.—Anti-cheiving gun crusade begins in Kansas.—Cashier Chemical National Bank, New York, embroiled.—Illinois preacher resigns to accept position as Pullman car conductor.—Germany refuses American fruit on account of alleged vermin.—Snow and wind storms in Europe hinder travel and traffic.

Friday.—A New England congressman preparing a bill for the elimination of the letter "j" from the alphabet.—Battle between cowboys and cattle thieves in Montana.—British soldiers kill 100 natives at Turbat pass, India.—Canadian parliament opens.—Potter Palmer, of Chicago, proposes to build a \$3,000,000 mansion at Newport, Conn., to rival W. K. Vanderbilt.—Riots among students at Vienna, Austria.—Earthquake in Asia Minor; 20 killed.—Japan withdraws objections to Hawaiian annexation.—Insurgents gaining ground in Cuba; Blanco's field campaign a failure.

Saturday.—Queen Victoria preparing her throne speech.—A starving Chicago man commits larceny in order to be fed by the State in a prison cell.—J. Pierpont Morgan engaged on a scheme to purchase Cuba for \$400,000,000.—Pope of Rome at work on a message to the world, prophesying peace and prosperity.—Nansen disgusted with America.—Snow war in Chicago; street car companies pile up snow in front of business houses, men and clerks stop cars by piling snow back on tracks.—Supreme Court of West Virginia to decide whether the Bible is to be read in public schools.

Sunday.—England to loan China \$60,000,000.—France appropriates \$22,000,000 for battle ships.—Revolution formally inaugurated in Costa Rica.—Germany uneasy about domestic affairs; discontent and threatened uprising.—Japanese residents of America to be naturalized.—Hawaiian annexation hanging in a balance in U. S. Senate.—Newspapers think Consul Gen. Lee needs more warships in Cuba.—Citizens of Skagway and Dyea, Alaska, ask U. S. war department for troops to preserve

order.—H. C. Frick, Pittsburgh, pays \$100,000 for Dagnan-Boveret's picture, "Christ Breaking Bread."—Reports of ancient tablet discovered in ruins of a city in Babylonia, supposed to be 4,000 years old.—Swedish expedition being fitted out to search for Andree.—Rev. C. O. Brown is a theological calf at Green street Congregational church; confessed his crime, but claims to have escaped the Almighty's punishments.

Monday.—Lawyers making speeches in Lutegort trial.—Trial of Emile Zola begins at Paris.—Anti-scalpers bill killed in Senate.—McKinley said to be putting more pressure on Spain to stop Cuban war.—Duel fought at Dubuque, Iowa; one dead, the other dying.—Senators abandon Hawaiian question to discuss Cuba.—Brazor fight in negro church at Evanston, Ill.—American steamer Pennland founders on Chester shoals.—8,000 Turkish troops invade Greece territory and burn four villages in Agrapha district; great excitement at Athens.—Sticklers for blue laws in Toledo close all establishments on Sunday.—Spaniards defeated at Guira, Cuba.

Tuesday.—Buffalo aldermen begin to fight department stores.—Refund of \$100,000,000 Mexican gold 6 per cents now under consideration by eastern syndicates.—War scares make trade good.—A little greater demand for provisions to fit out war vessels.—Queen Victoria delivers her throne speech; desires peaceful relations with China; satisfied with the treaty between Greece and Turkey, and of the valor of British troops in murdering Hindoos on the frontier; gives her colonies tally, brags on China, and hopes sugar conference will sweeten things generally, especially local government for Ireland.—5,000 Japanese going to Klondike.—War begins in court-room at trial of Sheriff Martin, the Hazelton murderer.—Wheat at 95c.

Thoughts From the Reform Press.

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Don't let whine away an evil. Stiffen your backbone and vote it away.

What we need most is honest statesmen, and then we'll have honest dollars.

Notice to workmen out of employment—get off the earth or be shoved off.

"Times are picking up." We notice that traps are becoming more numerous.

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The farmer who sells five bushels of corn for one dollar has the satisfaction of knowing that the dollar is "good."—Ex.

Gems from Morgan's Buzz-Saw.

Ring rule is no better than king rule.

The average American voter is a king of fools.

Labor produces wealth but enjoys but little of it.

Never ask God to do what you can do yourself.

Laws are for the poor to obey and the rich to evade.

Congress has met, but no one seems to know what for.

If men have a right to govern themselves, why don't they do it?

Every labor-saving machine is a competitor for several men's jobs.

The almighty dollar is making the mare go mighty cheap nowadays.

What we need is a law to compel the trusts and corporations to obey the laws.

There are more men "crucified on the cross of the machine" than on the "cross of gold."

When the banks control the volume of money, they are masters of exchange and of prices.

The government won't redeem its postage stamps in coin or any other kind of money, but they are worth dollar for dollar all the same.

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