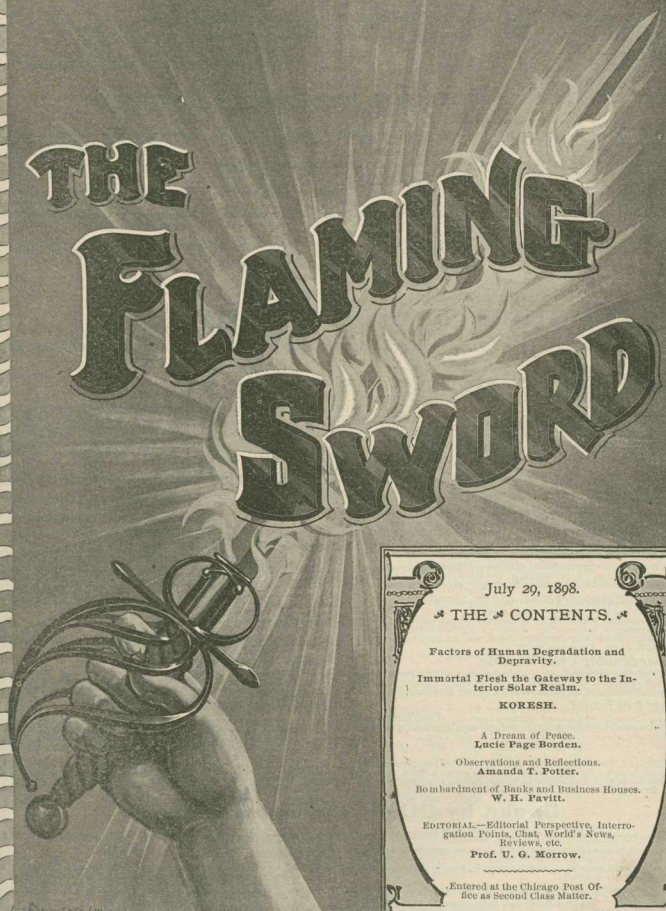


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THE FLAMING SWORD

July 29, 1898.

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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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Factors of Human Degradation and Depravity.

ALL THE wealth of the country (its resources and opportunities) is concentrating in the hands of the unscrupulous monopolist, millionaire, and bondholder. The aggregation of wealth, the bondage of the wage slave, and the consequent degradation of the masses of the people are the only legitimate outcome of the competitive system of activity. It is Godless, soulless, and empty.

The inducements offered by this government for investment of foreign capital, constitute one of the breakers of the coming catastrophe; one of the monopolistic powers against which the people will ultimately rebel. The money power is hell-born, and against this head of diabolism the Lord made his most vigorous protest and onslaught, when in the courts of the temple he lashed the money-changers and denounced them as robbers, because they transformed his Father's house from a house of worship into a den of merchandise and thieves.

There are a few fundamental principles constituting the basis of the fabric of organic unity, which if the mind will comprehend, will make what follows easy of application. Humanity is hell-born, steeped in sensuality, and inherently inclined to all that is vile. Rum, opium, and tobacco, in which a great proportion of humanity is steeped, are indicative enough of human tendency and depravity. These habits are cultivated by the mercantile spirit of the age, and the governments of the world foster and encourage them. There is no such thing as a brotherhood of man, or a progressive development of the race through the gradual process of the evolution of righteousness. Christianity has gone to the rot, and is as absolutely prostituted as was the

religion and morality of the Jews at the advent of the Lord.

It will require the most extreme and radical revolution of the human mind to transform it from the putrescence of its corruption to the holiness of the immaculate Christ, who must constitute our only standard of righteousness for initiation into a brotherhood of the sons of God. When the Lord said, "I am from above, ye are from beneath;" "I came forth from my Father; ye are of your father the devil," he made no mistake. He wisely discriminated between the two opposite conditions,—the one devilish, the other divine.

A revolution in the hearts of men is the first essential to a perfect unity of life. That which is called the conversion of men today, is not conversion. There are no Christians, and there can be no Christian socialism until there is a return to the first principles of Christian life. Men may prate of the possibilities of human development without a revolution in the soul, but they will yet be compelled to learn that humanity is utterly corrupt, and that the most flagrant criminality of the age is conducted under the guise of a moral and religious garb,—the more dangerous because the most deceptive. The love that was in the Christ of God shall actuate the soul of the world, until it reformulates the body of human equity.

The creation of supply is economically simple. The world should unite in the economical extraction of the resources of nature and industry. The world should create, through united effort, the greatest amount of production with the least possible expenditure of mental and physical energy; then it should unite in the equitable distribution of this production. To accomplish this,

the Christ must find his way into the very soul of human life, to regenerate it. When the Lord, the Christ of God, was planted in the race, communism was the concomitant of that seed sowing; and when the true Christianity, through the process of regeneration, returns to its fruitage, genuine communism will come to its resurrection. The coming of Christ to the world will be the resurrection of the dead. This is a renewal, a restoration, a *revolution*.

