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

Communitic and Co-operative Orders of the Koreshan Unity.

THE FLAMING SWORD does not advocate equality as a principle of organic unity. Equality is an absolute impossibility. What does organic unity imply? It means a system of social government founded upon scientific principles, a knowledge of which is derived from a full comprehension of the laws of form and function as they obtain in the structure and offices of the alchemico-organic (physical) universe. The alchemico-organic world (kosmos) has a definite form. This form may be studied through the investigation of the literature emanating from the Guiding Star Publishing House. It is the only scientific literature in the world. It is the only source of absolute knowledge of the cosmic structure, and its Author is the only scientific man. There is no agnosticism (I don't knowism) in any of this literature; hence we say, study it and obtain the truth.

The organic form of the alchemico-organic kosmos embraces the sun, the greater glory; the moon, the lesser glory; the earth, and the stars of various degrees of glory. They are not equal, but each is useful in its domain, and the whole could not be without the part. What the sun, moon, and stars are in their degrees, the humanity is, when its organic life is developed in the various phases of its degrees.

The Organic Unity of the Koreshan System.

There are a few fundamental principles lying at the very basis, and constituting the substratum of organic life, which may be set forth in axiomatic postulates, to ultimately shape the destinies of men in their efforts to attain to that rest which a correct application of the laws of economics provides. The first one—or that

which we shall place at the head of the list of postulates—is, equitable industry must constitute the right of men to the appropriations of what nature and industry develop in the combined operations of these two important factors of human existence. Involved in this postulate is the preclusion of the many forms of disability which may arise in imperfect stages of relationship and activity, dependent not upon the rights of justice, but rather the supreme demand of the weak upon the strong,—a principle without the recognition of which no society can be perpetuated. The second postulate is the right of all to an equitable share of the products of industry. [Postulate (1): Men have no right to what they do not produce. Postulate (2): Men have the right of equity in what they produce.] Our third postulate embraces the right of divinely cultured and appointed might.

In constitutional governments the people govern themselves through representation. They ought to feed, clothe, shelter, and generally and specifically provide for themselves through the exercise of the same right and the application of the same principles. Society is useful, collectively, proportionately to the strength of its bond of unity, made approximately indissoluble through the possibility of the individual contribution to the public, thence to the private well being. Society should be so arranged and organized that the individual is made to provide for himself through his contribution to the general and collective body, and his personal necessities, comforts, and luxuries should be made to depend upon the general wealth to which his own industry and that of all others have contributed.

The people of a constitutional government create and maintain their army and navy, and arrange for the essential provision and discipline of that army in all its details. The men comprising the army and navy elect to enter these services, sacrificing the comforts and pleasures of home, being subject to rigid discipline, to all of which they learn to accommodate themselves for the general protection. The collective body—the government—enters into all of the detail of the personal wants of the individual. Food, clothing, shelter, etc., are provided for thousands, and tens of thousands, and hundreds of thousands of men. The necessities arising from the essential demands of so many people who are not engaged in the production of what they consume, compel the most rigid application of the principles of economics. "Paternalism," so much condemned by a large proportion of society, is enforced as a necessity by the same proportion, in this specific department and arm of government.

THE PRINCIPLES OF ECONOMICS AS APPLIED TO THE GOVERNMENT OF SOCIETY, involve such a judicious adjustment of industry and distribution of its products as to meet all the demands of consumption with the least possible proportionate expenditure of energy. This means the maximum amount of production and distribution, with the minimum amount of the expenditure of energy. Upon the basis of the present system (the competitive), there obtains a profligate waste of the labor of the masses by those who do not produce, and consequently have no right to its appropriations. We herewith instance one case of prodigality as illustrative of the prodigious waste of human energy to gratify the propensity of the speculator to dissipate the products of industry and degrade the laborer. Three years of the labor of thousands of men, including millions of their earnings previously accumulated, were devoted to the creation of the most beautiful city of modern times. It was placed on exhibition for *six months* in Chicago, and then ruthlessly destroyed. These flagrant violations of the laws of economics, while ministering to the speculative tendencies and pleasures of the pirates of this age, deprive the masses of their hard-wrought productions, saddling upon them the debt of bondage which perpetuates their drudgery.

Our third postulate—AN ECONOMICAL EXPENDITURE OF MENTAL, MUSCULAR, AND MECHANICAL ENERGY APPLIED TO ARTIFICIAL PRODUCTS, ASSOCIATED WITH THE PRODUCTIONS OF NATURE, WILL FURNISH A SUPERABUNDANCE OF THE ESSENTIALS, COMFORTS, AND LUXURIES OF LIFE TO EVERY MAN, WOMAN, AND CHILD ON THE FACE OF THE EARTH—requires no argument to show the superiority of united and corporate effort over vidual enterprise. There are two conspicuous factors in the successful operations of a railroad corporation. The first is the aggregation of effort; the second is in the skillful direction of that effort through the centralization of its power. We have in this illustration, all but two of the principles of the united life system. We have the combination of effort under the competitive system. We have the compulsory enforcement of labor through the power of legislation, to permit

the comparatively few men, at least, to selfishly appropriate the products of the many. Men are forced by the power of monopoly to earn their bread by the sweat of their faces; not only so, but by the sweat of their faces to place in position those who squander their productions through luxurious and profligate existence.

The two principles alluded to in the foregoing—which are lacking in the corporate and successful efforts to accumulate wealth under the competitive system—are, first, the monopolistic use of that wealth, which, created under combination of effort, precludes the cheerful co-operation of the industrial—a very essential element in bringing forth his best efforts. Many men under organized co-operation produce the wealth, but the few manage to steal it from the many who co-operated in its creation. We have here co-operation in production, but not co-operation in distribution and use. There lacks the spirit of liberty and ownership in monopolies of the competitive system, which would characterize the freedom of united life. In the correct system, every man in performing uses for the general body, would possess the advantages of economical co-operation for individual (vidual) use.

The second and greatest destitution in the competitive methods, resides in the deplorable fact that the very incentive of all its activities precludes the highest Christian virtue—love. Religion (rebinding, re-marriage) is the re-copulation of God and man. The church contains the matrix of gestation (regeneration), and is of a character to suit the genius of the age. Every age has its baptism or impregnation, and succeeds the foregoing age in the production of the fruit of its kind, at its termination and the beginning of the new. The fruition of an age must depend upon the character of the seed planted in its beginning. The Lord Christ planted communism. He himself was the embodied product of the dispensation preceding his advent. The fruit of that planting must not only recognize the principles characterizing his life, and him as the firstfruits of the resurrection of the dead, and the Lord of Glory, but themselves as embracing in their own lives the very substance and attributes of his own glorious character. This can only be reached in a full fruition.

