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THE FLAMING SWORD

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

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CHICAGO, ILL., APRIL 1, 1898. A. K. 59.

Whole No. 279

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

The Beast and the False Prophet.

PART I.

MANY who are looking for the coming of the Lord in what the church has denominated the second advent, have variously tried to fix upon the exact time of the manifestation of the beast and the false prophet, as the man of sin to be revealed is one of the precursory indications of the Savior's approach. Professor Totten who has been cutting quite a figure in modern calculations, may be regarded as the most pronounced lighting calculator since the days of Miller. If there ever appeared in the world's history a more emphatically distinguished chronological prestidigitateur than the so called second advent church, we have never been able in our historical research to discover it. To say that the chronological practice on these lines for the last fifty or more years has not been of some value, would be to misstate the proposition. It has been of great value, and will become a most important factor in our endeavor to show to the weary chronological tramp, not only the time, but the character of the false prophet and the animal.

The Beast.

This beast is specifically a wild beast, as we find *therion*, in the Greek, which means a wild beast, to be the term employed in connection with the *pseudoi prophetes*, the false prophet. That we may make a thorough analysis of this subject, it is obvious that the first step in its exposition involves the dissection of the term employed to designate the thought expressed. Words are employed to express thoughts, and they do this perfectly or imperfectly in proportion to mental powers of understanding, communication, and recep-

tion. The root *ther* involves primarily the idea of both to prey and to be preyed upon; so that in the study of the question on the basis of the most thorough analysis and synthesis, we are forced to include these diverse properties and characteristics of the beast in question.

The first allusion we find to a specific and terrible beast in the Scriptures, is in Genesis iii, 1: "Now the serpent [*nachash*] was more subtle than any beast of the field which the Lord God had made." This is the serpent through which came the fall of man, and in which all the temptations of men have their origin,—the beast upon which the first of the three curses was pronounced. The first woe mentioned in Revelation has special reference to the curse upon this beast, and as there comes a time when there shall be no more curse, the removal of the curse from this beast will be accomplished through the woe in which the curse culminates. The Hebrew word *nachash*, rendered serpent, has its origin in the idea to hiss, and is derived directly from the hissing sound which results from the fusion of metals; hence the word brass, from the same root, the sound produced from the alchemical blending of two or more metallic substances. The most ancient brass was made from the union of gold and silver, and constituted the object of human commercial love; hence the statement, "The love of money is the root of all evil."

The force of the above argument can only be comprehended when we take into consideration the fact that the progress of time moves in cycles, which repeat themselves; a law in which is involved the truth that as the sign moves on the ecliptic 50" (seconds) of a degree

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The Flaming Sword.

every year, it returns to the place upon the ecliptic whence it started, and that at that time conditions with men repeat themselves. It follows, then, that we are now approaching a time wherein the resurrection of the dead unfolds the sons of God, a condition identical with the creation of the Adamic men, whose generic name was Adam in the day that they (the Adamic men, the sons of God) were created in the image and likeness of God.

Our observation leads us to conclude that "the love of money is the root of all evil." It does not require the Scripture declaration to confirm this concept, but inasmuch as it is a Biblical truth it cannot conflict with any other declaration, but must conform to and confirm other truths; hence we are forced to the conclusion that if "the love of money is the root of all evil," then the serpent that tempted our first parents was money, or the love of money, and that the old serpent, the devil, is the money power. This argument is strengthened by the following Scriptural testimony: "And he cameth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

The power to buy is rapidly being concentrated in the corporations, and the middle classes are being forced to the wall as inevitably as the laboring masses. To have the mark, is to have credit by virtue of the possession of acknowledged wealth. To have the mark in the hand, is to possess the brass (gold and silver) with which to purchase. Do not infer from this, that we contend that this passage of Scripture has no other interpretation. There is a series of significations belonging to various spheres, and through this series runs a continuous *catena* of correspondencies; but this significance is the most external of the series. There is nothing more subtle, insinuating, and potent, in its influence upon the mind, than the hellish potentiality of the money power, nor more enslaving and degrading to the intellect and the body.

It may be argued, and with much propriety, that the sensual love is more evil and subtle in its influences than the love of money; but when the principle of money is understood, this argument has no bearing, for the center of the sensual determination is commerce (sex commerce), which is the correspondent—on the plane of sex union—of commerce on the secular plane. Commerce is the interchange of substances for life. Sex commerce is the interchange of the spermal and germinal essences of sex for the production of life; hence they are correspondencies. Money is the medium of exchange in both domains, and in both domains it constitutes the old serpent, the devil. The same law is operative also in another sphere; namely, in the church, where the interchange of truth and good is prostituted, for the commerce in fallacy—in the promulgation of the false doctrines of the church—leads to the practice of a co-ordinate and corresponding life. This is the beast in the church, the old serpent, the devil, in the so called church of Christ.

We have in the great leviathan, a description of which is found in Job xli, an illusion to the same great and terrible beast; and also in Isaiah xxvii:1, we find a description which confirms it as identical with the beast in Genesis: "In that day the Lord with his sore and great and strong sword shall punish leviathan, the piercing serpent, even leviathan, that crooked serpent; and he shall slay the dragon that is in the sea." In what day? Isaiah xxvi:20, 21, answers the question: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." What is this leviathan, this crooked serpent, this great dragon? The word leviathan has a double signification; the first signifying binding or twining to Jehovah. The second significance is the curse of conjunction.

The Curse of Conjunction.

What is signified by the curse of conjunction? On the surface of water or the surface of metallic substances exposed to atmospheric action, there is constantly in progress a combustion which oxidizes the surface of whatsoever kinds come into conjunction. If we study the character of the alchemic action of a large body of water having no outlet, we discover the lake or sea to be saline. There are two surfaces in apposition, the lower being the water, the upper being the atmosphere, composed of oxygen and nitrogen. Through the atmosphere the cathodic flow of energies is descending from the physical (alchemic-organic) heavens, meeting the anodic energies flowing upward through the water. These cathodic (descending) energies meet the anodic (ascending) energies at the point of apposition of the two surfaces. The result of this complex union and conjunction is a burning, which converts the substances of the two surfaces to a distinct anodic energy with a co-ordinate, distinct cathodic energy, while at the same time there results an oxidation which deposits, by transmutation, the saline substances held in solution in the body of water, like the ocean or the great salt lakes or seas. The chloride of sodium found in solution in the ocean, is the chlorine energy from the sun in union with the sodium in minute quantities flowing into the ocean, in the fresh river waters flowing into the ocean and into the great confined seas. These deposits are the results of the conjunction of energies and elements—so called.

A piece of steel or iron with its surface exposed to the atmosphere, passes through a process of alchemic combustion which liberates the energy generated in the burning (combustion) of the surface, and leaves a precipitate called oxide of iron. This oxide of iron is the *debris* or waste of the combustion, as the saline substance in the salt water is the precipitate of a waste in the combustion operative on the water's surface. This is merely a law operative in physics, corresponding to an operation constantly active in all the relations of anthropostic existence.

