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PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE,
ASTRO-VIGILUS.

REV. BERTHA S. BOOMER,
LUCIE PAGE BORDEN.

AMANDA T. POTTER,
JOHN O. F. L'AMOREAUX, Ph. D.

MARY EVERTS DANIELS,
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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Whole No. 273

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

The Destiny of Capital and Labor.

No. 2.

WE DEFINED capital in the last issue of THE SWORD, as the accumulation of labor. It is created by the laborer, and rightfully belongs to him. This is an easy proposition. We defined labor as a curse, and an unnatural condition caused by human greed. We distinguish between *labor* (drudgery, the condition of the wage slave), and *industry* (the condition of the free man), under the proper adjustment of the laws of righteous economics. Labor is the condition imposed through the original curse. The "original" curse is the same as the present, the curse of the money power. Its love, which is the root of all evil, is the old serpent, the devil. By it the world is forever tempted, and through it the fall and degradation of mankind follow as a consequence. This curse will be removed, for it is declared: "There shall be no more curse." The curse of the money power is the first curse. The curse of labor is the third curse. Its conflict is the third woe. This woe is upon us.

Industry, under the correct adjustment of the laws of use, is recreation. The time is at hand when labor-saving machinery will be devoted to the use for which it was legitimately created—the reduction of labor to the condition of industry. While it increases the facility for production, it will diminish the hours and hardships of labor. The time thus economized will be given to the industrial for his mental and physical development.

Do we advocate the destruction of the wealth of the millionaire, the distribution of his property, and also his reduction to the condition of the poor, through methods of violence? By no means. The laborer as well as the capitalist is in the maelstrom of competition. While he is under this curse, he is as much in the delight of his struggle for wealth as the more fortunate and

successful manipulator and combiner of labor. Fortunes are made through combination. Under the competitive system one man (or a number of men) controls the combination and steals the property created by thousands. This is done through all departments of activity. Combination is the secret of great success in the accumulation of wealth—the product of labor. Both parties to this struggle are equally accursed; both must succumb to the overpowering greatness of communism.

Every man has the right to life, liberty, and the pursuit of happiness, provided, however, that he does not trespass upon the rights of others. "Thou shalt not covet thy neighbor's ox" (bullock) means, thou shalt not deprive thy neighbor of his liberty. "Thou shalt not covet thy neighbor's ass" means, thou shalt not deprive thy neighbor of the wealth that his industry has produced. As wealth is the product of the laborer, and as he is the rightful owner of his productions, education will finally impel him to make a rightful and righteous appropriation of accumulations, for the good of all. It never will be accomplished, however, until, by a renewal of the spirit that actuated the church in the beginning of the age, men shall be overwhelmed with remorse at their violation of the principles of righteousness as exhibited in the world of competition, and renounce it as the work of the devil.

The conflict of "capital and labor" is one phase of the battle of Gog and Magog. Koreshanism does not belong to either side of the conflict. The principle of "capital and labor" will destroy both parties to the conflict. Out of the conflict will arise the kingdom of righteousness, God's kingdom in the earth, the foundation of which is love to the neighbor, established in the organic unity of united life.

Sword Thrusts.

The Fools Are Not All Dead.

THERE is a certain class of fools in the world that claim to know that religion is a useless thing, and have undertaken the task of expunging so unimportant an element from the combination which goes to make up the affairs of life. Religion exists as an effect, for the cause of things holds it in itself as a factor of being, and the fact that it now exists is proof that it is a factor of the perpetuity of the ages of ages. If there are any who do not like our religion, they are not compelled to accept it. We know of some papers advocating things we do not endorse. They are welcome to run their affairs in their own way, and if they are fooling away their time on stuff that we know is mere debris of human thought, they are simply fulfilling their mission in the great alchemic laboratory of metamorphosis. Some people like what we teach, even on the religious lines we are operating,—and we write for them.

The time is at hand when the competitive system will be overthrown. The causes of its overthrow are within itself. The greed of the commercial cormorant will overreach itself. Men are opening their eyes both to their rights and their power. Some one will know, by and by, what fiat means. Some men may awaken to the fact that authority to establish principles of law regarding all things concerning the economics of human existence, resides with men themselves. They may make gold the standard of commercial exchange, or potatoes, if they prefer them.

We do not blame men for becoming disgusted with hypocrisy and its spurious religion of the dark ages, culminating with the present religious condition of the church. But when a man denounces, as an essential element of being, the fundamental principle of production and reproduction,—generation and regeneration,—

he simply shows his ignorance. We can do no more than pity and try to educate. Men who are too smart must unlearn much.

No man is saved from going to hell. All men are born in hell. The Savior of men saves from hell those who are in it, and who become conscious of the fact and will repent and forsake the causes which make for mortal existence. Those who seek for immortality are promised eternal life.

Hell is in both the natural and the spiritual world. All men are in hell so long as mortality reigns and man corrupts himself. The Saviour of men comes at stated periods of the world's progress, to save men from hell. Hell is eternal, but no being will ever be consigned to eternal torment.

Some people want to expunge the term *religion* from our vocabulary, and the principle of religion from the nature of man. They may work on it for the next sixteen billion years and get a little discouraged. The very basis of all life is religion.

The rich almost entirely escape the assessors and tax-gatherers demands, meeting the smallest possible share of the public expenses. It will always be thus under the operation of the hell-born and satanic competitive system.

The poor people of the country pay the taxes. This is not done directly, for they do not pay in money; but they do pay in the burdens heaped upon them in the wage slavery by which means all taxes are met.

We are hastening with accelerating strides toward the judgment cataclysm of the great day of vengeance,—the wrath of God.

THE FLAMING SWORD is the weapon of Jehovah, ordained of God to restore the world to the Garden of Eden.

Brief Suggestions and Pointers.

THOSE who are interested in the chronological efforts of the various enterprising gentlemen who have attempted to figure out the time of the Lord's coming and the end of the age, cannot do better than to apply to this office for Prof. Totten's chronological chart. This is a chronological chart giving the calculations of fourteen tables under the names of those who have originated calculations of important events of the world's progress. He entitles the chart "A Chronological Discord in B. C. A. D. Years." We regard the estimates of Prof. Totten correct, so far as time is concerned. The great difficulty attending the efforts of the student to reach definite conclusions regarding the important part of this whole business, is the indefiniteness of the occurrences. Something is about to occur; what

is it? and where? Prof. Totten frankly admits that he is not a prophet. That puts him outside the pale of the prophecies regarding the false prophet, unless, while he says he is not a prophet, he still includes in his efforts, an attempt to designate times, despite the fact of his disclaimer. He is a remarkable man, and we believe, sincere.

In the winter of 1869-70, one of the most remarkable events of the world's history occurred. At this time also, came the end of the secular power of the papacy. The kingdom of Rome, founded 753 B. C., existing 2623 years, reached the termination of its secular career. Rome as a secular kingdom came to its end at the time when the Pope declared the dogma of infallibility. The Pope, with the entire Roman Catholic

world, believed the time had come to strike. The Franco-Prussian war was the result of papal intrigue, and with the declaration of the dogma of the Pope's infallibility came the effort of the papacy to restore its secular prestige throughout the world. Louis Napoleon and the French Empire were overthrown, and with the fall of these the Pope was dethroned. Babylon the Great, the mother of harlots and abominations of the earth, came to grief. What has this to do with the "Eastern question?" What event should we look for to accompany so great a fall? Prof. Totten, you who through indefatigable calculation can record the tables of chronology, what do you say comes with the fall of Babylon?