Every phase of socialism and nationalism, including so called "Christian socialism," has within it the elements of its own dissolution and failure. Their ignorance of cosmic structure, and therefore the basic and fundamental principles of organic unity as the modulus of social government, precludes for them the possibility of formulative and integral projection. The Koreshan System presents to the world the exact form of the universe as a whole. Its laws of form—involving proportion, limitation, modification of quality, divisions into spheres of relation and parts, with its integralism of form, involving the principles and laws of function—we give as the scientific basis for its formulation of the coming social structure. THE FLAMING SWORD, turning every way to keep the way of the Tree of Life, is preparing for the preservation of God's chosen people from the great destruction about to be precipitated, and from which the Theocracy will arise, phoenix-like, from the ashes of the coming dissolution.

The Clock of the Ages Strikes the Hour of Revolution.

AGES and dispensations are regular periods of time, defined by movements in the physical heavens. Twelve dispensations mark a period of one grand year, in which the movement of the sign—called the precession of the equinoxes—on the ecliptic causes a return of a specific relation of the equator to a certain constellation, and a certain star in the constellation. These grand-year periods specifically define and mark the great event of a final anthropotic fruitage, called the firstfruits of the resurrection, or reincarnation of the dead. The peculiarity of such final fruitage is, that in the culmination of this zodiacal cycle, hundreds of thousands of people will spiritually dissolve by a dematerialization, and disappear, leaving nothing behind them to decay. This, however, does not complete the process. This electromagnetic conflagration is the burning up of the wicked. It is not a painful operation, and in it there is no loss of identity or consciousness. This is the burning up of the world so long prophesied. From this incorruptible dissolution there obtains a reunion of the energies of dissolution into the creation of biune beings, that is, *virgune* men (virgins), neither male nor female, but combining the two principles in the life of the resurrection. The product of this rehabilitation is the sons of God.

One of the supreme factors of the change about to startle the world as the most marvelous of human possibility, is that the change is to be brought about by the intellectual comprehension of one man, who not only knows of the coming changes, but who inaugurates the methods, arranging into organic form the psycho-material and biologic battery by which it is accomplished. This is the work of Elijah the prophet, Elijah signifying God the Lord.

We are just now ending a series of ages, in which there is a climacteric of power and phenomena. The world is mobilizing for its grandest pyrotechnic display. The armies and navies of the world, both in the metaphysical and psychic, and in the natural and militant, are gathering for the consummation. The world is not mobilizing for peace, but for war, though a war that the Divine peace may succeed. The governments of the world will be broken to pieces and dissipated as the "chaff of the summer threshing-floor." This is involved in the laws of causation; there is no escape. Prophetic declaration predicts the end in the midst of catastrophe, and the laws of metamorphosis corroborate the testimony. God's chosen people will await the call for the gathering of Armageddon. THE FLAMING SWORD is the sign of the prophet.

Theocracy an External and Natural Kingdom.

THE Theocracy is the Divine kingdom. A democracy is an inverted phase of what comprises, in the integral system, one side of the Theocracy. The Theocracy will accrue as a natural and external kingdom, being the final result of the descent of the New Jerusalem. The New Jerusalem is the aggregate, in the spiritual world, of all such as through the fulfillment of spiritual uses are gathered into the nucleus of the special mentality of the crowning glory of the new natural Order. The spiritual world is the purely mental sphere. It does not occupy space outside of the brain of humanity. When a spirit within the organized brain of an individuality transits from the home of one mind to another, it is an instantaneous radiation corresponding, in the mind of man, to the radiation of the physical energy of one star in the alchemico-organic world, to any other star into which the energy flows.

The entire New Jerusalem is gathered into one individual mentality. Upon the mind of this mentality is written the name of the Holy City and the name of God. [See Revelation iii:12.] In the descent of this Holy City, the New Jerusalem, there will accrue a conflagration which will consume, electro-magnetically, the thousands of people who through the conflagration will arise into the state of immortality. This immortal life is merely the stepping-stone from the natural into the invisible solar realm. Man never will reach a state of bodily immortality, by which the life remains externally

tangible through infinite time. Immortality is the fruit of the ages, and when ripe is absorbed by the internal and invisible. Those who announce a contrary doctrine are ignorant of the laws of life. This is not what we think; it is what we know, and what we are ordained and authorized to declare. The New Jerusalem will not only descend into the manifest visible humanity to be structured in righteousness through her descent, but this humanity will enter into the formation of a central and materiality, the beauty and glory of which will exceed anything of either traditional or historical record. Such a city must have a location definite and ordained of God, and she will arise through seas of blood. From this central throne will go forth the laws which will govern the world, for the entire world will be under one dominion, its throne being the throne of the King of kings and Lord of lords.

THE FLAMING SWORD is the only divinely authorized educator of those who shall become the firstfruits of the coming kingdom of righteousness. In the coming social government, communism will govern the interior and first, and co-operation, the second Order. The government will regulate the entire system of production and distribution, through an entirely new system of commerce. The general government can be entrusted with the control and conduct of all accumulated wealth, because it will have the divine heart. The government control of the various departments which the Populists

"And yet, Girl, there was more than baseless rumour in the story of that Princess of ancient Wales and her demon bridegroom," said the Vala; and as she spoke there shone in her face the light of long-gone days, as when in the heart arise sweet, mystic memories of far-remote times; and the Girl knew that to her ears would come the story from the lips of her who had lived it, and that, for some rare, delightful reason, there would be no shuddering horror in the tale, but, on the contrary, the reassuring light of all-revealing law.