In the beginning of the grand cycle, the conjunction between the invisible Gods and the humanity with which they were conjoined to produce the visible sons of God, the Adamic men, produced a precipitate which became the descending element in the race. In the union which obtained when the Gods made men in their image and likeness, breathing into them the life of the Gods,

there occurred both an ascending and a descending action; the one was the spirit of the man that goeth upward (inward), the other was the spirit of the beast (the animal life of the Gods and men) that goeth downward. The descending life is the leviathan, the accursed life, descending to become again ultimately the redeemed and ascending life of a new creation.

On the Point of the Sword.

IF THE rational and scientific manner of the consummation of any event, prophetically declared, answers all the demands and ends of the prediction, then why look for some irrational, unscientific, and improbable fulfillment? When we reach the consummation of God's revelation; when the mystery of God is finished and man comes into a knowledge of godliness, and all arcana are unfolded to human comprehension, as they certainly will, the most consummate arcanum of all things, now hidden, will be made manifest in fulfillment of those legal processes in the line of laws inhering in, and proceeding from God as the origin or beginning of all things,—all being concluded through natural and spiritual law.

In a certain sense, Isaac was a child of promise, and special or extraordinary generation, yet he was born of human parentage. Moses was a child of special providence, but he came through a human channel. Jesus the Lord was the product of parthenogenesis or virginal propagation, but he also had a human mother, and was

the Son or offspring of the human race. Therefore, is it not reasonable to suppose that on His return to earth, his entrance will be through some line of human progeny?

The line of demarkation between reason and inspiration is not so drawn as to set them in antagonism to each other. Inspiration (inbreathing), as pertaining to a progressed stage of human development, is the application of a new or spiritual atmosphere *inspired* through an interior and deeper channel, quickening the inner nature, and by its awakening enabling it to more deeply penetrate, by the aid of reason, the laws governing the hidden or mysterious operations of the universe.

God is either bound by the force of human circumstance and man's voluntary opposition to the laws of life, or he is a hard and cruel Master who, having the power to transform sickness, death, hell, and sorrow to the joys of superior bliss, will not exercise his attribute in establishing a sudden transformation.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

When the Golden Bowl is Broken.

The Girl and the Vala (No. 6).

BY REV. E. M. CASTLE.

ONE DAY the girl sat waiting long beside the stream, with meditative eyes resting on his shining waters. When at length she looked up, she saw the Vala contemplating her with rapt attention, as though she would impart a more wonderful phase of truth than yet the Girl had heard. But her lips remained sealed, and after a little delay, almost timidly the Girl began: "One day you startled me as with almost fierce reprobation you spoke of *thieves*, and apparently included all mankind in the stern designation. Often since have I thought of it, and would have asked regarding your meaning; but the memory of your tone and mien restrained the question on my lips. To-day, however, your face encourages the inquiry. Pray tell me, where does *meum* end and *tuum* begin?"

"Child, child!" said the white one, in sombre tones, "your very question reveals the dark legacy of blindness which the sins of the age that is passing have bequeathed to the present. But my office is to bring you to the light since it is your desire; for though in

darkness, you love it not; and would come unto the light, even that your deeds should be reproof."

"Indeed that would I," returned the Girl with fervor; "for some sweet instinct tells me that nothing is of worth but to see light, and to know and do good. And right willing am I to accept reproof from one who by virtue of just balance has right to judge."

With beaming glance of approval the Vala said, "Before honor is humility; and the ear that heareth the reproof of Life abideth among the wise: for the fear of the Lord is a foundation of life to depart from the snares of death." And the words thus applied had a strangely novel, yet familiar ring in the Girl's ears, and she remembered the sayings of Solomon, the wisest of men.

The Vala continued. "Where is righteousness, there is no question of mine and thine. Where dwells love, there all is in common and to each as he hath need, nor is need determined by selfish desire; but through the energies of all for the service of all do all things exist,

and each is free to devote for use to self whatsoever may be essential to equip him for perfect use to others; nor does he desire more, for the joys of the righteous are in the activities of service. Where is love, which is the fulfilling of the law, there can be no selfishness,—for selfishness is enmity to God and hatred to man,—and where is not selfishness, is not thought of *meum et tuum*."

Keenly did the Girl attend, and her old point of view receded as she heard; and gladly was she lifted for the time to the exalted plane of the speaker, enjoying in that exaltation and direction of vision, a clear-sightedness to which were apparent many things not thought of hitherto.

The Vala proceeded. "Where is hate, always springing from selfishness, there is robbery and murder—the work of the thief; for robbery and murder are one. He who takes the means of life, takes life itself; and all vice is in this one vice, all virtue in its opposite."

Softly quoted the Girl, and lingeringly, and pondering each word as it fell: "The thief cometh not, but for to steal, and to kill, and to destroy. I am come that life they may have, and abundance may have." Then she added questioningly, "And theft is the chief sin?"

The Vala paused ere answering; then spoke with marked emphasis. "To commit any one sin is to be guilty of all; for any single expressed sin does but revolve about the all involving root of evil in Satan's stronghold in the human heart. In breaking the primal command to love God supremely, man robs God, and thus terribly originates the sin of theft; nor ever could man have robbed a fellow creature, had he not first robbed his Creator. Love is energy of life, and to withhold from God the love that is rightfully his, is to rob Him of the means of living; hence God, the great Architect of the universe, has been dead in humanity. But at last is he resurrecting! and as he casts the graveclothes from him, perjured, patricide earth trembles at the rumble of her descending doom, even while she claps hands over her ears and denies the sound!" She rose as she spoke, and with awful majesty stretched out her arm, as though in menace over all mankind, adding in dreadful voice, "Woe! woe! woe! to the murderers."

Breathlessly the Girl looked and listened, and visibly shrank and shuddered at the terrible denunciation, as to her heart struck the chill thought of her own responsibility, in common with all, for this most awful crime.

In barely audible voice she breathed, "How should God die? And why does man fail to love him?"

"His death, as to his external nature—for man has no power to affect the supreme degree of Deific existence, which is eternal in the heavens—was necessary; for it needs must be that offenses come; but woe unto the world because of offenses! Man fails to love God because of the false gods throned in his heart,—because he worships the idols himself has made." More gently she proceeded. "Listen, Girl! The love of divine wisdom, which directs to immortal life, is the root of holiness. The love of diabolic wisdom, which directs to

mortal existence, is the root of death and hell. The divine wisdom manifests in the natural world as truth, the diabolic wisdom as fiction. These antithetical loves are expressed by one word, which, in common with all language, is susceptible of antithetical application. The Greek *philarguria* well expresses it—love of silver; sometimes translated into your tongue *love of money*; again *covetousness*. This is the word Paul used to designate the root of all evil, using it in its evil sense, after the manner of men. Supremely, silver is the symbol of truth. In either sense, the evolution of the love of silver is the love of gold. In the true sense this is the power of good operative in earth to bless; in the false sense, it is the power of evil, operative to utterly blast earth, and the criterion of this dread power is the gold standard of the nations. Love of truth is love of God, the supreme love; love of good is love of man, of the humanity that tabernacles the truth. And in these two loves is all the law fulfilled. Love to God is the root; love to man is the evolved power of the root. In the antithet, the honor paid to material silver is the external indication of the love of fiction; that paid to gold is the external indication of love of the power of evil, to rob and destroy humanity when bound by fallacy. One is hatred of the truth, which is hatred of God; the other is hatred of man, in and through whom God exists. Here is the inevitable reaction of idolatry."