Immortality is an intermediate state between the state of mortality and eternity. Jesus reached the state of immortality. In it was the power of life and death;—life, to ascend into the *higher* invisible, through the ascending spirit, the spirit of the man (God); death, to descend through the spirit of the animal (beast), into the conditions of humanity, and to take again the mortal state.

Prof. Totten is publishing a monthly called "The Our Race News Leaflet." It is an interesting work for those who look for the Lord's appearing on the basis of chronological tables, and the establishment of the Kingdom of Peace—regardless of tables. The "News Leaflet" is issued monthly, at 25 cents per month, by the "Our Race" Publishing Company, New Haven, Conn.

The immortal state is identical with devachan of the Hindoo. The dissolving of the body through the electromagnetic combustion which dematerialized the bodies of Enoch, Moses, Elijah, and Jesus, and caused their double absorption *upward* into spiritual life, and *downward* into mortal and sensual existence, is absorption into the Nirvana of the Hindoo.

The science of immortal life is contained in the science of the Decalogue, which is written in the language of correspondencies. No man can understand the principles of life embraced in the ten commandments without a knowledge of correspondencies, or as they are explained by one who comprehends correspondential language.

Jesus was both the Father and the Son. His personality was planted in the church by the operation of the Holy Spirit. The sons of God are the multiplied product of his own planting, and are the direct offspring of the Lord Christ who, in his personal presence, was Jehovah.

The firstfruits of the resurrection—the sons of God, product of the planting of the Lord in his church—will attain to immortality. This will obtain in this world. They are to be material men *now*, at the end of the age, Christ the Lord multiplied.

Men live (exist) and die both in the natural and the spiritual world. Spiritual manifestation, the intercommunication of the two spheres, is no proof of immortal life.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The Girl and the Vala.

BY REV. E. M. CASTLE.

IN A mystic land, at a witching hour, where the shadows of a lofty cedar glimmered in the depths of a limped stream, the Girl reclined in the soft grass. In her eyes, bent upon her book, was the intense light of insistent question; on her brow, which knew no furrow, was yet that wondrous imprint of waves of thought beating behind it; in her heart was desire unutterable to understand.

To understand what? Had this question confronted her, she could have given no lucid answer. The book puzzled her; its words seemed vague as shadowy ghosts; yet dimly she felt that once they glowed with life, and swift winged their way to ears that understood, and were pondered deep in hearts that cherished their import.

The low sun shed a lambent light over wood and stream; and, thrilling to the sad glory of the autumn afternoon, she raised her eyes, and saw beside her, at the foot of the cedar, one clothed in white. The Girl felt no surprise. She thought not to note the form or features of this one who sat beside her, yet above; but, looking

up into the eyes that met hers, she saw there the gray light of wisdom, and placid joy enfolded and possessed her. In a voice simple, assured, and deferential as that of a child, yet possessing withal the mellow resonance of noble womanhood,—a voice that she would not have known for her own had she herself regarded it,—a voice, indeed, that could not have sounded did she regard it,—the Girl spoke.

"You will lead me to understand. You will teach me to solve the riddle. Tell me who you are."

And in a voice hoar with the silver of ages, yet bright with the gold of youth, mournful as the note of the dove and joyous as the song of the skylark, soft as the foam of the billow, majestic as the melody of multitudinous waters, came the answer:

"I am the Vala."

With awe that threw wide every portal to mind and heart, yet with no amazement, the Girl questioned:

"That mysterious wanderer, that marvelous prophetess, who—can we believe the tracing tale of the Northland—was heard countless ages ago in the halls of

The Flaming Sword.

Valhalla, when all unseen in the heaven of heavens she sung of wonderful Ygdrasil, and terrible Ragnarok, and of the new heavens and earth where Balder—the White, the Bright, the Princess—shall reign?"

Again in that voice which was the memory of all voices that ever have been, the promise of all voices that ever shall be, came answer, "I am the Vala."

"Today," said the Girl, "I puzzle over his words whom Judah would not call Messiah. What has the singer of Voluspa, to do with Him?" But the question was not a doubt; it was only a question. And the leaves hushed their whispers, the river stilled its murmur, the wind held its breath, to listen to the answer.

"Not only in the days when Valhal stood did I rise from the deep to unveil the past and future for gods and men. Wherever man has risen to heights of glory, whenever man and his edifice have trembled to fall, has voice of mine been heard. And always has it told of what hath been, of what must be; and yet no desire have I to avert, no desire to hasten, the hour of fate;—but ever would I send man to meet that hour with knowledge of its purpose, with courage for his doom. When Troy walls were tottering, my voice was heard, but not obeyed; the Sphinx on Egypt's sands is a memory of me, and her pyramids point my story; with the great lady of the lightnings, I dwelt under the palm tree between Ramah and Bethel, and Israel listened; with Jesus I grieved for Jerusalem, and the voice is mine that plained, 'How often would I have gathered thy children together, as a hen her brood under her wings, and ye would not!'—I was with John in the Isle of Patmos; I directed the gaze of the Seer of Stockholm.

"Mine are the eyelids of the morning, and whoever may find them lifted, and gaze into the depths beneath, knowest that passeth understanding,—the rest of power that may say to life's stormiest ocean, 'Peace, be still!'—and joy that transmutes all pain and sorrow to its own divine delight. To gaze deep into my eyes is to look into Mimer's fountain, and see long forgotten memories of what hath been, taking shape and life, revealing the Ancient of Days, and the glory of old, and the purpose

of woe; to gaze deeper is to look into the River of Water of Life, and see there reflected the Tree whose leaves are for the healing of the nations, and know how and when and where that water becomes a fountain springing into everlasting life,—to know how strong are the pulses of joy, how glorious promise fulfilled.

"When the central tree flamed at the sounding of Gjallarhorn, and Odin spake with Mimer's head, I was there; and even when the Morning Stars sang together, and the sons of God shouted with joy, my voice of divers tones was mingled in the strain. Yet ever do I come in man's extremity; but not many high, not many mighty, never the proud, hear me. As only the meek may inherit the earth, so only the childlike of heart may know my promise and my glory. These may ask, and I may not refuse to answer. These may command my lore, and no will have I to resist the sweet imperiousness of their trust."

Knowing herself to be one of these, knowing it with the restful certainty that asks no reassurance, yet not divining how she knew,—indeed, not realizing, in external self-consciousness that she did know, the Girl said, "You will teach me."

And the Vala said, "You may ask and I shall answer."

"My questionings are those of a child," returned the Girl, "too foolish, mayhap, to be answered of Wisdom."

That voice of many melodies responded, "The questionings of a child they are, but a child that knows what it asks, and such alone may be answered of Wisdom."