"Down the many-mingling stream of life of which you are a product," continued the Vala, "comes from many sources,—Hebrew, Egyptian, Aryan, and Uralo-Altaic; as well as from the later Teutonic, both German and Scandian, and Celtic, both Gallic and British; not forgetting grandest Latin and peerless Grecian,—the same truth, told in multifarious legends, pathetic or inspiring, of gods and giants—or demons—and heroes; and deep and high, and dark and glorious, are the wonders hidden in such legends from the sight of the many, preserved in such legends for final revelation unto them that can speak the open sesame. In all mythology, in all folk-lore, is preserved the primal idea of opposing qualities, which, through their mutual interdependence, their conflict, and final unity, insure the perpetuity of the universe. Whether these qualities manifest to the Hebrew in God and Devil, to the Egyptian in Osiris and Typhon, to the Norseman in the Asas warring against the Jotuns, to the Zoroastrian in the exalted Ahura-Mazda and his good counselors against the legions of evil led by the mighty Ahriman, or even to the Greeks in Chronus rising against his father Uranus, and Zeus in his turn rising against Chronus,—to one and all comes the personal manifestation of creator and destroyer, each owing the field of his operation to the activities of his adversary. And, Girl, whether the traditions of earth—that wonderful vessel that forever floats on the ages—be written in the sacred books of the Hebrew, the Zend-Avesta of the Parsee, or the Upanishads and Brahmasutras of the Hindoo, glimpsed in the almost forgotten tales of the Druids or the Arthurian legends of the isles, or gathered in the Eddas and Sagas of the Norse and the Nibelungen-Lied and Hildebrand Lay of the German, one identical meaning is to be found therein, pointing unmistakable to one First Great Cause of all existence, telling undeniably that God made of one blood all nations of men, and that not even Babel's confusion could quite obliterate the evidence that the whole earth was of one lip and one speech. So in revealing to you the meaning of the legendary origin of Merlin, I give unto you the key-note of all tradition, even of the teachings of the most central and sublime of all peoples—the Hebrew—unto whose keeping the almighty God committed for preservation his Name."

The Girl's face shone with reverent joy as she heard, and realized the majestic scope of the promised revelation; but she did not speak, neither was word of hers needed to tell the Vala that she listened, and was glad.

"First let me state for you a fundamental law, so

axiomatic that no argument is needed to commend it to the acceptance even of minds more cumbered with vanities than such as yours could ever be. In the words of Deity himself shall I state it," continued the impressive voice, and its vibrant tone vivified and amplified what from the mouth of stupidity, speaking parrot-wise, might have sounded a dead, or, at best, contracted formula: "Every quality in the universe, whether it be of form or function, has its opposite."

The Girl thought of good and evil, love and hatred, light and darkness, sphere and cube, upward and downward, inward and outward,—her mind rapidly flashing over past experiences innumerable,—and instantly realized the force of the statement. The Vala read her thought, and smiling, said, "No mind can think with anything approaching completion without thinking in opposites." And continued, "The universe is held in perpetuity by the balance of opposing forms and forces. The processes of destruction are equally essential with the processes of production,—indeed the forces and materials for new creations are generated by the destruction of old forms and functions. In one primary cause originate these opposing qualities, for as nothing exists without its opposite, so voluntary creation of any force or form cannot obtain without the simultaneous involuntary creation of its opposite force or form. Love is the central impulse of existence, and its involuntary reaction is hatred. From this center the supreme emotion—or out-moving towards the circumference—is to project its life into the circumference, creating there the offspring which is the reproduction of the center. This is the highest degree of love, man's love for woman being in the path of this emotion, the end being the generation of offspring. The involuntary reaction of this is hatred, which also finds form in the circumference, and operates to destroy that which has been created. Love creates and hatred destroys—one being the principle of expansion, heat, and the other the principle of contraction, cold. Together they constitute respiration, which is the starting-point of the life completed from the parent organism."

Now the Girl spoke. "At last I understand that all-embracing passage in Isaiah, 'I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.' And methinks I even begin to penetrate Merlin's origin."

"From above and below was hecreated. This is the mystery of man's existence. He is that middle world—Midgard—where the life from above meets the life from below, where Asas and Giants, Gods and Demons, war, and finally unite in that state of rest—Devachan—which is the new body, or earth, in which is the starting point and the end of both life and death. The demons are the knowing ones;—those proceeding from and depending on Deity, the Greeks understood them to be. The Giants of the Hebrew scriptures are the fallen ones or the fearful ones, but always the powerful ones. The word *demon* conveys in the original the idea of fall through division of one final unity; also of warning and guidance from the painful experiences resulting from such division and

fall; together with the idea of cumulative creation and successive destruction of each degree of creation attained, through processes of crossing of higher with lower, back to the primal unity, which was origin and now is destiny,—the one separates into many; the many reunite in one,—and First Great Cause thus becomes Last Great Effect."

"The union of expansion and contraction to produce breathing, life," said the Girl, "gives me understanding of the Norse story of the creation of man from the union of the dwellers of the divine love-world, Muspelheim, with the frost-giants, in the Elder Edda."

"Merlin," continued the Vala, "was the product of the union of the Wisdom world—the God world—with the world of experience—the nether world. Giants, or Demons, are the knowing ones,—it is thus they are the powerful ones, for knowledge is power,—but the possession of knowledge crystallized in the mind as intellect,

makes no one a savior of his kind. It is intelligence that blesses others, for intelligence is the conveyance of knowledge that it may act upon other lives; and this, instruction, is the kingly degree,—the power of true royalty. This explains why the Princess was. This power belongs to him in whom the higher and lower worlds complement each other, making him the discernor of all things, the center of circumspection and instruction—and well may he be called Merlin, the falcon, or reaper, of Wales."

The Girl could say no word; and though her first question seemed not explicitly answered; yet gropingly could she form the answer in her mind, and would not further question the Vala, upon whose face was a look of holy exaltation as though in her thought she contemplated him of whom she spoke; and without giving further notice to the Girl, she slowly moved into the wood.

"Some day I shall ask again," said the Girl.

The Function of the Beautiful.

BY LUCIE PAGE BORDEN.

IN A NORMAL brain there would be perfect balance and co-ordination of the various qualities dominant in the different groups of cells; there would be no development of one faculty at the expense of another. At the present time there are no normal brains, the resultant being that activity on the external plane of life is chaotic. The primary cause of physical activity is mental activity. "To think is to act," wrote Victor Hugo, the great French liberalist, reformer and prophet. That particular quality of mental or spiritual life,—for thoughts are living entities—attracted and aggregated in the cells is translated into externals, so the inner and the outer correspond by law as immutable as governs the revolution of the planets or the flux of the ocean. Every act is a spontaneous self-revelation of the soul, beautiful or hideous, noble, or ignoble, according to its nature, borrowing the very hue, tint and complexion of this mystic Dweller on the threshold where spirit and matter meet.