With uplifted look, and brighter voice, she proceeded. "When the ultimate of evil is reached, when divine natural good is about to begin in earth, the humanity that tabernacles the truth manifests as the Messenger, or Herald, to announce the end of a long, black night, the dawn of a new day. At the sound of his trumpet, in the moment of his triumph, the silver cord is loosed and the golden bowl is broken. One clear note announces end and beginning; but O, how diverse it sounds to those who have heeded the injunction to watch, and to those who love darkness because dear to them are the ways of evil! Against the golden gong man is fashioning for this very hour; it strikes as the rattling peal of doom, shattering it to fragments in the moment of its completion. This gong is the golden bowl, or vessel, that the ingenuity of man, directed by the fallen wisdom, fashions to contain all the treasure of earth; and the silver cord is the bond of fiction that binds humanity while being robbed. But in the divine sense, the silver cord and golden bowl have opposite significance."

Eagerly the Girl drank her words, at last with question-parted lips, and now she waited not to know whether the Vala would explain at this time the divine sense, but asked, "Who is this Messenger?—this Herald?"

"He who has the herald's staff—Caduceus—which tells that he is Mercury."

"Mercury!" exclaimed the Girl. "The thief?"

"Ay, the thief!" said the vala, smiling at the surprised inquiry. "Did you not expect this? Surely you have read the promise given by the mouth of the revealing prophet, 'Behold, I come as a thief.' If he comes as a thief, he comes to steal; but to steal for God

and humanity from those who wrongfully hold. Here is the wonder of antitheses: he who comes to put an end to theft is himself a thief; for it takes a thief to catch a thief. Now, Girl, let your heart sing! for this homely proverb expresses a marvel. In righteousness does he appropriate from those who misuse that he may bless even them in re-bestowal for true use. He it is who shall recover all that man has robbed from God. He may enter every door for he possesses the key that opens—and no one may shut; and what he has he may hold against the world, for he possesses the key that shuts—and no one may open. He seals and unseals all mysteries, he

fastens and unfastens all covenants, he binds and frees captives, he opens the two-leaved gates of life. He is that skilful one who schools the world. And O, wonder of wonders! In this day, Girl, manifests in anthropotic existence that mount of skill—or mount of the skull—Calvary—where for a light and a warning and a promise, forever, rise the figures of the two thieves with the Lord between."

She rose to depart. "More than this I may not tell you now. When again I come I shall tell you more of this Mercury—the divine Messenger, whom the Almighty raises up in righteousness."

Patriotism From the Koreshan Standpoint.

BY REV. BERTHA S. BOOMER.

IN THESE DAYS of intense international cogitation concerning the destiny of the present storm center of the world, Cuba, appeals are made in all quarters to that grand passion—patriotism. The inherent significance of the word patriotism, gives us the thought of a father who bequeathed to his heirs a country in which to make his name loved and honored by all his posterity.

The query arises, Who was the father or vitalizing principle of this nation, and whose name has most supremely personified its fatherhood? Secured freedom of individual action in communal and co-operative relationships, to the end of realizing as a nation a divine brotherhood, with the Almighty as the supreme Father, was undoubtedly the animating hope of the most potential, personal factors in the generation of this nation. During our entire history as a nation, this hope has ever been the inspiration of our noblest men, who have deemed it an honor, a coveted privilege, to lay down life, if need be, to maintain the moral integrity of its constitutional force. Our Constitution embodies in itself, in documentary form, the best of the lives and thoughts of our nation's forefathers.

A fraternity without a common father is inconceivable to the rational mind. A father unknown and unknowable, cannot command any grand passion of intelligent devotion. Principles can be justly valued only as they are personified, and reach us as the emanations of a life force. While this nation is practically without the recognition of a common father, or a scientific knowledge of his absolute will, there can be no true, intelligent patriotism. "Peace at any price" men, advocates of war whose desire for it originates in the bitterness of revenge, worshippers of the money power as representative of the central principle of life (commerce), will all esteem themselves true patriots, and force upon public attention their claims as such.

Only that man is a true patriot who knows God as his Father, and the destiny of his nation. To claim to know God as an impersonal principle, is to confess merely a consciousness of ignorance of a vague mystery. To know God as a man, is to know him in the only way he can be known to natural men; that is, to know him in his humanity, personified and revealed in the

active exoteric communication of his will concerning us as individuals and as nations.

The science of God's laws as seen to be in universal operation, is the first requisite of intelligent patriotism; and only the intelligent execution of his will as revealed by science, can make his name loved and honored as holy, and the land of his inheritance a revelation of his handiwork that reveals his power and glory. The United States claims to be the most progressive of all the Christian nations, with the grandest inheritance of resources of power and wealth ever bequeathed to a nation. As a nation avowedly progressing under the banner of the cross, as well as the stars and stripes, with all the energies of youth and the resources of the richest virgin country on the face of the earth, we have a moral responsibility to the confessed King of kings and Lord of lords, exceeding that of all other nations.

The patriotism of our national allegiance belongs primarily to Jehovah, the force of whose spirit should energize our intelligent prayer for a kingdom whose destiny is to become a universal empire of the righteousness of the law of Moses, as fulfilled in the person of our Lord Jesus Christ. Every Christian citizen of the United States should shrink in horror from the "peace at any price" policy of some of our demagogues. War is a holy thing when in divine service, for the altar sanctifies the gift. War for the overthrow of iniquitous systems of government and their unrighteous enactments, serves a divine purpose, and the peace secured by their overthrow is baptized with the blood of heroes who win on the Lord's side. The life energies of the fallen hero maintain in their progeny the exemplification of the righteous principles for which they fought and bled.

The fathers of the Revolution have not yet realized the answer to the prayer they taught this nation to pray. They fought yet again in the bloody battles of the war of the Rebellion, to work out the salvation of an inherent nation destined to rule the world in righteousness. The war cry that wakes for the righteousness of this inherent kingdom, is heard in our land today, and THE FLAMING SWORD of God's consuming love of

truth turns every way to keep the way of the Tree of Life open for all believers in the fruition of our Lord's life, the divine kingdom in the earth.

Righteousness exalteth a nation;—revolution in her service renovates. This nation must reap the bitterest fruits of iniquity, if, in the name of Jehovah, she fails to assist every spirit of progress appealing to her. It is a spirit of progress we are allowed to witness in such heroic devotion manifest in Cuba struggling to be free from the tyrannies of Spain, hoary with decadence, and gory with the blood of saints and martyrs.