And the Girl knew the answer ere it sounded.

The Vala rose,—"The day dies,—on the morrow await me here. On many morrows shall I come, and you shall ask and I shall answer."

She moved into the wood, and the Girl watched her floating grace as she receded, until only vagrant gleams of her robe could be seen among the trees. And still the Girl watched until the trunks of the trees lined up like sentinel soldiers and shut in the last gleam.

Then slowly the Girl passed into the twilight.

In Unity of Spirit; an Allegory.

BY LUCIE PAGE BORDEN.

ONCE upon a time, a pilgrim set out on a quest for truth and after seeking it many days amid sorrows, with divers and bitter disappointments, he came upon a little group gathered in a certain spot upon a hillside, and an angel stood in the midst to teach them. The force of their aspirations had prevailed to draw him down to them. The world-pain had smitten them sore, and in their hearts was a great weariness; but inasmuch as an element of pure desire and compassion for humanity mingled with their grief, they were able to see the angel and hear his voice; so they earnestly besought him that he would show them how to rise above the earth into the holy realm of light divine and love

unquenchable. Then the angel instructed them that in order to rise above the earth they need only fix their eyes and thoughts upon him, and looking up into his face, with strong unity of purpose, a mighty energy would be generated to bear them aloft. When the pilgrim heard these words, he determined to join the company of this people, and eagerly pressed into the circle that stood nearest to the angel toward whom all turned their faces and stood thus waiting and expectant, ready to float lightly and joyously away. But alas! their limbs were leaden and they could not soar. Some invisible attraction seemed ever to draw them back, and repeated efforts only enabled them to rise a little, a very

little, above the ground, nor could the angel who was in their midst, prevail either to raise himself more than an arm's length above them or to draw them after him.

Now when they had waited long and anxiously and their hearts were heavy, the pilgrim marveled that the words of the angel were not fulfilled. He looked around at the people and saw their eyes were still fastened upon the leader in the centre, but suddenly it was given him to perceive their thoughts and know the inner and the outer were at strife; for while all looked up to heaven, their thoughts dropped down to earth. Here, one was musing on the home she had left, wondering whether her husband missed her, whether her children mourned while she performed this larger service. There, certain others were beginning to be weary and were sighing that it really was too hard to keep the same attitude so long; their heads ached and their eyes felt strained, besides they were hungry and people could not be expected to go to heaven fasting. Perhaps the angel was mistaken, perhaps he was only a medium for a class of visionary ideas, not the unique Messenger from the divine sphere of pure reason. Some were secretly criticising the angel all the while they were gazing into his countenance; the fashion of his garments vexed them, and his wings were a trifle too short; his expression was not celestial enough to suit them, indeed he seemed in many ways too much like an ordinary mortal to be all he claimed; he certainly did not answer to their concep-

tion of an angel, and could never fulfil their ideal of such a character.

There were not lacking those whose sensibilities had been wounded by the angel's manner of speech, which sooth to say, was somewhat blunt; neither did they enjoy being crowded and jostled by all sorts of people who kept coming to join the group. Only see how rude and uncultured some of them appeared! So there was a division and a waste of thought, and thought is substance; no levic energy could be generated, for, to that end, perfect unity of spirit was essential.

As the pilgrim read the thoughts and apprehended the mental quality of the group, he began to despair and was tempted to leave them as some were doing on all sides; then lifting up his heart, he cried mightily within himself: "Lord, what can I do to enlighten the understanding and bring into unison the thoughts of this people?" It seemed in his agony that upon him rested the burden, that he alone was chosen to accomplish the work of the Lord.

Then a low voice in the depths of his own soul responded: "Keep thy heart with all diligence."

The pilgrim suddenly remembered that his thoughts were wandering and his eyes bent upon the ground. He looked up and met the glance of the angel fixed upon him in mute reproach. The same low voice again admonished him: "Wouldst thou rise? begin now to throw aside the weight of every material thought."

A Popular Definition of Religion.

BY LUCIE PAGE BORDEN.

LAST Sunday evening, a clergyman in one of the Presbyterian churches of Englewood, cited as the best definition of religion, that given by a prominent Unitarian before the Liberal Club of Boston, "Religion is the life of God within the soul." Both the speaker and his auditors accepted this definition as the statement of an active, present reality. They believe that the life of God is inresident with man, that the human soul is the temple of the Most High. Are they justified in such a belief?

Since God is love, where God dwells, there love must be found. "Heavenly love," says Swedenborg, "is of such a nature as to desire that whatever is its own, should be another's."

Last week in the rich and populous city of Chicago, a poor girl made a twice-repeated attempt to end her wretched life by sinking down in the snow to freeze to death. Not long ago, a mother with an infant in her arms was found at the point of death from hunger and exposure, having wandered without food, for four days in the streets of the same city. These incidents are known, but what of the unwritten record of poverty and suffering? What of the lists that are never closed, where the names of the tramp, the criminal, and the pauper are daily and hourly inscribed? Statistics show a large

proportion of church members in every community. If their souls are indeed subject to the smallest influx of the divine life whose spontaneous expression is that heavenly love desiring that "whatever is its own should be another's," why is the gulf between the rich and the poor constantly widening? Money means strength and power, as the world goes now. Why should not those who claim "religion, the life of God within the soul, pay the debt of the strong to the weak, and at least halve their gains to supply their brother's needs?

"The people is called one," continues Swedenborg, "where each has for an end the general good of society; of the church and of the Lord's kingdom. But where each regards his own private good as his end, the Lord cannot possibly be present."

This is just our verdict; we heartily agree with Swedenborg, that the Lord cannot possibly be present in a competitive system,—either in or out of the churches. The term religion at the present juncture pertains, not to an existent reality but to a future contingency. When man is re-united to God at a specific time and according to divine methods, he may lay claim truthfully to the life of God within the soul, but that time is not yet. When it comes, the competitive system with all its horrors will be utterly destroyed.

Stray Sparks Flying Here and There.

BY W. H. PAVITT.

EVERY corporation, every syndicate, every trust, the press, the pulpit, the judicial tribunals, and our so called lawmakers have outraged decency, made a mockery of justice, fostered immorality and wrong, shielded evil doers, and insulted Deity itself. And yet they pronounce condemnation on the victims of their crimes, issue their mandates with an assurance that would shame satan, howl anarchy at reform, and thank God that they are not like other men.

They say there is no end to space; that the god of the modern church is off on a junketing tour in the unknown and not liable to get back soon; that business comes before pleasure; that business is the one thing needful, and to make business profitable we must have stable money. Gold is the stuff, and the competitive system makes it possible for the holders of gold to compel every one to yield their products to them; *ergo*; Gold is almighty! Gold is god—god almighty! This is the concept of the world.

Claus Spreckles and his lovely daughter, Mrs. Tom Watson, seem to be in great harmony and of one mind. They both have their desires centered upon some \$1,500,000 worth of property, the love of which has created a fever in their breasts, which requires the aid of the courts to cool. "Sweet [to a sugar king] are the uses of adversity!"