Art is best defined as the perfect adaptation of means to an end, perfect adjustment between service or use and the agent or performer. Even a machine, though devoid of harmony in color and outline to please the eye, is termed beautiful when all its parts are fitted and adjusted with absolute nicety, rendering it the best possible instrument to the end in view. Whatever, then, in nature, art, or mind perfectly fulfils its destiny may properly be called beautiful. The higher the destiny, the greater the beauty; moral beauty outranks physical.

According to one of our later dictionaries, beauty is that perfection, physical or spiritual, resulting from the harmonious combination of diverse elements in unity. The greater the number of elements uniting, the higher the form of beauty expressed by the resulting unity.

The greater the number of uses to society performed by the individual, and the higher those uses, the higher his place in the scale of being and the more perfect the type of beauty that he represents. To illustrate, the Hottentot and the Indian do little more than minister to their own animal necessities, and that in the simplest and most primitive manner. The whole sphere of intellectual activity is closed to them. This inferior quality of soul life manifests itself, as it must, in outermost relations; they are uncouth in dress, language and appearance, uncleanly and unmannerly, an offense to the eye and the finer perceptions of taste and harmony. Here on the other hand is their polar opposite, the modern gilded youth, curled, perfumed, in purple and fine linen, who passes his days in the pursuit of pleasure. He does not offend the eye in externals, like the Hottentot, but the total lack of soul beauty betrayed by his useless existence, offends the perception of the beautiful, producing the impression of the whitened sepulchre. Both of the types under consideration are imperfect. The highest product of development, he who performs the highest uses, must be perfect and entire, lacking nothing, or in other words, must express the interior harmony in the minutest external particulars. There is a moral principle lying back of each inflection of the voice, the cut of every garment, a right and a wrong way of doing everything, and the true is the beautiful, and the really beautiful is the true. Hence it is impossible to conceive of Christ otherwise than as a type of physical beauty, or as decked out in the paint and feathers of the Indian,—as in any way deficient in externals. Unpleasant eccentricities in language, dress, or manner such as often distinguish very excellent persons are a sign of incompleteness, argue some moral twist in the nature, and guage their lack of spiritual wholeness or holiness.

Now what is the function of objects commonly denominated esthetic? Why does the economy of nature yield flowers and sunsets? "The ideal of everything exists eternally in the mind of God," says Plato. Everything in the natural corresponds to something in the spiritual, and nothing exists apart from its subservience to some definite use. The contemplation of a sunset or a flower is calculated to elevate humanity by raising the thoughts toward God. To quote again from Plato, "The beautiful is the splendor of the true," and its function is to awaken those diviner emotions that expand the soul and impulse man to nobler living.

Philosophically classified, the various departments of art range from Architecture, which Mme. de Staël called frozen music, through painting, sculpture and music, up to poetry which properly ranks first, since it combines the musical effect of rhythm with the communication of definite ideas that may embody spiritual truths, thus pertaining to a sphere beyond the natural. Architecture ranks lowest, because although it appeals to the sense of beauty, its function is less purely spiritual since it ministers to a material want by furnishing shelter and warmth.

A study of the art-forms of history reveals at the same time the intellectual and spiritual status of the different nations among which they flourished. Egyptian, Grecian and early Christian art each represents a distinct stage of human development. The represent-

ative figure of Egyptian art is the Sphinx, the woman's head emerging from the lion's body, the ascending and the descending spirit, the spirit of the man and that of the beast in closest union. The distinctive characteristic of Grecian art is the perfection of the human form. Greek art has furnished us with the most perfect types of physical beauty, a prophecy of the external completeness of humanity when it shall fully emerge from its animal tendencies, when not the head only, but the whole body shall be free with the glorious liberty of the sons of God.

Early Christian art from Giotto onward to its consummation in Raphael, the Prince of Painters, centers in Christ and the Virgin Mary and portrays the Deliverer, the promised Lord who came through the function of the Divine Motherhood to baptize the church and plant himself as the spiritual germ of the perfected kingdom of righteousness, in the minds of his disciples.

Modern art is decadent. The art centre of the world today is Paris, the capital of a nation doomed like all the offshoots of the Latin race to pass into oblivion, a nation whose heart is corrupt. It is written that the pure in heart shall see God, fateful words wherein the judgment of many is published!

As for the art of the future, untold possibilities cluster about the new age destined to inaugurate the life of Beatific Vision when philosophy as foretold by certain of the ancient sages, concludes in an ecstasy affording full fruition to the entire nature of man.

Sharp Cuts at Existing Evils.

BY W. H. PAVITT.

THE GOVERNMENT has given to the railroad corporations a land grant equal to an empire comprising 197,699,697 acres, or as much territory as is contained in New Hampshire, Vermont, Massachusetts, Connecticut, West Virginia, Ohio, and Indiana. Not satisfied with this, the land sharks stole the government blind in its timber and other domains, and now they are exercising their thieving propensities in trying to rob the Indians of their reservations. It is a pity the Indians have not developed the white man's business instinct far enough to organize a trust, deed their land over to their own corporation, fence it in, and shoot or murder all trespassers. But poor "Lo" has not reached the low level of savage brutality occupied by the civilized business cannibals of the nineteenth century.

Certain governmentalists claim that there is no such thing as an individual; that society is the only factor in civilization; whereat the anarchists pretend to answer with a sort of individual "gibe argument." The anarchist is a weakling. There are no individuals, not "because society is the only factor in civilization," but simply because we are all segments.

By the aid of improved machinery, five hundred thousand persons now perform the work which formerly required the labor of sixteen million people, and the

invention of labor-saving devices is yet in its infancy. "Competition" and that good old wise "incentive" will yet force a majority of the people to fish, cut bait, or get out of the earth!

"To him that overcometh," etc. Overcometh! what, the neighbor? Oh no, that is easy; besides, that is what the whole competitive world is trying to do. It means overcome self. This is a large sized job, but it must be accomplished. There is no escape from this crucible. Faith without works is an empty vessel.

We are not excited over the fact that a genius in Dakota and one in Florida have knocked the prop from under Koreshanity. We have two things to console us;—it might not have been a prop that was knocked out, and then again, it might not have been under Koreshanity!

The Chicago Tribune claims to have had a correspondent at Havana who told the truth, but it failed to state how long he survived after he discovered what he had done.

Anyone who believes all he reads in the daily press is like a billy goat, and can eat everything he sees. Let him goat (go it).

In the Editorial Perspective.