Every true patriot should know that every record of national history testifies to the culminating of the Christian Era of national progress in the accident of the effete nations, and that the accident of the past becomes the orient of a future cycle of national progress for the whole earth. Our tremendous geographical area, rapidly filling up with an aggregation of all known social elements, furnishes a magnificent social chaos, unequaled on the face of the earth for the involution and evolution of a new social order. God in his humanity can alone speak the word to give it form and life.

The disintegration of the old church and state goes on in ever-accelerating ratio. It is for the true patriot to declare the pattern of the Theocratic kingdom, Imperio-Republico-Regal in its form, and to call upon his co-laborers to arm themselves for the greatest moral conquest the world has ever seen. We were told of old to add to our faith, virtue; and to virtue, knowledge. Essential knowledge is absolute knowledge of the form and functions of the universe in its microcosmic and macrocosmic development. The microcosm is the God-man, and the macrocosm the completely evolved environment, of which the God-man is the completely in-

volved infoldment. The possessor of this knowledge is the true pater or father, to whom the eyes of the nations must turn if America is to become the long-sought Canaan, the world's Beulah land. Destiny decrees her the mother country of nations yet unborn, and God's home of the downtrodden, weary, and oppressed.

Cuba is but one aspirant for advancement, to which we must lend a hand for rescue and protection from further outrage. Humanity everywhere longs to behold one righteous government, to see one land illumined from shore to shore with the glory of the science of the cross of Christ. Millions wait almost breathlessly for the sound of the feet of Him who bringeth glad tidings of great joy,—tidings of the restoration of man to the image and likeness of God, that men may know him and the power of his resurrection.

On the 10th of April, Easter anthems will fill the air with the harmonies of the universal human hope that the day is at hand when the aspirations which generated the first glad Easter of the Christian Era will find again their infoldment in a human form, whose presence will comfort as a mother comforteth, and whose surrendered life will bring to the birth the life of God in man.

Fellow countrymen, patriots, let your patriotism be that of the heart of God, which so loves the world that his life is a continual sacrifice of self for the commonwealth, the universal good of every one who names his Name, and for the conversion of his every enemy to friend! For the love of humanity He sent a sword of division and overturning, that he might overturn until he whose right it is should reign over the devastated kingdoms of sinful men, for their restoration to the kingdom of their Hero and Savior. Our King cometh! He shall reign by the power of knowledge and the life of love. In his kingdom every man shall be a true patriot, clad in the whole armor of divine righteousness.

“The Slings and Arrows of Outrageous Fortune.”

BY LUCIE PAGE BORDEN.

THE great French impressionist, Alphonse Daudet, so often called the Dickens of France, says that his only recollection of childhood is a recollection of tears. Happiness is so essentially the native element of all young, living creatures, the thought of their pain tugs at the heart strings in a peculiar manner. The lack of perspective incident to this period of existence, intensifies its sorrows. “Those bitter sorrows of childhood!” writes George Eliot, with her usual warm hearted sympathy for all that grieve; “when sorrow is all new and strange, when hope has not yet got wings to fly beyond the days and weeks, and the space from summer to summer, seems measureless.”

Daudet has embodied much of the pathetic history of his early struggles in one of his novels, the first to captivate public attention, “*Le Petit Chose*.” Especially interesting is the account of his first journey to Paris, that Paris his genius was destined to conquer. This chapter, partially translated below, is entitled “My India Rubbers:”

Should I live to the age of uncle Baptiste, who must be as old now, as an ancient baobab of central Africa, I shall never forget my first trip to Paris, traveling third class. It was in the early part of February and still very cold. Without a leaden sky, wind and sleet, bare hills, water covered marshes; within, drunken sailors singing songs, burly peasants dozing, open mouthed; old women, children, nurses, insects, all the usual paraphernalia of a third class coach with its tobacco smoke, brandy, garlic sausages and damp straw.

At the outset, I established myself in a corner near the window, where I could watch the sky; but two leagues away, my place was stolen by an army nurse who wanted to sit opposite his wife and, too shy to complain, *Le Petit Chose* (Little What's-his-name) found himself condemned to ride two hundred leagues, wedged in between an ugly, stout man who smelled of flaxseed, and a tall drum major from Champenoise, who snored all the way on his shoulder. The journey lasted two days. I spent them both in the same place, immovable between my tormentors, my head rigid, my teeth set. As I had neither money nor provisions, I ate nothing the whole distance. Two days! it is a long time to go without food, especially with eating going on all around one. Just under my feet was a huge basket, piled to the brim with all kinds of eatables, shared by my neighbor and his wife. The proximity of that basket rendered me intensely miserable, especially the second day. Still, it was not from hunger that I suffered most during that dreadful journey.

I left Sarlande without shoes, wearing on my feet nothing but thin india rubbers. Very necessary, very useful, but in winter traveling third class, merciful Heaven, how cold I was! I could hardly keep back the tears. At night, when everybody was asleep, I held my feet in my hands for hours, trying to warm them. What if my mother had seen me then!

Ah! well, in spite of his hunger and the cruel cold that forced tears from his eyes, Le Petit Cosue was very happy, and nothing in the world could have induced him to surrender his seat,—that half seat he occupied between the man from Champenose and the army nurse. At the end of all his sufferings, there was Jacques, there was Paris.

The second night, about three o'clock, I awakened with a start. The train had just stopped; the whole car was in a commotion. I heard the army nurse say to his wife: "Here we are!"

"Where?" I inquired.

"Paris, of course."

I rushed to the curtain. No houses, a few street lamps, the barren country. Yonder in the distance a great red glow and a muffled roar like the noise of the sea. An official was passing from seat to seat, with a lantern, shouting: "Paris! Paris! Tickets, please." I withdrew my head involuntarily, with instinctive terror. Ah! fierce, proud city! Le Petit Cosue was right to fear you.

Five minutes later, the train pulled into the station and the lad was clasped by the faithful Jacques, already initiated into the adventurous life of the metropolis. The way to Jacques' lodgings, led past the Jardin des Plantes, dim and shadowy in the darkness, whence issued hoarse cries and muffled roars.

"I seemed," writes Daudet, "to have debarked in some dark, monstrous cavern, full of ferocious wild beasts ready to spring upon me. We walked on and on through black, interminable streets, then suddenly Jacques halted in a small square near a church."

"Here we are in St. Germain-des-Près," said he. "Our room is up there."

"What, Jacques! In the belfry?"

"Yes, in the belfry. It is very convenient to tell the time of day."

Jacques exaggerated a trifle. He occupied a little garret on the fifth or sixth floor of a neighboring house, and his window looked out upon the clock of St. Germain, just on a level with

its face. Upon entering, I gave a cry of joy. "A fire! How good!" and running to the chimney, I presented my feet to the blaze, at the risk of melting my rubbers. Then, for the first time, Jacques observed how strangely I was shod. It made him laugh heartily.