It doesn't pay to be radical; you might hurt the feelings of some little apologist for fraud, or offend the dignity of aristocratic arrogance and conceit. No, my son, don't be radical; taffy is much better to use for

business, especially if you want to grease the wheels of the machinery.

The Populists will put a play on the boards entitled "The Curse of Gold." An extensive experience with this class convinces us that they are too thoroughly inoculated with the virus of the love of gold to do more than curse their luck because they cannot get all they want of it.

"Murder will out," and "many a truth is told in jest." An exchange made a telling hit as follows: "Ma," said Johnny, "did I come from heaven, like the baby?" "Yes, my son," said the mother. "Then what did pa mean when he called me a little devil?"

The writer has a job lot of political economy, musty science and religion, which has been accumulating for the past thirty years. Since embarking in the cause of Truth, it has lost all value to us and we will dispose of it without money and without price.

The Professors who have been riding the Copernican hobby through endless space, at the rate of 65,000 miles an hour, think it is the Koreshan Cosmogony that is making them dizzy.

The modern conception of religion is to turn earth into a hell, for God's poor, that an imaginary heaven may the more readily be peopled with demons.

The end has come. The occident has met the orient. This completes the cycle of Mazzaroth. It is a little significant that they meet in the Pacific.

In the Editorial Perspective.

THE ENERGIES of the editor of *Armstrong's Autonomist* are turned against what he terms science. We believe he places himself in the dilemma of inconsistency; he does not deny modern science, and yet he hates it because he feels it to be cold and heartless. Personally, he would prefer fable and fiction to truth. We know what is the matter with him: His natural common sense rebels against the stuff put forth in the world as science, but he does not know the way out of the difficulty. He reaches the conclusion that the evils of the world are the fruit of "science;" he knows that science so called is helpless to benefit mankind, and is therefore useless. We can help him out of his trouble. He joins us in the hatred of the cold, heartless, and useless theories palmed off as science; he should now join us in the appreciation of that which is true. The science of Cellular life is simple enough to understand, but profound enough to call forth from the human heart, unbounded admiration of the real and the highest aspiration for the ideal. It is of use to man. The Science of the Cellular Cosmogony is the great desideratum of the ages. It brings the universe to the plane of comprehension, and has no infinite space to craze the mind in attempt at realization of its extent. Truth is awful to those who despise it, but to those who desire it, it is beneficent,

sublime. It is not our enemy; it is the common sense elements of liberty, freedom, and of redemption; it is the unity of the real and the ideal, the science of the natural and the spiritual world. The ideal of self-government can never be reached through ignorance nor fallacy, but only through a knowledge of the truth and application of the principles of life and immortality. If the editor of our esteemed contemporary would make his *arm strong*, he should dispel the nebula of *autono-mist*. He has his lesson to learn. The truths of good are the elements of life; the truths about evil are but revelations of the elements of death. We must know the truths of good and evil in order to choose life and overcome death.

The daily press announces the discovery by Prof. Schiel, of a valuable tablet in the ruins of the ancient city Sippara. The transcription of the tablet proves it to be a sort of an account of some deluge, and Dr. Wm. Hayes Ward, American Assyriologist, believes it to be genuine, and a corroboration of the Mosaic account of Noah's flood—indeed, that it is Noah's own account of the deluge. The date places it at about 2140 B. C. It is broken in pieces and much of it cannot be read. Biblical scholars hail it with joy as a corroboration of the Bible. This is the best the so called discoverers and theologians can do for it. We would

not depend upon a relic; living testimony is better than records dead with age. We would rather rely upon the testimony of the earth itself, which can be understood, than a tablet, which cannot be. The Koreshan Science of Geology and Cosmogony unravels the story of the flood and places it within range of comprehension. The correct science of Cosmogony corroborates the Bible beyond the possibility of refutation. We take this evidence in preference to anything it corroborates. We appeal to the basis of all science rather than to anything true science supports. This does not make the Bible less true; it supplies absolutely scientific corroboration and interpretation.

It is admitted at both Madrid and Havana that the Cuban insurgents cannot be overcome by force of arms, and the shifting of responsibility from Spain to the colonial government at Havana is a virtual surrender of Cuba to the insurgents, and an acknowledgment of Spain's military and financial weakness. The colonial government is reported as making a new offer of autonomy to the insurgents, which if adopted would place Cuba under the control of the insurgents, with an organized Cuban militia, in which all the insurgent generals and officers would be recognized. We do not believe that the Cubans will accept any scheme of autonomy. They began the war with the determination to win and to gain independence, and it would seem that they are now too near the goal of their hope to accept a scheme which involves the shackles of some gigantic money syndicate. Let Cuba become free! The spirit of independence is hard to overcome; England learned this lesson a century ago when it fought the colonies of America, and lost; and now the Spain of Cuba has almost succeeded in humiliating proud Spain, who, a century ago, owned one half of the American continent.

The trial of Emile Zola is attracting the attention of the world, and all eyes are turned toward Paris. The people are anxious to know what a so called civilized nation will do when it is confronted by a man of character and backbone. Zola has had the courage to express his opinion of the secret courts of France; he has flouted the red flag before the bull in the great European amphitheatre, and if he is skilful enough he will win the laurels of a victorious matadore! We admire his courage in attacking the unjust French court system, which had its origin in a century long since a back number—a system which admits of intrigue and foul conspiracy, condemning the innocent and exonerating the rogues. In our opinion, Dreyfus is the victim of a dark conspiracy originated by the evil-minded Esterhazy because of his hatred of everything Semitic. There is not a town in so called heathendom that contains such a prejudiced and lawless rabble against a distinguished fellow man as enlightened (!) Paris contains today, making demonstrations against the champion of the persecuted Dreyfus.

We take great pleasure in answering the questions of all who desire to investigate Koreshan Astronomy; in fact, that is what we are for—it's our business. Long experience has given us the faculty of patience. We have made a study of science, and are "up" in it. We are familiar with all the theories and hypotheses of the world, concerning geology, astronomy, geography, and kindred topics. And we particularly know *our* business when it comes to exposition and demonstration of the System promulgated by the Founder of Koreshan Science. We are armed with points, arguments, and facts, and it is a great delight of ours always, to leave the smart up-starts standing on their heads. That you may know to what class of minds we refer, we will tell you; they are those who undertake to demolish the entire System of Koreshan Astronomy without having any knowledge of either our System or the one we oppose!

The U. S. battleship Maine, which was sent to Cuban waters a few weeks ago, has been blown up, and the telegraph cable to Cuba has been cut. At present writing there is great excitement in Madrid, Havana, and Washington. The cause of the explosion is not known definitely. But in our opinion the only reasonable explanation of the disaster is the treachery of Spain; that the warship has been destroyed by Spaniards, and the telegraphic cable, cut to cut off the news from the world. Spain is endeavoring to smooth it over and to trick the United States. McKinley has been tricked a number of times now, by the effete excuse for a kingdom, and we would not be surprised if the U. S. War Department should not come to the conclusion that the explosion was caused by some supernatural power, instead of placing the cause where it belongs.