THE BOSTON *Investigator* asks the Adventists some pertinent questions concerning the coming of Christ, one of which is, "Why does not Christ come?" The Adventists expect Christ to come down through the atmospheres to the earth somewhere. "Where is he coming from?" "Where has he been for the past nineteen hundred years?" "How far up did Jesus have to travel before he was received up to heaven?" and "Where was God when Jesus went up to meet him?" are other stunners. We should like to see some of the Adventists answer these questions. In the meantime we would take issue with the *Investigator*, which says that "Christ does not come because he cannot; that Christ will never come, any more than Jacob or Roger Williams will come." But suppose that Jacob and Roger Williams have come back? Is it unreasonable that wheat returns after it dies? Human life is transmitted from generation to generation. Everybody recognizes the fact that we have ancestors. Have we come down through a line of ancestors? Then have we not lived before? This one-life-time business for everybody in agnosticism is just as silly and unscientific as it is in the orthodox church, and sensible people should begin to gather together sense enough to see that men go and come. We know where they come from all right enough; it is sure that they are the product of mental and physiologic functions. When men die they are taken care of through a process of mental attraction; they go where they come from, and have been doing it for all the millions of ages past. If Christ has ever lived he will come again, just as he lived before he did come; but when he comes there will not be any orthodox foolishness about him or his coming. It is no more strange to live again than to have lived, for all men will live again by exactly the same processes they now live.

It has been thought that so called money constitutes the basis of all commercial transactions and business of the world. One of the first objections urged against the Koresian System of Exchange is, that we could not get along without money, for what would we buy with? Is money indispensable? KORESH has for years answered emphatically, No! in his advocacy of the demonetization of gold and silver and abolition of legal tender. KORESH first lost confidence in "money," and now at this late date other men are beginning to see the point. The real thing is the exchange of products. The value of products should be the basis of exchange, not a fictitious value of some intermediating commodity. One of the features of Equitable Commerce is the system of debit and credit by means of accountant checks, the general adoption of which will dispense with so called money altogether. All of the business of the world can be transacted with a single dollar of gold, silver or greenbacks. The opinions of Secretary Gage might startle some money sticklers, and we have a mind to quote a few words from his recent Pittsburg speech just to show which way the wind blows: "Money is not the main active agent that operates to accomplish the enormous volume of production and exchange. While it is true that exchanges are effected in terms of money, yet the real operating agent is *credit*. It is not a misuse of language to say that credit, with its multiform instruments, is the *real money* of commerce."

Spanish newspapers are pretending to wonder what all the talk in America about war is for! They say that Spain has done nothing to offend America. What an insult to civilization! Done nothing to offend America—to offend humanity? A great nation pouncing down on a little island; the spirit of Inquisition

starving and butchering hundreds of thousands; Spain stealing, silently, cowardly, and treacherously under an American battleship with torpedo in times of peace—does all this offend America? He who thinks it does not, must think that America is devoid of every instinct of sympathy for the oppressed. Atrocities may not offend Spain—treachery belongs to barbarians, and America may have risen a little above the plane of Spanish butchery and cruelty!

Many people imagine that a fact will settle a question for them; that if they could observe facts in contradiction to preconceived opinions, they would accept the same as conclusive. With thousands this is but a delusion. They won't do it! Evidence cuts no figure today—a time when other things than evidences lead to conclusions. For instance, what facts have led the world to fallacious conclusions? Something devilishly wrong intervenes between facts and the will to forbid conclusions of truth in the minds of the majority of mankind.

Geology is no longer in it; it is revolutionized because inadequate, notwithstanding whole Bibles have been denied on the basis of geology. Geomorphology is the name of a new scientific fad, which involves guessing at what the rocks mean just as geology did. The essentially new feature of the fad is the "science" of trying to find out the history of the earth from examination of the soil. In the past, investigators have reached some rocky conclusions, and now they will be followed up by soiling geomorphology?

Life inheres in its expression. Did you ever know of an exception to this rule—this law? The life of man is within man, the life of a plant is in the plant, the life of a seed is in the seed. There is no life outside of organic structure; life is inherent, not exherent. The life of the universe is within the alchemico-organic structure. Knowledge involved in the science of cellular life is the thing; everything else is fallacy and fraud.

Hell is a mystery—that is the meaning of the word, concealed, hidden, covered. The world is in hell when all is mystery. Heaven comes with the revelation of all truth. We are now in the period of transition between the age of hell and the age of heaven in the earth.

There should be no such thing as interest or usury; interest is a tax or bonus paid for the privilege of exchanging products. There can be no equitable exchange where this tax is exacted and paid. What the people need is a scientific system of exchange of products—value for value.

Some people do not like American jingoism; it is considered that the jingoes are endeavoring to cause war. The real cause of war is something more profound—more closely allied with the money power. National jingoism is but a phase of national prophecy.

Spain is still hunting heretics and running the Inquisition. It has attacked the religion of America and demolished it, or at least it has blown up the Maine worship (warship) of the United States.

The old proverb, *omne vivum ex ovo*, all life is from the egg or cell, is absolutely scientific.

Flour is not flourishing; it is in bondage—bound up in wheat elevators.

The mastery of mystery is its solution.

The world is full of false hopes.

Interrogation Points and Other Punctuations.

Solar, Lunar, and Stellar Parallax.

I see in your valuable paper you always cheerfully answer questions. I would be glad to have you explain the following, if it is not asking too much: (1) Please explain parallax if we are on a concave surface. (2) If I understand you correctly, only those having the seed of Christ sown in them at the beginning of the dispensation will be saved at the harvest time. If so, why did Paul say, "Now is the day of salvation"? Also in Revelation, why does the "spirit and the bride say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely"? I am anxious to know more of the Koreshian religion. I believe it to be the true way of living.—Mrs. J. T. H., New Kensington, Pa.