"My dear," said he, "many a famous man has come to Paris in sabots and has lived to boast of it. But you can say, some day, that you arrived in rubbers. It is much more original."

The chief interest of the narrative resides in the fact, widely published in connection with the recent death of the novelist, that the poor little lad who arrived that night, cold and hungry, to share his brother's garret in the Latin quarter, lived to be courted and feted, to command success and an ample fortune by his works, and to refuse as an idle adjunct to his literary fame, that honor, coveted by every Frenchman, a seat among the "forty immortals."

The annals of literature are filled with the struggles of genius. Think of Dr. Johnson, the "Great Cham of English Letters," walking the streets of London, night after night, too poor to pay for a supper or a lodging! Think of Hawthorne and his young wife in the old manse, dining off bread and milk!

"Who never ate his bread with tears," says Goethe, "knows not the heavenly powers." The lives of most great men as well as the history of all great movements, are marked by storm and stress periods by which their inherent vitality is tested. If the living truth is hid within them, it must express itself soon or later in visible results, for all the hosts of hell shall not prevail to crush truth. "The eternal years of God are hers." The "slings and arrows of outrageous fortune" that made Hamlet question weakly, "To be or not to be?" impel the noble mind to nobler daring; they wound but cannot daunt; they sting but to incite.

Sharp Cuts at Existing Evils.

BY W. H. PAVITT.

THE MERRIAM PARK and St. Paul, Minn., banks have been pinched in the recoil of their own trap. It appears that a government clerk by the name of Southall, who, for a number of years, has been in the habit of making out time checks to the employees of the government, for labor in dredging on the Mississippi river and its upper tributaries, resigned his position some six months ago, and it develops that out of \$400,000 of time checks issued, about \$100,000 worth are fraudulent, and the banks now want the government to make good the amount. On the surface this looks fair, but when it is known that laborers who are paid in these time checks, and most laborers are now paid in this manner, whether working for dredging, railroad, logging, or other contractors, are compelled to discount them at the banks at anywhere from ten to twenty-five per cent—and even more in doubtful cases—one has little sympathy to waste on the confidence men who get beat at their own game. Instances are known to us of certain firms who had money on deposit in the banks,

paying their men in time checks due in thirty days. Their workmen being pressed for money, were compelled to stand a shave of fifteen cents on the dollar at the very bank where this money was on deposit—the bank and the firm dividing the spoils of the piracy. This is not an isolated instance, for a number of years' experience shows scarcely enough exceptions to prove the rule.

To show how puerile are all the popular reformatory efforts, one has only to dig below the surface, to get at the real power of the people's debasement. Let us look into the domain of commercial activity in social life. It is competitive, and is actuated by the spirit of greed. Those who have made a success of the competitive strife have done it by focalizing or polarizing thought in that domain. From this polate center, which we will call hate, goes out a substance, the product of the thought in that domain, which reaches to the outermost environ and actuates all who are pivoted "in the love of money" to send up their "wages" to the centers radiating the force. This is the "wage system;" it is a sin, and "the

wages of sin is death." Not only does the product of the workers' laborious toil go up to these centers, but something greater—their thought energies—which feed the fires of their own undoing.

It required fifteen gallons of beer, one gallon of distilled spirits, and half a gallon of wine for every man, woman, and child in the nation for the year 1897, to keep up the fires of our present high standard civilization. To this, add the enormous consumption of wealth, and waste of energy in the nauseating, disgusting, and filthy tobacco habit, and one must conclude that civilization needs civilizing.

If the reports of the press are true, the condition of the inmates of the sweaters' dens of our large cities is as pitiable as that of the starving Cubans, but we don't see that many are wasting their energies in "maudlin sentimentalism" over the fact. Hypocrisy has many shades.

"Nothing succeeds like success," and if you want to be eminently successful, be a usurer. There are many things which recommend this course to the aspirant, chief among which is the fact that it does not require any brains to practice usury.

The Loud bill in Congress met defeat in the House. If the Senate will defeat the bill and introduce one giving railroads and express companies a legitimate rate for the use of cars—and pass it—there will soon be a surplus in the postal service.

The golden calf has broken loose and sucked dry the cow which produces the milk of human kindness.

There is nothing more radical than truth, or more harsh than justice.

Virtue consists not in knowing, but in knowing and doing.

In the Editorial Perspective.

THE Koreshan Cosmogony is not an hypothesis, it is not a speculation. It fits the facts and explains all phenomena. There are no facts of geography, geology, astronomy, geodetic survey, navigation, nor of any class of scientific research, that conflict with the conclusions of Koreshan Astronomy, for it is founded upon facts, the facts of all these departments of scientific investigation and knowledge. A mind loosing the reins of fancy and discarding reason, can imagine a universe to be just any shape it chooses. One of the worst examples of absolutely unfounded guess is seen in the conclusions presented in the "Caystral Cosmology," which says that the earth is actually in the shape of a woman, head, shoulders, sides, arms, waist, hips and lower limbs! The head is in ice, extending into the north, and the feet through an ice shell in the south, with the sun revolving below the elbows, while the stars are set in a shell of ice which surrounds the tapering, cylindrical, convex form. This entire mess has been derived from a *misconception* of the Koreshan Cosmogony. There is a relation existing between man and the physical universe; man in his perfected state is the universe involved. A seed is the plant involved; a seed does not have roots—actual roots, extending from it; they are involved. The universe is a cell; man is a modified cell, elongated and adapted to his surroundings. What use is there of a world with legs that do not walk—limbs 8,000 to 10,000 miles in length? Koreshan Anthropology and Cosmogony are scientific. The Caystral geo-anthropomorphism is a humbug!

Geodetic Surveyors have long been puzzled regarding the deflections of the magnetic needle. The first "magnetic center" discovered in the world is located near Hudson's Bay; it was considered to be the magnetic pole of the earth, but it now turns out that it is only one of many polarizations of magnetic currents. Another is located 90° west, in nearly the same latitude. There is a large tract of land in Russia which is subject to extraordinary magnetic variations, and the magnetic point is about 600 miles south of Moscow. There is one primary magnetic center at the North Pole; there are four secondary magnetic poles near the Arctic circle, and a number of tertiary centers on about 45° north latitude; on the equator there are none. It is a well-known fact that magnetism is not electricity; magnetism is a force which is generated through union of electrical energy and

matter—it is the product of electricity through the mediation of matter. Demonstration of the laws through which these magnetic arcs, zones, and poles are formed, is easy in Koreshan Science, in the universal cell, with the sun's electrical forces constantly reaching the earth from the solar nucleus at the center of the cell. It is as easy to demonstrate that such phenomena would be impossible in a solid earth millions of miles from the sun. They obtain in the cell, 8,000 miles in diameter, and are the natural evolution of forces in their transmutation from the solar to the lunar spheres.