Last summer a colored man employed in the U. S. Treasury department was caught stealing silver dollars. A count was instituted, and has just been completed; it has required five months' work of a large force of men to count the sum of \$797,000,000. The deficit was \$859; this amount is eclipsed, however, by the expense of \$10,000 to find it, making a total loss of \$10,859. Of course, this crime was a great one, but to steal millions is to be crowned with honor!

It is supposed that the depth of our atmosphere is about 45 miles. A scientist has said that if it were 700 miles deep, the sun could not shine through it to the earth's surface. Astronomer Lockyer concluded that the air extends upward about 500 miles. It is really 1,000 miles in depth, and the scientist who thinks it does not admit of sunlight now, has not only the facts to contend with, but Lockyer and other astronomers as well.

A government by the people would be a government whose power is vested in the people. The claim to such a government in America is an illusion. The people have not the power and cannot exercise it. The real power of the United States controls the people through representatives; the President, cabinet, and Congress do not represent the people; they represent the millionaires, not only of the United States but of Europe also.

The difference between an age of faith and an age of science, is the difference of quality of mind in the world's progress. Science demonstrates the substance of faith, just as the plant demonstrates what was in the seed. The seed is planted in faith and confidence; the fruit of the plant is the realization of its hope. Knowledge is superior to faith, and succeeds it. The Koreshan System is not a system of faith.

It is estimated that the money of the world amounts to about \$12,130,000,000; of which \$4,270,000,000 are gold, \$4,270,000,000 silver, and \$3,590,000,000 paper money. All the gold coin in the world would make a pyramid 38 feet in height, while the silver pyramid would be 115 feet high, with a base 115 feet square; the paper money would make a pile 47 feet high and 30 feet square.

Judging by the noise made, there are some Loud bills in Congress, while others are evidently quiet in accordance with the saying that silence is golden. The Loud bill seeks to destroy publications issued as second-class matter. We venture the assertion that this bill is backed by the millionaire and the daily press, which is clamoring for a monopoly of the business of publication.

The advance agent of prosperity was advertised to be the proprietor of a great employment agency. Like some smaller concerns, no attention is paid to the application after the fees are obtained. The present employment agency is a fraud, and is obtaining money under false pretenses.

The National Spiritualistic Association meets in Chicago this month. This organization repudiates seances, so called cabinet mysteries, slate-writing, and table-rapping—perhaps on the ground that these accompaniments of spiritistic gatherings are becoming monotonous. We think sometimes, that the spirits might find something else to do for a change!

We would say to all those who desire to overthrow the Koreshan System of Astronomy, that they will have to hunt up some new proofs; the old and worn-out proofs of the astronomical text-books and geographies will not be accepted. Scientific effort must keep up with the times. Get us up something forceful and original!

The true reformation is the reformation of the world in fulfilment of the prophecy, "Behold, I make all things new." It is a work of re-creation. The genuine reformer is the world's re-former; he must have the power of knowledge to reconstruct human society. From thence will evolve all the order of the universe.

Every bill introduced in Congress in favor of the people is quickly put out of sight, while those for the benefit of the millionaire and the trusts are paraded before the people with all the pomp of the daily press and dignity of boodle congressmen.

Can the modern church reform the world? It has all the advantages necessity could ask in the way of property, press, and people. With all these the world is not reformed; the church itself is going to pieces.

Jesus the Christ was a friend of the poor. Whoever is not a friend of the poor today does not partake of the character of the Christ, no matter what his pretensions may be.

If the politicians of the country are corrupt, the country's politics is corrupt also. The laws of the country and methods of their execution are no better.

Isn't it strange that people who cannot explain the phenomena of the heavens from the standpoint of the Copernican system, are so quick to conclude what must obtain in the universe if we live inside of it?

If the advance agent of prosperity would go back and follow up the show he has advertised, he would find that it is not going according to program. The circus cannot travel; the elephant's sick.

Rev. Utter says, concerning the little spat on the subject of astronomy, that talk is easy. Of course that is the only possible explanation of how he has uttered so much without saying anything!

The true reformer must reveal two things: the truth and the corruption of the people. The former is his sole protection while he attacks the latter.

If the pious faces of the world were unmasked we would find the devil in the pulpit and the pew, as well as in Congress and the saloon.

If we were compelled to take our choice between intoxication by fallacy and intoxication by alcohol, we would choose the latter.

The real thing that the people call patriotism is nothing more nor less than fidelity to the money power.

According to the meaning of the word, a citizen cannot live in the rural districts; he is a city-zen.

There can be no successful reformation until the business of the millionaire is destroyed.

All of the activities of the world today contribute to the wealth of the millionaire.

The people have no rights; they are always talking about their wrongs.

Theocracy is the only true form of government.

Quiet Talks with the Editors of our Exchanges.

EVER STOP to ask yourself to what extent the popular beliefs of the world would be revolutionized if the Koreshan Astronomy be true? Suppose you think about it for a brief moment while we suggest a few thoughts. We have made a study of the whole matter, and know just where all modern theories are contradicted by the fact that the universe is a cell. Take theology, for instance. You know what you have always believed about God—away off in the sky somewhere, billions of miles distant, or as infinite spirit pervading all space like ether. If the universe is a cell, there could be no such thing as infinity of space, nor such an almighty extending without limit in all directions. On the basis of the Cellular Cosmogony all modern conceptions of God would be changed. The science of theology, therefore, is made to depend upon the science of universal form. No man can know anything about the Creator of the universe if he knows nothing whatever about the Creator's work; we must

first understand the Creator by his work, he "being perceived by the things which are made" (Rom. i: 20). Does it seem consistent that men should pose as teachers of theology or science of God, when they are ignorant of even natural laws which govern the physical universe? The science of theology cannot be known until the science of cosmogony is discovered. So you see how important, from a theological standpoint, is the knowledge of the form of the universe. If the universe is a cell, all of the so called science of physics is a fallacy, and chemistry an absurdity; Newton's theory of gravitation has no place in the mind of the true scientist, and the nebular hypothesis would vanish like the mists, and all the stargazing and digging canals on Mars would be nothing but foolishness, because of a fallacious premise, the supposition that we are living on the exterior surface of an earth in a formless, limitless universe.

Is it not perfectly rational to conclude that science, true science, contains the

key to the solution of all social questions? You know very well that ignorance could never suggest a true remedy for all the world's evils; science must do it. Fallacious science does not, that is settled; you know it does not; that is, so called science of the world today does not guide the reformer to a correct system of social economy. It cannot, and therefore it is not the *true* science that involves the key. To save the world from its bondage requires but *two* things—the knowledge of what to do, and the knowledge of how to do it. What has astronomy or cosmogony to do with the question? It teaches the laws of human origin and destiny, and consequently the laws of human relations and the construction of human society. An infallible guide is better than to hit blindly at random. The universe is the pattern of the true social system; the science of organic unity is revealed in the science of the form and function of the physical cosmos. That science is natural, and susceptible

of demonstration; it is premised upon the shape of the world. The *pivot* of demonstration of the earth's form is in the possibility of determination of the character of the surface that we inhabit. Has that ever been done? Not until the discovery of the principles of the Koreshan System of Cosmogony.