(1) Parallax is the apparent displacement of the sun, moon, and stars, and the earth being concave, of course the parallax is a certainty in such a universe. If you are familiar with the subject of parallax, take for instance the facts of the observation of lunar parallax. Seen from different points on the earth's surface any great distance apart, the moon appears to shift in the constellations—as, from the observatory at Greenwich and observing station at Cape Town. This proves that the moon is nearer the earth than the stars. The moon's distance is less than 1,000 miles; the stars about a thousand. Light is not propagated in straight lines, but in curves, which with perspective foreshortening, make the convex heavens appear concave to us. With the assistance of these suggestions, and by reference to diagram of the universe in January, 1897, SWORD, you may be able to gather a few points of Koreshian parallax. The so called stellar parallax seen from "different points in the earth's orbit," is a humbug; and solar parallax considered from the standpoint of the hypothesis of the earth's motion, is nonsense. The sun, moon, and stars have considerable parallax—at least 90° parallax from points on the earth's surface having 90° difference of latitude. For instance, the North Star, in the zenith of the North pole, is seen on the northern horizon by an observer at the equator. A star parallaxes 1° for every degree traversed upon the earth's surface north or south. Astronomers do not consider this kind of parallax in the measurements of stellar distances. Some illustrated articles on parallax will appear in future numbers of THE FLAMING SWORD. (2) If the germs of immortality were necessary to salvation, of course those who did not receive them at the beginning of the dispensation have not passed through all the experiences necessary to entrance into life. Those who did receive them have been re-embodied scores of times in the path of progress,

and now at the end of the dispensation have to be awakened by the great call to obedience to truth and the laws truth reveals, and whosoever has the will, will be able to respond—none others. Paul's words, "Now is the day of salvation," were applicable then. A day of salvation comes at the beginning of every dispensation. Opportunities for salvation are confined to the time of seed sowing, just as the propagation of wheat has its seasons of sowing and harvest. Awakening to the knowledge of the truth is the first step in the actual resurrection of the dead.

A Straight Line Would Settle Mr. Blodgett.

Samuel Blodgett, of Grafton, N. Dak., informs me that he wrote you in reply to him in a recent issue of THE FLAMING SWORD, and I do not see that you have printed his letter in this week's SWORD



(March 11). This is disappointing, and scarcely fair to Mr. Blodgett, who took up your challenge in good faith, and with the intention of refuting your system. May we hope to see his letter in the next issue of THE FLAMING SWORD? It will be disappointing, if you choose to ignore his challenge. State your conditions and terms, and give him the opportunity to give battle.—J. N., Minneapolis, Minn.

Mr. Blodgett's letter was received too late for the issue of March 11, and it appeared in the following issue. When Mr. Blodgett applies to us for terms, rather than security (for this shows his lack of good faith), we will give them to him in detail, together with subject matter of the Koreshian Astronomy, that he may have opportunity to study it. Our scientific propositions, terms, and challenges are all embraced in the New Geodesy, soon to be issued. We will submit to have the question settled by but one method; it is simple, unquestionable, and unmistakable,

about which there can be no quibble whatever. See "On the Point of the Sword," by KORESH, this issue. The man that can extend a straight line in two directions from a given point on the earth's surface—a line that is tangent in the middle to a convex surface curving downward from the tangent at about the ratio of eight inches to the mile, is the man that can overthrow the Koreshian System, and force us to admit the same if done! We will enter into a contract with any man who will consider our propositions and our terms sufficiently to admit that such a line would settle the question beyond dispute with him; we would agree that it would with us. Now, if Mr. Blodgett wants to do anything regarding the matter of "refuting" the Koreshian System, this is the only method to be pursued; by it any and all arguments he may wish to make while battling against us must be tested; every argument, every appearance or phenomenon he may wish to bring into view, would have to be referable to the actual, curving crust of the earth. He can begin his arguments whenever he chooses; we know of no challenge of his to ignore; we will not refuse his acceptance of ours. The question is, Is he willing to agree to our propositions concerning the extension of a rectiline? If he is not, we cannot make terms with him; if he is, we can close up contract as soon as he gets down to business; you can help him and urge him on, if you desire.

The Question of Eating Meats.

Please answer through THE FLAMING SWORD, what is the Koreshian doctrine as to eating animal food. Are you vegetarians or not? I cannot arrive at any satisfactory result on that subject. The teachings of the vegetarians do not seem to go to the root of the matter.—X, Oregon.

We believe in a variety of food. We are not vegetarians; we eat whatever we desire. Human life must be sustained by subsistence upon substances of the kingdoms below us—this is a natural law. For instance, the vegetable kingdom feeds upon the mineral kingdom; the vegetable is the next kingdom above the mineral. The animal kingdom is composite, representing the progress of both the vegetable and the mineral, in the ascent or evolution of life. Man is the climax of progress; he is made up of all the elements of the kingdoms beneath him, and he requires such food as will sustain all the elements of life he possesses. Man is characteristically animal; animal food is natural to him—as natural as vegetable food is to the animal, or mineral food to the vegeta-

ble. Modern theories of hygiene are a lot of bosh, and along with them goes vegetarianism. This latter grows out of a sentimental misconception of the purpose of existence. The only way that we know of for substances to pass from a given kingdom to a higher is by appropriation by the higher. Instead of feeding upon animals being a curse to the animal world, it is a blessing; it takes the animal life out of the plane of the animal kingdom and transforms it to the human. Man does not become what he eats, but that which he eats partakes of the nature of man. Right here is the point of mistake of all vegetarians. If a man partakes of the nature of that which he eats, we suppose this would account for some people being cabbage-heads! Most vegetarians pretend to believe in the Bible, anyway; we do not know how they pardon such offenses as meat-eating committed by Abraham, Elijah, and Jesus and his apostles. Other vegetarians are "metaphysicians," and advocate the supremacy of mind over matter, and yet they are afraid to eat meat because of the fear they entertain that animal food might have a bad effect upon the mind and subject it to the influence of the gross elements of the animal kingdom!

Messianic Law and Biologic Battery.

Please define briefly: (1) Messianic law. (2) The energies of theocrasis. (3) How are the energies of theocrasis focalized in the Messenger of the Covenant? (4) A biologic battery.

(1) The Messianic law is the law of seed and of seed sowing. A seed is the saviour of the life of the plant, as well as the substances of the next lower kingdom which enter into the constituent elements of the seed form. (2) The energies of theocrasis or Messianic translation are the energies of love and of hate. (3) They are focalized in the Messianic center in accordance with the same laws that light and darkness focalize in the central sun. Thought, both good and bad, travels in the direction of desire. (4) Jesus and his apostles who loved him, and his enemies who hated him, constituted a genuine biologic battery.

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Chat With Readers.