Economical production means universally united production. Equitable distribution is simple, when the human heart gets right. Christianity is dead. We wait for its resurrection. We will not wait in vain, however, for the laws of regeneration (reproduction) are eternally operative. The principles of economical production and equitable distribution can only obtain

through consociative effort and life. This will result from the resurrection of Christ in man, from the dead,—from this present dead, polluted, and degenerate mass.

The church is not growing better. After nearly two thousand years, it cannot compare in righteousness with the church of Christ at the opening of the dispensation. If any man is so benighted as to believe or teach that the church is an improvement on the communistic church of the Lord at the beginning, let him institute a critical and honest comparison. He may be able to thus eliminate his fatuous hallucination. There is no hope for the world but in the destruction of the conscienceless, soulless, and degrading money power; an eruption of hell itself, antipodal to the central principle of genuine Christianity, and conducive to the annihilation of the rights of men.

Immortal Flesh the Gateway to the Interior Solar Realm.

MAN has not an immortal soul until he becomes the fruit of immortal life. He is then a "living soul." When man attains to immortality here in the body, he has reached a condition through which he passes out of the natural world without a corruptible dissolution. The body of the Lord dissolved incorruptibly, he being converted to spirit. No person who believes in chemistry as at present taught, can accept this doctrine so long as he holds to the chemical view. Chemistry teaches the eternity of the atom. This is a prodigious fallacy. Atoms are destructible and transmutable. The Lord's body was dissolved, even to the very atom; the Holy Spirit was the product of this dissolution. The Lord Jesus was the firstfruit of immortality. He left the world just as ripened, immortal life always has departed, and always will depart from the mundane sphere. "I am the way, the truth, and the life," said Jesus; and the way he departed is the way that all firstfruits will leave the earth.

Spirit is not matter, and matter is not spirit. Each is convertible to the other; they are the same substance. The spiritual world is distinct from the natural and material world. Entities consciously inhabit the spiritual world. The spiritual world which is co-ordinate and consociate with the mortal humanity, is also mortal. Spirits in the mortal-spirit world pass through that which corresponds to death in the natural world. When man in this physical existence attains to immortality, to a condition in which he has overcome mortality, he leaves the world by a new process. This is the new and living way, in contrast with the old dead and corruptible way. Enoch, Elijah, and Jesus were examples of the living and immortal process.



Judgment takes place at the end of every dispensation, in all the degrees of existence; the last and final one being in the natural or outward degree.

Jesus was the firstfruits of the Jewish age. The time from the planting of the seed, when he was generated, was a definite period. It included a specific cycle. His body, converted to spirit in its descending ratio, was planted and passed into the church; his ascending life took the throne and altar of the Lord God. The Christian age, involving a corresponding cycle, now ends, and this fruit will multiply as the fruit of the dispensation, and the sons of God will mature and manifest. They will not abide eternally in the external form. External humanity comprises the soil merely, in which the sons of God are generated. The organic form of matter is the matrix or womb through which all life matures. Life is not perfect until all material development reaches its terminal point, when the life ceases to be matter and is transformed to spirit. The eternal spiritual world, the world of eternal life, into which immortality is but the door or entrance, can only be entered through the immortality of the body.

The New Jerusalem in the spiritual world is not the final state of the regenerated man. The New Jerusalem is the terminal point of that spiritual and heavenly career, in which the angels are prepared to descend into the consummate felicity of that final connubial state in which God and man become one in the eternal unity of being. "I John saw the Holy City, New Jerusalem, descending from God out of heaven." She descends at the end of a spiritual career, terminating that career in a consummate death in which it is swallowed up in life. The angels of the New Jerusalem pass, then, by descending into matter, through which matter is formulated into the immortal sonship. This is the door of entrance from angelhood to the solar realm of eternal sonship.

The world awaits impatiently the hour for the inauguration of the new kingdom; for God's reign to begin here in earth as it is now operative in heaven.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

A Dream of Peace.

BY LUCIE PAGE BORDEN.

IT WAS toward evening in Chaucer's favorite month "that mother is to moneths glad." A warm spring rain had been falling and now the atmosphere was heavy with white, spectral mist which obscured the horizon and blurred the familiar features of the New England landscape. The air was redolent with the scent of apple blossoms. Every gnarled old tree flushed rosy in the dim light and gleamed through the mist like a huge nosegay. It was the resurrection season of the year, although tonight its glory was hung with a grey pall.

Just as Marion Leighton reached the brow of the hill and turned her sad eyes toward the valley beneath, the clouds parted and a glorious burst of sunlight shot forth, which pierced the mist and transfigured earth and sky. For an instant the sun glanced full in sight, a fiery orb blazing with splendor; the next, the rifted clouds closed upon its brightness and the grey above mingled with the grey beneath.

Marion felt the warm scent-laden air caressing her cheek.

"I wish," she said earnestly, almost beseechingly to her companion, a woman whose eyes were starry with happiness, "that my heart could respond to the beauty of this scene, but sorrow has shrouded my life as this mist envelops the landscape."

"Spirit, O my spirit, is it thou art out of tune?
Art thou clinging to December,
While the earth is in its June?
Hast thou dropped thy part in nature?
Hast thou struck another key?
Art thou angry that the anthem
Will not, cannot wait for thee?"

quoted her friend cheerily. "This mist is but for a night, and to my mind, lends a weird charm to the landscape. As it will vanish tomorrow with the sun's first beams, let your sorrows vanish in the light of Truth. Stop clinging to December, and look forward, not backward."