Reformation of the world must begin in the world of thought and of idea. Absolutely correct adjustment must first obtain there, or else fallacy will be manifest, and an inadequate system put forth.

The world has whirled long enough; Koreshan Astronomy now proposes to give it a rest, and from henceforth the earth will be a stationary electro-magnetic battery.

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As Editors See Us and as We See Editors.

The Flaming Sword and Koreshan System.

THE FLAMING SWORD of Chicago, of Jan. 21 contained an article entitled "\$1,000 for editors 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 in support of any other theory of the shape of the world than the universe as a cell with its habitable surface concave."

We shall refer to the matter at length in a future issue of *The Advocate of Common Sense*. (1) But before we can put the Koreshan System to a test of common sense, we must understand the process thoroughly, which constitutes the same. Where shall I procure it? We are anxious to learn how it refutes the present accepted science of astronomy and geometry, the rotation of our globe on its axis in 24 hours, moving through space in an orbit about the sun at the rate of 18 miles per second. We should like to see you refute it. (2) Why are we asked to believe that your system is true and every other system and belief false? (3) Why are we asked by THE FLAMING SWORD to believe that there isn't a single, solitary thing outside of the earth in existence; that the planetary system which we see in the horizon and of which astronomers talk about, is nothing more than the reflection of our own gas and electric lights? (4) Why are we asked by you to believe that the sun is not in the horizon, but occupies a little place in the center of our earth in the shape of a galvanic-magnetic battery, and that what we claim to be the sun in the horizon is nothing but its reflection?

You talk about the sun and how it occupies a little place in the center of our earth. You, in your efforts, endeavor to prove that it projects or extends its rays of light and heat up into the sky, that it then and there not only lights and warms up the sky, but produces the different seasons here on the earth; produces the growth of vegetation and the cause that kills it. (5) Is this what you call the Koreshan System? You offer \$1,000 to any editor who proves your system wrong. (6) If you can see any grains of truth in it why don't you prove them? (7) Why are we asked by you to believe that the exact thickness, circumference, and diameter of the earth are ascertained, not by geometry, but by a calculation of the substance of which the earth is composed?

Why are we asked by you to believe that the dimension, convex, concave, or thickness of the earth or of anything else is never correctly ascertained by geometry, but by a chemical analysis? Suppose you hire a surveyor to ascertain for you the dimension of a piece of land, and instead of running lines by the compass and measuring length with a chain, he would resort to a chemical analysis of the soil and atmosphere, and from the weight of the different substances of which the soil and atmosphere were composed would make his calculation and determine the dimensions, convex, concave or thickness of the earth, what would you think of him? How could you safely rely upon his system?

How can you ascertain the exact thickness, circumference and diameter of a drop of water by its weight or by the substances of which it is composed, when we know that under conditions of heat, it expands to an immense size without increasing its weight or substance, is a question which I would like to have you answer. (8) These few lines may set you to work and may assist you to prove your system to be correct or utterly false.

(9) The cosmogony of the earth is similar to the production of an egg, which contains, develops and hatches billions of different lives. The earth is no more hollow than an egg. Hollow, empty things cannot produce life.—*The Advocate of Common Sense*, Jacksonville, Fla.

Thanks for the above; evidently our offer of \$1,000 is stirring the editors up a little. The reward is easy to get if the Koreshan System can be proven to be false, but difficult if we are right. We desire to get about twenty-five editors competing for the prize. This would increase interest, not only in THE FLAMING SWORD, but in the papers published by those who fight to win the reward. We desire to kindly reply to the above, and have numbered the points: (1) Yes, you must investigate Koreshan Astronomy before attempting to overthrow it. We will supply all contestants with sufficient reading matter free of charge. The New Godesy will be the work to study—now issuing. (2) We do not ask any one to believe Koreshan Astronomy; we appeal to facts, to a premise of facts. Reason and logic fix the conclusions; there is no "belief" about it. (3) Everything in existence has form; limitation is a factor of form. If the earth is a cell its environ or shell is the limit of existence, because the limit of form, beyond which there can be nothing. (4) The science of the sun and its relation to the earth, the explanation of sunrise and sunset, are not matters of belief, but of scientific demonstration. (5) We would not state our conclusions in this way. (6) The Geodetic Staff of the Koreshan Unity has spent twelve months in the work of survey and specific experimentation on the water's surface in demonstration of the water's concavity. We demonstrate our premise; the Koreshan System is entirely proven. We assume nothing; we kick hypotheses clear off our

premises, and ask every reasonable mind to evict such tenants; they have no place in science. (7) You misunderstand some things you have read concerning the matter of ascertaining the thickness of the earth's shell. We determine the size of the earth by Geodetic Survey; it is about 8,000 miles in diameter. We use all the facts of earth-measurement everywhere, and all astronomical and geographical facts known to the world. We employ geometrical principles in determining the earth's size. When it comes to ascertaining the thickness of the great egg-shell, we make calculations from the basis of the specific gravity of the substances comprising the same; it is simple when you once understand it. (8) We have been at work this long while, and by this time we ought to know our lesson well. The Founder of the Koreshan System not only discovered the form of the universe, but also the means of demonstrating its shape; we have applied these means. (9) We do not advocate that the earth is empty, but hollow in contrast with the idea of the *solid* earth. The earth is like a brain cell; it is full of substance, and the central nucleus and circumferential environ are reciprocally related. The inhabitants of the earth live *inside* of it.

Who Can Decide?

On the same subject George P. Pierce, Deshler, Ohio, has this to say:

"Dr. T. J. and Prof. J. H. Arrow claim the earth is a hollow sphere and that we live inside it on the concave surface. Earth's surface is concave in places. Brother Ferguson thinks it is rather flat, with dips and swells. So it is, longitudinally. Prof. Vail and the astronomers are sure it is a globe. Partly right, gentlemen, it is rounded latitudinally. Oblong, cylindrical, tapers some."

Now the readers of the Voice of Truth can and must decide for themselves as to whether this earth is round, square or a hollow tube and rest assured that be it as it may the time is soon coming when "the elements shall melt with fervent heat, the earth also;" and, nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwell the righteous. "He that sitteth upon the CIRCLE OF THE EARTH, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."—*Voice of Truth*, San Diego, Cal.

We maintain that no one can decide what is the shape of the world nor what is the solution of any other question, if he does not start out with a known premise, and we are sure that neither the readers of the *Voice of Truth* nor its editor can decide the question of the shape of the universe without making some addition to their stock of knowledge of facts. The earth's own surface is tangible enough to settle the question of the earth's shape; we have demonstrated its concavity. The teachings of Solomon concerning the law

of repetition of all things that have been in the things that are and will be, agree with the statements that "the earth abideth forever," and "Behold, I make all things new," which imply that the same earth is renewed at definite periods. It does not change its shape from a cell to a rectangle, nor a cone, nor a hollow tube, nor a flat surface. Its environ or shell, the limit of the sphere, the arc of the firmament, is the "circle (Heb. *chug*, limit, compass, environ, boundary) of the earth" referred to in Isa. xl:22 and Prov. viii:27. The concave earth is the "hollow of his hand," in which the waters are held and the mountains weighed.