An exchange says that agnosticism is the spirit of the age, and that it is impossible to resist it; that it has oozed through the church walls and saturated the pulpits; settled upon literature, taken command of science and philosophy, and rests at last upon the muses. We agree with these statements; the progress of agnosticism during the past century has been marvelous. But we disagree with the exchange, that agnosticism is for the elevation of the race. We go according to the *meaning* of words. Agnosticism means know-nothing-ism, from the Greek *agnos*, a not, and *gnosis*, to know. It is ignorance, mental darkness; and the only elevating tendency it manifests is when it "raises hell" to the altitude of heaven! It is decidedly the spirit of the age. The general and prevailing attitude of everybody about everything is, "I do not know!" These words are heard about religion, science, and economics, the purpose and laws of existence and creation, cosmogony, and the basis of reason, in the pulpit, in the observatory and laboratory, and in the legislative halls everywhere. Yes, agnosticism in its *truest* terms—mental darkness and ignorance—permeates the world's so called systems of religion, thought, and science.

Humane societies instituted for prevention of cruelty to animals, have quite a hold in Spain. It is said that Spain has better laws for the prevention of cruelty than America, and moreover, that Spanish people are the tenderest and most humane of any people in the world! If the records of the Inquisition are to be trusted—records of torture on the rack, over the fires, and between the thumbscrews—we are certainly able to "corroborate" the above statement. Spain as a nation is marvelously humane; and even today is not falling behind its former record, for hundreds of thousands of reconcentrados are *starving* in

Cuba. A man may be kind to a hog, with which he feels some well-defined lines of affiliation, and at the same time lay hands of oppression upon the human race without remorse of conscience.

A number of so called conservative newspapers were mistaken again. At first, they considered it jingoism inflaming the public mind, to reach the conclusion that Spain is responsible for the destruction of the battleship in Havana harbor. Public opinion was fixed long ago—the next day after the explosion. THE FLAMING SWORD's write-up was true—it was an outside explosion, by the hand of Spain. Conservative men are not prophets and conservative newspapers are not progressive. The progressive man today is the revolutionist, bold and fearless in denunciation of wrong. The world is his enemy; he is the world's friend. He is both revolutionist and conservatist—the Founder of Koreshan Science.

A good many people do not believe in the personal devil, on the ground that they have never seen him, nor felt, nor possess any knowledge concerning him. The latter is true enough, for the supreme knowledge of the universe is to know one's self. It is too bad that some people never use mirrors when they take a little time for reflection; for with a few factors of thought applied, we do not see how any one can escape the conclusion of the existence of the personal devil.

Arguments put forth by the agnostics to disprove the idea that God exists, are about as ludicrous as the arguments of the church to prove that he does exist! Neither party knows what it is talking about, for the church teaches that God is unknowable and incomprehensible, while the agnostic measures his aim to suit his mental calibre—his know-nothing-ism. The fool is always eager to teach what he does not know!

Labor unions are deploring the fact that genius is throwing hundreds of thousands out of employment by the invention of labor-saving machinery. They would prefer toil and drudgery by the sixteenth century methods to the use of machinery, because they have not ambition enough to get out of the competitive business into co-operation, for then labor organizations would have no excuse for existence!

War is significant. Many people abhor war; some of them we know have an abhorrence for truth, righteousness, and other necessary things. When war is at the keystone of the world's interest in the external, it indicates that forces and powers of mentality in the hells are seeking to war with the nucleus of the new era.

The condition of the reconcentrados in Cuba, reminds us of the condition of the prisoners of war, both North and South, during the rebellion of the southern states. To starve prisoners now is a crime; it was for the South in '61-'64, but for the Union it was all right!

Politicians are not to be compared with vultures, and the reform press should cease making the silly charge that politicians are vultures. They are not even so good as that; vultures perform a useful function in the destruction of corruption, while the politicians create it!

Scores of people have shown their ignorance by ridiculing Koreshan conclusions; but no one has had either the sense, ability, or desire to tackle a single premise, principle, or postulate of the System!

It is said that "facts are stubborn things;" but our observations lead us to conclude that facts are not half so stubborn as the man who does not want facts!

Conservatism today is simply cautious jealousy guarding the interests of old and corrupt institutions.

There is a good deal of confusion in reform papers, about the fusion of political and reform parties.

Of course Spain is humane; all the nations are humane—they have the humanity of evil.

It will do the reformers no good to despise the millionaire because they are not in his place!

Most of the managers of business in the competitive world are man-agers.

There is very little art displayed in modern artillery. American charity is nothing but centiment!

Interrogation Points and Other Punctuations.

Comets and Meteors in Concave Earth.

(1) What have you to say about the phenomena of comets, meteors, shooting stars, etc.? Astronomers claim to know that comets move in huge parabolic orbits and with great velocity, some of them leaving trails of luminous matter millions of miles long. Astronomers also predict when some comets will return, and claim that they can see a comet at a great distance, and tell how fast it is traveling, how soon it will be visible to the naked eye, and how long it will continue so.—H. J. S., Hall, Ia.—

Comets and meteors are all on the inside of the earth, 8,000 miles in diameter. Comets are lenticular reflections and refractions of solar energies through rings and lenses of crystallic energies which revolve in the atmospheres above. There are definite comet cycles, cycles in which comets of a given quality, shape, or size are pro-

duced at regular intervals; astronomers have noted a few of these definite periods, and that's all they know about comets. A comet never returns. Each comet is a new production, has a brief existence in visibility, and then plunges into the sun. Astronomers know when a few comets will be visible, by reference to tables of comet cycles; anybody could do that if they had the tables. Astronomers' claims concerning the size and distance of comets, are a lot of hosh and nonsense; they are just as badly off about comets as they are about the form of the earth, the size and distance of the sun, planets, stars, etc. Meteors are materializations of ferruginous and mineral energies which descend from the sun. They materialize and fall just as hail forms and congeals.

The Concave Arc in the Bible.

(1) Sometime ago I wrote requesting an explanation of the parable of the Rich Man and Lazarus, but have not as yet received the explanation. (2) In THE SWORD recently, you referred to Isa. xl: 22, with reference to the concave earth, but you surely have made a mistake, as there are only 16 verses in that chapter. Prov. viii: 27, "Set a compass upon the face of the depth," does not seem to give any definite proof that the earth is concave, and I would like to know why you gave the above references as proof.—E. C. D., Terre Hill, Pa.

(1) Explanation of the parable of the Rich Man and Lazarus was published in THE FLAMING SWORD for August, 1896. If you have a copy, please refer to it; if not, write us and we will loan you a copy, or write you the explanation, for that issue is out of print, and we cannot supply more. (2) Isa. xl: 22 (not xl: 22) was re-

ferred to in THE SWORD. It refers to the "circle of the earth." We do not refer to these texts as proofs, but as corroborative of the facts we have obtained by scientific methods. See October, 1896, SWORD, "Koreshan Astronomy and the Bible," for an analysis of the Hebrew words from which circle, compass, etc., have been translated. The point we make is, that the words mean arc, environ, enclosure, boundary, and consequently concavity or hollow of the earth. (See Isa. xl: 12.) The meaning of the words is not apparent in the popular translation, but can be seen by any one who will refer to a Hebrew lexicon. The Hebrew is very exact, and it is very definite from the original that the writers referred to the true cellular form of the earth.