You can judge a man by the company he keeps and by the paper he reads. Progressive people read progressive publications. The Koreshan System is the summing up of all the world's progress for ages, and *THE FLAMING SWORD* is presenting the truths of that System. Many rational minds are being attracted to the investigation of the scientific light of truth—minds capable and fearless enough to follow logic from a known premise to the conclusion. You are

one of these; you are fortunate enough to come into possession of so valuable a publication as *THE FLAMING SWORD*. We are constantly touching the key notes upon which depend the future harmony of the spheres. You know that there is not another such publication in existence. Editors and reformers have written us commending *THE SWORD*; everywhere good words are being spoken of it—in exchanges, by correspondents, and by subscribers to their friends. They all like it; they are beginning to realize that we are thoroughly in earnest—as earnest as the pioneers, and even the martyrs, of every cause of genuine reform. We are progressive and aggressive; the increasing number of our friends, readers, and sympathizers represent the widening, receptive circumference.

As we write, the large drawing of that which is to appear on page 16 of *THE SWORD* lies before us, almost completed—it will not be long until it becomes page 16 in fact! After this is completed, which involves an immense amount of work, the edition of the New Geodesy will follow. Our friends will be pleased to wait a little longer for the book, because it will contain nearly 200 pages, and will be embellished by a number of illustrations not intended when first advertised. With its publication, our work is given a new impetus. We want you to assist in disposing of copies of the new work on Astronomy. We want agents everywhere to sell this wonderful work—nothing like it in all the world today! Send us your orders at once, for as many copies as you can use among your friends.

The clock of the ages strikes the hour of revolution! The time dial of the world's evolution is correctly interpreted by KORESH; he reads the stars in the physical heavens as well as in humanity; he reads the great book of nature and the Bible,—the two great, harmonious forms of expression of the divine mind. In this issue we have from his pen two extraordinarily significant articles, "The Coming Theocracy a Natural and External Kingdom," and "The Clock of the Ages Strikes the Hour of Revolution." Do not fail to study them.

Who wants to win our \$1,000 reward for the overthrow of the Koreshan Astronomy? It is growing a little interesting already. Some want to look into the text-books, others to criticise our literature, while others want to look into the sky, to see if Jupiter is convex! There is but one method of settling the matter beyond dispute in the mind of the most skeptical, and that is summed up by Koresh in this issue. Such a method is simple, rational, conclusive. We know what the result of such a test would be, for we have tried it! We challenge the world, but as we have stated repeatedly, our challenge will have to be met, not with the pen, but in the actual extension of a rectiline from the vertical point of a perpendicular. If such a line departs from the earth's surface at

the ratio of eight inches to the mile, why, the earth is convex; if it rises to meet the chord, as the segment of arc, the earth is concave. We are asked to state our terms, etc. There are none, aside from the proposition to extend such a right line. We are looking for a scientific syndicate to back the other side; for it would require \$25,000 to make a survey that would be acceptable to the modern scientist.

Next week's *FLAMING SWORD* will contain an excellent article on "Patriotism from the Koreshan Standpoint," by Rev. Bertha S. Boomer, whose earnest articles are always appreciated by our readers. The article is a resume of true patriotism—the patriotism that is to be, in the era of righteousness now dawning on the world through the revelation of demonstrated science.

This number is of especial interest. We have our standard of excellence to which we always adhere, but sometimes the mental thermometer registers above the standard. You will notice this to be the case in "The Function of the Beautiful," by Lucie Page Borden, and in the favorite meeting of the Girl and the Vala, by Rev. E. M. Castle.

We are not overlooking several questions which have come to us for answers; yours will come in their turn.

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The World's News.

Wednesday, March 16.—Victor Woolen Mills burn at Cohoes, N. Y.; loss \$400,000, 1,000 out of employment.—Crusade on gamblers at Skagway, Alaska.—Floods in Michigan, Illinois, and Toronto.—Spain protests against U. S. warships in the vicinity of Key West.—Missouri Supreme Court decides that inheritance tax for support of state university is unconstitutional.—Naval court investigation completes work at Havana and removes to Key West.—Railroad companies ask clergymen to assist in influencing Congress to passage of anticorporate bill.—Spain is resuming campaign against insurgents in Philippine islands.—St. Louis and Chicago wholesale grocers will fight sugar trust.—Leading hay dealers and shippers of U. S. purpose forming a trust.

Thursday.—\$800,000 fire in Chicago; 30 perish, many injured.—Nation in suspense over the Spanish-American difficulties.—Members of Congress determine to not adjourn until Cuban independence is recognized.—American medical mission attacked by mob at Shanghai, China.—French authorities deny Mrs. Dreyfus' request to share her husband's imprisonment at Devil's island.—France preparing to send a number of warships to China in support of Russian claims.—Powerfully finally made commissioner of emigration by the Senate.

Friday.—2 et. fare on Ohio trains defeated in Ohio legislature.—Negro boy lynched at Batesville, Ark., for stealing \$20.—Adam Adameck of Chicago, 115 years old today.—Cubans again protest against autonomy schemes.—Senator Proctor reports his Cuban trip to Congress.—Illinois grain dealers' association praise Leiter for monopolizing

ing wheat trade.—Postmaster-general Gary presents his postal savings bank plan to Congress.—Ex-Senator R. V. Bruce dies at Washington; next to Fred Douglass, he was the most notable man of his race.

Saturday.—Willamantic Thread Co. joins the thread trust; mills transferred, valued at \$9,000,000.—Coal operators meet at Pittsburg.—Many conflicting reports from Washington concerning relations of Spain and U. S. and the work of the naval board.—Spanish minister seeks to treat with the Cubans, while Blanco renews campaign of war.—Gladstone reported worse.—Actor Willard seriously ill at Chicago.—Semi-annual conference of Illinois Mormons at Chicago headquarters.

Sunday.—Salisbury purposes to retire from public and political life; other changes in English cabinet likely to occur.—Germany said to assume neutral position with regard to U. S. and Spain.—Russia and France scheming to defeat English loan to China.—\$500,000 are desired from the \$50,000,000 appropriation, for warship on the great lakes.—All theories that explosion of Maine was from internal causes now abandoned; gun-cotton exploded in body of ship.—Spain hopes to secure support from Mexico.—Standard Oil Co. doing everything possible to prevent war with U. S. and Spain; has monopoly of supplying West Indian colonies with oil products, and does not want to lose the business.