Universal Reform.

I like THE FLAMING SWORD—a Chicago journal devoted to Koreshanism. It has a good deal of nonsense about government of the gods, but there are occasional gleams of genuine gold. For instance, it says: "The usual reforms are projected on too small a scale. Nationalists do not look forward to a universal government. Popular reform means only to modify, not to revolutionize existing institutions. The new system of government will be universally adapted to all peoples."—*Armstrong's Autonomist*, Waco, Texas.

The "nonsense about the government of the gods" referred to above is simply our esteemed *Autonomist's* misconception of Koreshan Science, but we give him credit for being able to perceive some good in THE FLAMING SWORD. There is more of it there too, that he might see. The coming government of the gods will be the government of actual, tangible men here in the earth. It is but a matter of time when humanity will have progressed to a higher plane of thought and life. We advocate that a new race will develop, and that that race will rule the world; we advocate this in contradistinction with the doctrine of self-government at the present time of ignorance and depravity, when modern fallacy makes man feel like an insect but claim to be a god. The new race will be autonomists in every sense of the term, and will be the only gods that we know anything about. Any nonsense about that?

Editor's Chat With Our Readers.

"The more we get the more we want," is just as true with us when it comes to the number of subscribers, as it is with the millionaire and his money. Papers having a large circulation put forth extraordinary efforts to double it. It is not a sign of a small circulation to ask for more readers. Papers like the *Ladies' Home Journal*, with several hundred thousand circulation, employ every possible means in the world to obtain subscribers. Diligence is a sign

of success, prosperity, and encouragement. It is not a sign that the circulation of THE FLAMING SWORD is falling off when we begin a campaign to run our subscription list up to 50,000, The 50,000 mark! Will you help us reach it? We must reach it; but the editorial and managing departments cannot leave the work here to go out in the field to do what others will be glad to do for us. We are going to give you some pointers about work for us—for our benefit and for yours; we can make it pay you. Look at these columns in future numbers for some things that will attract your eye, and appeal to your reason and your sympathy—something that will engage your interests in behalf of our propaganda. In response to our call for workers, we have received many encouraging letters; scores of you have said, "We will help you all we can; tell us what to do." We are beginning to push our work as never before. The central point has been busy, and now we must extend our activities to the circumference of our subscribers.

We have a list of interested persons who are poor, and to whom we gladly send THE SWORD without cash remittance from them. We like to do this, for "the poor have the gospel preached unto them." Are you one of these? Well, then, look at this a minute: We have to obey postal laws, just as you have to obey the laws which ask you not to kill people. You have to renew your subscription every year—if you get it on this basis, you will have to ask for it every twelve months in order to get it, otherwise we shall be obliged to cut you off. We would rather do this than have the Inspector cut us off! Another thing: You must do something that we can in some way accept as payment of subscription. Distribute papers and circulars for us, canvass your neighbors, and get two or three subscribers a year. Can't you do this? Write us right away, if you haven't done so within the past twelve months, asking to have THE SWORD continued, and that you will endeavor to get us subscribers.

We know that our readers will appreciate the very excellent contribution by Rev. E. M. Castle, "The Girl and the Vala." This is the first of a series of conversations between these two mystical characters. This is not a continued story; each conversation will be complete in itself, and independent of others. They are destined to become very popular with our large circle of readers. The idea is simply unique. You will look into the face of the mysterious Vala with profound respect. Form the image of the beautiful inquirer in your mind; make her character, her simplicity, and receptivity to impression, your own, and when the Vala visits again you will welcome the face, and learn many things concerning the profound mysteries of life.

The unseen page 16 of THE FLAMING SWORD, concerning which there is so much

curiosity, is progressing. We have seen much of it ourselves, and are not tired of it—not so tired of it as you are waiting for it, anyway; but when it appears it will give you a rest by increasing your mental activity. It is a thought-provoker—quite provoking, to be sure, before it appears, and more so afterwards—as you will see. Do not be discouraged—we are not. We look at it with enthusiasm, and enthusiasm is catching.

We supply more reading matter in one year than any monthly magazine published at \$1 per year. Take the *New Time*, for instance: It is a 100-page monthly, and in one year contains about 49,000 square inches of reading matter. THE FLAMING SWORD is a 16-page weekly, and prints about 69,000 square inches of original matter in one year. We will compare space with any others, as well as price, and quality of matter from a literary standpoint, and will make special comparison of the amount of genuine Truth per page!

"The Destiny of Capital and Labor," No. 2, by KORESH, is a continuation of the excellent article under the same head in last week's FLAMING SWORD. Many of the articles by the Founder of Koreshanism are being reprinted in other journals, and this arraignment of the old church and state is worthy of being published in every paper in America and the world. The short paragraphs, "The Sword Thrusts," are always welcomed by our readers.

Last week's SWORD was your valentine, a real, genuine valentine, without any burlesque. This one will do to celebrate Washington's birthday with. So far as we can see, THE FLAMING SWORD is the only representative of George Washington—it cannot tell a lie!

Time was when the pen was "mightier than the sword;" but now THE FLAMING SWORD is mightier than the pen. If you do not believe it, try your pen against it!

THE FLAMING SWORD carves out the destiny of the nations. It is the only paper that makes genuinely cutting remarks.

If the date on your SWORD wrapper is in the past your subscription has expired.

Miscellaneous Notes.

Wednesday, Feb. 9.—Venezuela makes concessions to North American whiskey trusts.—Great railway schemes on foot for Chile.—Zola threatened by mobs in Paris.—Léiter proposes to build the largest grain elevator in the world.—Students of Rush Medical College and the police have a riot.—Senators Mason, Allen, and Cannon make speeches in behalf of Cuba.—Revolution in Nicaragua; Citizens protected by U. S. gunboats.—Chicago citizens planning a protest against imprisonment of Dreyfus.—Debs and Bellamy propose to launch a new socialistic party.

Thursday.—Luetgert decided to be guilty by jury; life imprisonment; new trial asked on ground of compromise verdict.—\$175,000 fire in Pittsburgh.—Officials at Washington take action regarding De Lome letter; Spanish minister must return to Spain.—900 persons sail from Seattle to Alaska.—Reported that Gen. Blanco will return to Spain soon.—Green st. Congregational church reinstates Rev. C. O. Brown, notwithstanding his confession of crime.—Court makes rulings unfavorable to Zola.—Gen. D. Jose Barrios, President of Guatemala, assassinated in Guatemala City.

Friday.—De Lome tricks Washington officials and resigns before government can ask his recall.—Five gold seekers freeze at Chilkoot pass.—Gen. Booth visits President McKinley at Washington.—Crisis in Uruguay; president threatens coup d'etat, and has issued decree dissolving the Assembly.—Assassin of president of Guatemala shot in attempting to escape.

Saturday.—W. C. T. U. takes steps to boycott Yale College for permitting whiskey orgies.—John Jacob Astor has assessment of his personal property reduced from \$2,000,000 to \$200,000.—War begins in Guatemala; battle won by rebels.—Levi P. Morton's Nassau building burns in New York.—Euge. Harrison, and others engaged in enslaving their fellows, toast Lincoln, the great emancipator.