"The Prince of This World."

E. P. H., Scholten, Mo.—We make no mistake in THE SWORD about the "Prince of This World," "the Prince of the power of the air working in the children of disobedience," being the Comforter, the divine energies imparted to the early church by Jesus as the result of the translation of his personality. The seed energy of life was sown nineteen hundred years ago. Its course was death, and through death in order that actual, practical, and scientific resurrection might result at the end of the age. Life must be transformed to death, light to darkness, and immortality to mortality from one, the Head, to and in the many, in order that the many be vitalized to the plane of transformation of death to life, of darkness to light, from mortality to immortality. When the Holy Spirit, the divine energy, entered into the corrupt soil of the early church, it entered the hearts of the children of disobedience, and began its process of death. Then a different kind of a spirit operated in them from that which operated prior to Jesus. The cause of light and darkness, good and evil, is the Almighty (Isa. xlv: 7). The progress of life from itself in its seed form, to its reproduction, is through corruption. There must be decay and a falling away in the life of the Almighty, just as there is in a seed when it is planted. The results of the sowing of the life of Jesus are in accordance with the workings of inquiry. 2 Thess. ii.

N. C. M., Kingston, Tex.—We have your favor with \$1.00, with new subscriber. Many thanks. We will send you a number of copies of the New Geodesy. It is not yet ready, but will be within a few weeks. Glad to know of your efforts to increase the circulation of THE FLAMING SWORD. Go on with the work of spreading the truth. We are preparing new cir-

culars and matter for general and widespread distribution, which will appear about the time of the New Geodesy. We desire to push our work then as never before.

Prof. Geo. W. W., Denver, Colo.—Thanks for your favor. We mail you a number of copies of THE FLAMING SWORD to supply inquirers. THE FLAMING SWORD is devoted to religion, science, and economics, dealing with subjects usually discussed in metaphysical journals, as well. Received your pamphlet, "Practical Guide to Occultism," which we will review in a future issue of THE SWORD.

H. de J., North Shields, Eng.—Your cards have been received; as we have advertised, the new Geodesy is not yet ready, but it will be soon. The drawings for the cuts to illustrate it are now completed, and will go at once to the etchers and electrotypers. We do not handle the papers we advertise. For the pamphlets you mention and the copy of the *Free Man*, write to the publisher at Bangor, Maine.

* * *

\$1,000, Period and Comma.

Mr. Blodgett Yet Confused Over the Function of Punctuation Marks in Figures.

EDITOR OF THE FLAMING SWORD:—Yes, Mr. Blodgett thinks he can see the point, and he has been complimented more times than one in being able to see points that other intelligent people failed to see. I noticed the point in your figures was placed next to the figure 1, with three ciphers following. I notice also, that when you are telling the subscription price of your paper, you put the point in the same place, next to the figure one, with two ciphers following. Now your readers will see that if the point next to the figure 1 in your offer as pay for some one to refute your position, means one thousand dollars, the point next to the figure 1 and the two ciphers after it, makes it mean that the price of your paper is one hundred dollars per annum. But we will pass that over, as long as you now state it in words, and we will presume that you did not mean any catch there. But here is another point that you are called upon to meet. Your unprejudiced readers will perceive that the evidence is against the idea that your offer was made in good faith, unless you show your willingness to leave the decision of the matter to parties who are neither prejudiced for nor against your concave theory. You leave the inference that you intend to be the sole arbiter in the matter, and all know it would be very humiliating for one in your position, who has insisted for so long a time that he knows that he is right, to own that he is wrong, to say nothing of the dislike he would feel to surrender so much money. Now remember, I have not asked you to let any one on the committee whose opinion is already against your theory. All I ask is a fair board, neither prejudiced for nor against you, that will decide according to the evidence presented. Are you ready? —SAMUEL BLODGETT, Gratton, N. Dak.

We think Mr. Blodgett would better study punctuation a little before he under-

takes the work of punctuating the solid wall of Koreshan facts! Does he not know the difference between a *period* and a *comma*? \$1,000—why, man alive, look at that! The comma separates the thousand from the hundred's place. \$1.00—what's that? That's a dollar mark, then 1, a unit, followed by a *period*, a decimal point, separating dollars from cents! We are very much afraid that *other points*—points in the Koreshan System, would prove just as confusing to Mr. Blodgett as these simple common-sense points, used by everybody in whole nations! We can teach him points, and would like to, but we do not like to begin at the very rudiments or abcs of mathematics, which we learned away back in earlier days, to prepare Mr. B. to overthrow us. Ready? See last week's FLAMING SWORD. When the offer is accepted, to overthrow the Koreshan Cosmogony by the extension of a straight line over the earth's surface, we will, out of magnanimity, increase the sum from \$1,000 to \$10,000—(four ciphers there!—and the comma slipped down between the first two!) but we want somebody to take hold of it who will not make simple blunders for the daily press to laugh at, to say nothing of all the critical readers of THE FLAMING SWORD who are enjoying the *funny* part of it *now*. Either that person will have to be Mr. Blodgett devoid of his blunders, or some other person than Mr. B. Concerning other things, we can only repeat what we have already said. There is not a reader of THE FLAMING SWORD that would be willing to submit the matter as a *final* test, to any *other* process than that of a straight line. The line itself would decide it; the committee would be a secondary consideration. We want a man that is able to look at facts and *comprehend* them; we do not like a man who will quibble over *points*, especially if he does not *understand* the points!

* * *

Chat With Readers.

The Sixteenth Page is completed! The transformation will soon take place on the last page of THE FLAMING SWORD; it is more than we promised it would be, and it will please you. It will serve many purposes: As a study tablet, as a work of art, as an advertiser of THE FLAMING SWORD, to attract attention to our work. We will use it for all it is worth, and in connection with it and the NEW GEODESY, we are preparing circulars and matter for general and widespread distribution—we are devising a system of advertising in which every subscriber can be serviceable. We have names of scores who have written us that they desire to help us; we have not forgotten you—we are simply reserving your

name until we can arrange the proper announcement for a general campaign.

Within a few weeks the NEW GEODESY will be published. The drawings are all completed, and other work is being done. We are getting it ready; the size of the work, its illustrations, and other added features, will more than make up for the delay in its publication since first announcement. Have you ordered a copy? If so, order more—you will need them.

Do not miss the next issue of THE FLAMING SWORD; we think the Sixteenth Page will add it besides, it will contain valuable matter for its inside pages.

When writing us, enclose stamp for reply. We place this number of THE SWORD in your hands, and leave it with you; it is full of valuable matter, and we could write columns commenting on its character and quality.