Monday.—Naval court completes its work and is preparing report for Washington; McKinley said to be ready for action when knowledge of report is obtained.—Italy sells cruiser Garibaldi to Spain.—Spanish investigating committee of Maine disaster abundant work; cannot prove internal explosion.—Labor federation investigating cause of destruction of "fire-proof" buildings in Chicago by fire.—Another disastrous fire in Chicago.—Wall street men offer \$100,000 for advance information regarding finding of naval court on Havana wreck; want time and information to formulate plan for influencing government officials to act in their favor.—Snow storm in Montana.

Tuesday.—St. Louis labor and trade unions threaten to strike for eight-hour time.—Electric motor passes successful test on Great Western tracks, Cedar Falls, Iowa.—Blizzard in Nebraska.—Strong feeling of intervention to stop Cuban war prevalent all over the country; Congress said to be determined to demand action.—Anglo-Egyptian forces expect attack of rebels in Nubia, Africa.—Two prisoners at Bethlam, Mass. rob jail of \$2,500 in cash.—Another steel wire trust on foot in Illinois.—Reported that Lord Elgin, vice-roy of India, will resign.—Ibsen's 70th birthday.

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In Reform Journals.

"How Much Does God Charge For Coal Mines?"

Little Jo had been listening to his father reading about the starving miners. Little Jo was too young to understand Caesar's ways; he only heard the voice of nature as it spoke within him. He was not told enough to be contaminated by vices and devices of lawyers and landsharks, bogus statesmen and political mountebanks, boodlers, and coal barons. He had heard his father

reading and talking about something wrong in the affairs of mankind, and he was trying to find out the "why." So he let the natural voice of truth and justice speak:

"Father, why don't those miners dig out some coal and trade it for something to eat?"

"Because, Joey, they don't own the coal mines."

"Who does own the coal mines?"

"They are owned by some men in Chicago."

"Did those men in Chicago make the coal, and put it down in the mines, father?"

"O, no, Joey; God made the coal."

"What did He make the coal for?"

"Why, He made it for fuel, my child, to keep us warm and to cook our food."

"Did God make it for those men in Chicago?"

"No, not exclusively; He made it for everybody."

"Well, then, if He made it for everybody, didn't He make some of it for those miners?"

"Why—yes—I suppose so; but you see, my dear little Joey, those miners are too poor to own anything."

"Oh, yes, I see; God made the coal for everybody that's rich."

"No, no, Joey; He made the coal for all, but the poor are not able to buy the mines, and they don't own them."

"How much does God charge for the coal mines, father?"

"Why, my boy, He doesn't charge anything for the coal, more than the trouble of digging it out."

"Do those men in Chicago ever dig any of it out?"

"Oh, no; they hire those miners to do that."

"Well, father, if God made the coal for all, and doesn't charge anything for it, and those miners take all the trouble and labor to get it out, why don't they own it after they have dug it out?"

"Well, Joey, my boy, I know it does look that way to your young and childish mind, but you get older and you will understand how it comes about that a great many of God's creatures that He sends here, fail to get what He made for them."

"If they fail to get what God intended for them, who does get it, father?"

"Why, it is the sharp, shrewd, business men who get it."

"How do they get it?"

"Why, Joey, I don't know as I can make you understand it. But I'll tell you that once upon a time, long, long ago, a certain king rose up and seized the earth and the fulness thereof, and said, 'It all belongs to the king.' Now, when the king died that he actually confiscated—or if you don't understand that word, stole—everybody's interest in the earth and all the earth contains."

"Why, father, I shouldn't have thought the people would let the king do such a thing."

"Well, you see, Joey, the lawyers told the people that the king could do no wrong, and the people were foolish enough to believe the lawyers."

"Well, then, that is how those men in Chicago came to own those miners' coal, is it?"

"Yes, Joey, the king divided up the earth among his favorites, and they parcelled out to such as were rich enough to buy, and those who were poor lost their inheritance."—C. W. Ayres, in *Farmers' Voice*.

Slavery is Not Abolished.

The great and fund-holding millionaires have their hands on the throats of the people through various forms of national,

state, municipal, telegraph and railroad debts, many millions of which are "water," costing the holders only the printing and signing of the papers. The interest and dividends on these stocks and bonds are met by high national and municipal taxation, and by high telegraph and transportation rates, forming a constantly growing river of hard earned cash from the fingers of labor and business into the coffers of the millionaires, who are thus our new slave masters. They are the masters of the taxpayers, masters of congress, masters of legislatures, masters of courts, masters of finance, masters of transportation and masters of the public means of communication and intelligence. In the pride of their power, they snap their fingers in the faces of the people, and say: "The public be damned!" and "What are you going to do about it?"

The chattel slave system has been abolished in the United States; but "Have we abolished SLAVERY?" Ask the factory girls, the sewing women, the coal miners, the iron workers, the farmers, and all the men and women of toil, who form the great public which the Vanderbilts would damn to perpetual servitude! The old slavery rested on three millions of blacks, whom it pauperized, but fed and clothed. The masters were became millionaires. Some were bad and unbearable, but they had not the means to purchase great lines of railroads and telegraphs, and thus to levy tribute on whole states. The new slavery rests on sixty millions of people. It makes paupers which society must feed, and it has created thousands of millionaire slave masters, with regular incomes of millions per annum, from the labor of the people.—John Davis, M. C. in *Arena*.

Trying to Prove Evolution.

French scientists, aided by the French Government, are making bold attempts to unravel the secret of the origin of the human race, and are busily engaged in the work of trying to evolve men from monkeys. They have obtained the use of the famous catacombs of Paris, and there the work is being actively carried on.

The question to be solved is what science expects to gain by it, for as those who are engaged in the work of evolution are men, no one would ever think of accusing them of hoping to improve upon man, or of expecting, as a result of their labors, to evolve a superior being. Their object may be to supply more adequately to ever-growing demand for men, particularly at the summer resorts, where sometimes the death is greatest!—*New Ideas*.

I respect a man who knows distinctly what he wishes. The greater part of all the mischief in the world arises from the fact that men do not sufficiently understand their own aims. They have undertaken to build a tower, and spend no more labor on the foundation than if it were a hut.—Goethe.

The March number of the *Crusade* will be hailed with delight by all interested in child-study and the work of Mother's Clubs. Suggestions for organizing and conducting Mother's Clubs, together with the first half of a comprehensive, helpful course of study, planned to cover the first sixteen years of a child's life, from the pen of so eminent an authority in this work as Dr. Mary Wood-Allen make it of inestimable value. Wood-Allen Publishing Company, Ann Arbor, Mich.

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