Sunday.—Bryan said to be planning a new political party with populist proclivities.—Uprising feared in Paris.—Zola trial.—King Menelik, of Abyssinia, preparing to visit London and other European cities.—Kruiger re-elected president of Transvaal.—Great Britain proposes to free China from other powers, and to delay Chinese financially.—Missouri rules against Bible reading in schools.—Largest bridge in the world to be built across Niagara river.—Cost of arresting and convicting Chicago's 80,000 thieves estimated to be \$3,500,000 per year.

Monday.—Spain practically surrenders Cuba to insurgents; Spanish authorities weaken, and shift responsibility to Colonial government of Cuba to arrange terms of peace.—Discovered that insurgent spies out-tricked De Lome and procured Canalejas letter.—Plan for big strike brewing in all cotton mills in New England; 76,000 now on strike; 175,000 likely to follow.—Filibustering expedition with 5,000 rifles, 6,000 pounds of dynamite, and 200,000 rounds of cartridges, sails from Tampa, Fla., for Cuba.—Steamer Veendam of the Holland-American line, sinks in the Atlantic; crew and 212 passengers rescued by steamer St. Louis.

Tuesday.—National Woman's Suffrage Association meets at Washington.—Government loses three great anti-trust suits in U. S. Circuit Court of Appeals, at St. Louis.—Spain refuses to apologize for De Lome's letter and conduct.—Alaskan steamer Clara Nevada sinks; 40 drowned.—Discussion of postal savings banks in Congress.—Expert witnesses induced to testify against Zola.—U. S. warship Maine blown up in Havana harbor; believed to be work of Spaniards.

To Whom It May Concern:

I desire to notify all interested parties that I have ascertained from a reliable source that a party giving him the as

JESSE LEE, of N. LEE, and his headquarters at Tiffin, Ohio, and who is in correspondence with many sex Liberals, is a member of the U. S. SECRET SERVICE, which is practically under the control of Anthony Comstock, of New York. LOUIS L. LINGSTON, Indianapolis, Ind., Feb. 11, 1898.

Books and Periodicals Received.

Even as You and I, by Bolton Hall, of New York. F. Tennyson Neely, publisher, New York City.

We have received 160 pages of advanced sheets of this work; we were not long in getting "into the middle of it," enjoying the author's unique style. Hon. Bolton Hall is well known as a reform author, he having written, "Who Pays your Taxes?" and "Stories for Little Citizens," and contributed articles for years to such journals as the *Voice*, *Arena*, and the *Outlook*. This work now before us, contains short, interesting chapters—in the style and form of parables, picturing the economic conditions under the reign of competition. The lessons are simple and forceful, and all our readers would enjoy them, as we have.

A Monstrous Money System, by George I. Wilson. 30 pages, several fine diagrams, price 10 cts. J. J. Streeter, publisher, 632 Arch street, Philadelphia, Pa.

This pamphlet is worth dollars instead of cents, because in a unique way—by diagrams, the author contrasts the prevailing monstrous money system, with the common sense paper money. It advocates the demonetization of both gold and silver, and would substitute aluminum where hard and convenient money is desired. The pamphlet is written in the style of questions and answers, and is worthy of the study of all our advanced readers, and we commend it to them. There is much in it that is similar to that which we have advocated for years. The author has the correct view concerning fiat money, and concerning the evils that grow out of the fallacy that gold possesses intrinsically the value stamped upon it.

Our Race Series, by Prof. C. A. L. Totten, 4th quarter, 1897. Outcome of History, Facts of Destiny. \$2 per year. Our Race Publishing Co., New Haven, Conn.

Each number of this series contains about three hundred pages, and is in the form of a book. Many of our readers are already acquainted with this series, and with the work of Prof. Totten as a chronicler. There are a number of interesting articles in this number, especially The Might of an Idea, A Mysterious Disappearance, and the Sign of the Cross. In the Editorial Department there are also some interesting things: Facts in which We are Factors, is an editorial pointing out the supremacy of English blood and language, and the fact that the greatest activity of the world today is in those who speak the English language. This is true, —not especially applicable to England, but to America. The destiny of Israel, not simply that of the lost ten tribes, but the twelve, is linked with the destiny of the English-speaking world. Prof. Totten has

succeeded in placing his ethnological views somewhat prominently before the world; just how Israel is connected with England and America there is a difference between him and the facts of ethnology. His work, however, possesses value; we welcome all effort at breaking down old institutions. Prof. Totten's chronology is practically correct.

The Open Court, edited by Dr. Paul Carius, devoted to Monism. February, 1898, number contains special features, Modern Representations of Death, Science on the Conduct of Life, etc. Monthly; 10 cts. per number, \$1 per year. Open Court Pub. Co., Chicago.

The Journal of Practical Metaphysics, philosophy of mind, monthly, \$1. per year. The Philosophic Pub. Co., Copley Square, New York, N. Y.

Practical Weather, monthly weather prognostications, by Lawrence Dunne, ex-observer Signal Service and Weather Bureau; Montgomery, Ala.

The Twentieth Century Astrologer, astrological prognostication; The Astrological Pub. Co., No. 9 Columbus ave., New York City.

The Augusta Round-Table, society, politics, and labor; weekly, \$1 per year; 837 Broadway, Augusta, Ga.

Expression, elocution, quarterly; edited by S. S. Curry, Ph. D., 458 Boylston ave., Boston, Mass.

The Morning Star, monthly journal of mystical and philosophic research, Louisville, Ga.

The Realms of mental science, socialism, and idealism, monthly; Spadina ave., Toronto, Ont.

The Commoner, government ownership and direct legislation, weekly, Portland, Ore.

Wakefield Co-operator, co-operation, monthly, 50 cts. per year; Wakefield, Mass.

The Advertiser and Publisher, business advertising, monthly; Syracuse, N. Y.

Notes and Queries, curiosities of literature; monthly, \$1 per year; Manchester, N. H.

The Light of the World, Christian Science and metaphysics, Minneapolis, Minn.

Our Fellow Creatures, protection to animals, monthly; Aurora, Ill.

Old Ladies' Journal, for aged people, weekly, Leavenworth, Kan.

West Union Gazette, news and reform, weekly, West Union, Iowa.

Rockdale Messenger, news and reform, weekly, Rockdale, Texas.

The Lyceum, spiritism, weekly; 61 Willowdale ave., Cleveland, O.

The Colorado Representative, populism, weekly; Boulder, Colo.

Vineland Independent, co-operative reform, Vineland, N. J.

The Spectator, news and reform, weekly, Santa Cruz, Cal.

Lucerne Standard, news and reform, weekly; Lucerne, Mo.

Omaha Labor Bulletin, labor reform, weekly; Omaha, Neb.

Hopkins' Comic Monthly, 25c. per year; Alameda, Cal.

The Royal Priest, monthly, Kirksville, Mo.

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want 50,000 subscribers during the coming year,
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interested in this great work will put forth
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Make Out a List of Ten

of your friends and send with \$1.00, and
thus place before them the opportunity of
investigating the Koreschan System. Then
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