The World's News.

Wednesday, March 23.—McKinley delaying action regarding Cuba against will of Congress; has two main advisors.—Ship Helen Almy sunk near San Francisco; crew and passengers lost.—Nation awaiting report of Naval Board.—Blizzards in western states.—Cubans hopeful of action by America in their behalf.—Another big fire in Chicago.—Adam Adameck, Chicago, aged 115, dies.—Evangelist Moody in Chicago again.—Continued floods in middle states; damage, \$10,000,000.—Gompers working in Chicago.—Everybody connected with the Maine withdraws from Havana; expect war.—S. Makaroff, rear admiral of Russian army, visits America.

Thursday.—Congress demands action in behalf of Cuba; will not delay longer; nation facing a crisis.—Exceptional activity in war and navy departments.—Senator Gallinger, recently in Cuba, makes a speech in Congress describing condition of Cubans; story of starvation.—Miss Barton leaves Cuba for New York.—Battleships Kentucky and Kearsarge launched.—Train falls through a bridge at Columbus, Ind.—Salisbury has the English flag, the "brain tag."—Lower house of Austrian Diet protests against acquittal of Sheriff Martin, alleged Hazelton murderer.—Thurston makes a Cuban speech in Senate.—Spanish torpedo squadron leaves Canary Islands for Porto Rico.

Friday.—Bankers start a movement to prevent war with Spain; demand sacrifice to money power.—Breach between Builders' association and carpenters in Chicago; strike threatened.—Prof. E. Brant Frost, of Dartmouth College, to be appointed lead astronomer at Yerkes' observatory.—War excitement at Key West.—Spurious time-checks cause bank failure at St. Paul, Minn.—Admiral Sicard retires from U. S. Navy; succeeded by Capt. Sampson.

Saturday.—Russia sends 50,000 soldiers to Eastern Asia; China yields to Russian demands; Japan defiant.—Comet visible in constellation Pegasus.—Cuban victories in Santiago de Cuba.—Americans leaving Havana.—"Strained relations" beyond hope of compromise.—"Car Reed" cannot hold Congress in line with policy of administration to delay Cuban action.—Gen. Booth visits Chicago.

Sunday.—Austria and France seek to assist Spain.—Insurgents in Venezuela defeated in engagement in Lara.—\$3,000,000 frost in California.—Spanish stocks fall, and limit of credit is almost reached; Madrid in a uproar.—Spain notifies U. S. that she will ignore Maine report.—White squadron being painted light green.—France in trouble with England over Egypt territory.—Bubonic plague in Egypt and Arabia.—Klondike miners defy U. S. officials; propose to rule camp themselves.

Monday.—Congress agrees to wait a few days for development of McKinley's Cuban plan.—Revenue cutter Calumet at Chicago, receives orders to go to the Atlantic.—Election in Spain gives Sagasta enormous majority from the Cortes.—Della Parnell, mother of Chas. Stewart Parnell, Irish home-rule leader, burned to death in Ireland.—Maine report sent to Congress by McKinley; Maine blown up by mine; national impressions found to be true.—McKinley asks for appropriation of \$500,000 for starving Cubans.

Tuesday.—Both houses of Congress approve finding of Naval board.—Radical resolutions, declaring war, introduced in Congress; public and Congressional sentiment is for declaration of Cuban Independence and war.—Ultimatum sent to Spain, demanding withdrawal of Spanish troops from Cuba at once.—Six train-loads of Dunkards, bound for North Dakota, pass through Chicago.—No hope for recovery of Gladstone.

In Reform Journals.

When Doctors Disagree.

He looked at my tongue and he shook his head—
This was Doctor Smart.
He thumped on my chest, and then he said:
"Ah, there it is—your heart!
You mustn't run, you mustn't hurry,
You mustn't work, you mustn't worry;
Just sit down and take it cool.
You may live for years—I cannot say—
But in the meantime make it a rule
To take this medicine twice a day."

He looked at my tongue and he shook his head—
This was Doctor Wise.
"Your liver's a total wreck," he said.
"You must take more exercise.
You mustn't eat sweets,
You mustn't eat meats,
You must walk and leap, you must also run,
You mustn't sit down in the dull old way—
Get out with the boys and have some fun,
And take three doses of this a day."

He looked at my tongue and he shook his head—
This was Doctor Bright.
"I'm afraid your lungs are gone," he said,
"And your kidney isn't right.
A change of scene is what you need,
Your case is desperate, indeed,
And beyond is a thing you mustn't eat—
Too much starch; but, by the way,
You must henceforth live on only meat
And take six doses of this a day."

Perhaps they were right and perhaps they knew—
It isn't for me to say—
Mayhap I erred when I madly threw
The bitter stuff away.
But I'm living yet, and I'm on my feet,
And grass isn't that I dare to eat,
And I walk and I run, and I worry, too;

But to save my life I cannot see
What some of the able doctors would do
If there were no fools like you and me.
—S. E. Kiser in Cleveland Leader.

The seller of nearly every commodity has the right to sell or not. But the labor market differs from all others. The laborer brings his very life to market. He cannot wait for a rise. He must sell his service or die. Hunger is not a postponable want.—The Worker.

There are Others!

Do Recent Discoveries Show that the Earth is Pear-shaped, as Pictured in some Newspapers? One of the pictures, so far as now recalled, made the earth very pear-shaped,—the northern arctic region nearly flat and the southern, bulging at least a quarter length of the earth's equatorial diameter. It professed to represent the shape as inferred from some data about the depth of the Arctic ocean, and from a so far purely imaginary bulge of the antarctic region, as an offset, equal to the northern depression.

We cannot well suppose that the Arctic ocean is deeper than the great oceans. Supposing it to be even five miles deep, this would be but one sixteen hundredth of the earth's diameter. On a globe ten feet in diameter, this would be nearly one-thirtieth of an inch,—not even noticeable to the eye, whether as a depression or a bulge. In a picture with the earth's equatorial diameter about four inches, like the one referred to, the axial diameter, of course, would not show any difference. It is one of the many follies of newspaper sensationalism, humbugging the public in the name of science.—Popular Science News.

Condensed Wisdom.

But we must some day at last, and forever, cross the line between nonsense and common sense. And on that day we shall pass from class paternalism, originally derived from the fetish fiction in times of universal ignorance, to human brotherhood, in accordance with the nature of things and our growing knowledge of it; from political government to industrial administration; from competitive industrialism to individuality in co-operation; from war and despotism in any form to peace and liberty.—Carlyle.

Diseases affecting the national life can no more be cured by half-way measures than can diseases which prevent bodily health and physical perfection; it should be borne in mind that a cancer on the body politic as on the physical body, can only be cured by cutting it out root and branch. To attempt to sever the chains and relieve mankind of the yoke of slavery by political palliatives, is just as silly as an attempt to cure a case of small-pox by cutting the patient's hair or trimming his whiskers.—Social Democrat, Chicago.

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