"Alas!" said Marion, "if I could only hush this screaming consciousness, as George Eliot terms it,—this troublesome ego that torments me constantly, this vague, undefinable sense of suffering that returns with each new day and haunts me with the dawning light! Tell me, what can still this wild, restless longing to flee from self? Where are the fabled waters of Lethe that I may drink and find oblivion?"

The speaker paused and turning swiftly, gazed searchingly into the eyes of her friend, who remarked impressively:

"What you need, Marion, is to be absorbed into a higher consciousness. My words seem strange to you, yet I know whereof I speak. But lately, I was as you,—restless, disheartened, full of ennui and discontent.

Now I have found the clue to the mystery of life. We have been long separated, still my letters have told you of the new hope and the new faith that have transfigured my dull life. You know that this glorious truth which you cannot, must not reject, declares that all men are fragments of the Divine Ego, the central consciousness that is, has been, and is to be, without beginning of years or end of days. Last night I dreamed that for one hour's brief space, I lost myself and was absorbed into the altruistic consciousness. Floating gently upon some levic thought-wave, I touched a sphere of heavenly joy in which I seemed ever to have existed. Earth-life with its experience of suffering was obliterated. I entered into full consciousness of this higher realm, indeed, I realized that it was my own, and from it I seemed never to have been separated. Words are powerless to portray the deep contentment that possessed me. All sense of incompleteness, of loneliness and separation vanished. The aching void in man's nature that cries out even in the presence of the nearest and dearest for comprehension and companionship, was filled at last.

"In the altruistic consciousness, one thinks not of himself but lives in others for whose delight all the activities of his being are called into harmonious play. For the first time I saw how communism, instituted by the Lord Jesus at the beginning of the Christian age, originates in the divine nature itself. Truly hath it been said, that happiness consists rather in loving than in being loved. In this and this only, obtains release from self. I was surrounded by a company of angelic presences who blended with me in unison of thought, my existence dependent upon theirs and theirs upon mine. I saw even as Swedenborg relates, that an entire angelic society appears in human form as one man, and the greater the number composing this society, the more divinely beautiful the form even as nature teaches in the lower kingdoms, the more complex the organism, the nearer it approaches perfection."

"But did you not, in becoming one with many minds, lose the sense of personal identity?" queried Marion eagerly.

"No more than you could lose your identity by the adoption of an entirely new set of ideas that bring you into sympathetic relations, with all the minds focalized in those ideas. I was myself,—the same yet not the same; certain memories of pain had faded out; the consciousness of primeval joys once mine was now revived. I had come back into my own as one awaking from a troubled dream, is glad to find the hideous vision fled. You and I, today, as personalities are a combination of many entities fused in unity of consciousness. Some of these entities are progressive, others retrogressive, so

the combination is inharmonious and soon or later must be dissolved. The Central Personality or the God-Mind is composed of an infinite number of perfected entities, hence the combination is indissoluble and harmonious. Do you understand me, my friend?"

"Yes, to some extent; but how did your dream end?"

"Oh, I came back to earth-consciousness after what I verily think a brief foretaste of the heavenly state vouchsafed in confirmation of the truths of Koresh

anity, in whose teachings as you well know, I have found peace and the solution of all my problems. But it is late and we must part. Be one with me in this thought, Marion. Let my happiness be yours."

The friends separated, and Marion passed slowly down the hill with the thick mist clinging to her garments. Had the Truth like the transitory radiance of the sun that night, but flashed into her life for a moment to be swiftly obscured by darkly lowering clouds? Would the grey mist still shroud her pathway?

Observations and Reflections.

BY AMANDA T. POTTER.

THE DOWNWARD sweep of human tendency culminates in that two-edged instrument of selfishness known as the competitive system. The Christ was the Way. Every line of precept, every line of action emanating from Him, spoke divine communism. Who are his followers? Neither during that time, nor since, has following of his done less than follow him. He promised to come again: He promised restoration. What should He restore but his own righteous procedure? ("Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.") He will restore it, though words upon the ears of the deaf are as the force of tweezers upon the rooted oak. The hurricane must dislodge it, and to man, entrenched in the determination to live by spoil which showers destitution, ignorance, crime, and unspeakable miseries upon his kind, will come sudden death by divers mischances, wars, pestilence, and famine, until the residue are amenable to the Way of Life.

Again and again the fact is forced upon our attention, that hundreds of thousands of dollars are being deported to convert the heathen, while a condition of infamy accompanies every conceivable existing occupation at home. We cannot say that a venal press maligns two just men, or that two venal men have excited the righteous indignation of a just press to administer such castigation:

(The narrow, bigoted, Bourbon Democrat, W—of California. The Renegade Republican, P—of South Dakota; etc. etc.)

In view of the evidence of human selfishness and corruption, we are forced to believe that all parties to the tirade are mercenaries, leeching a people they profess to serve; and what may be hoped for when our lawmakers and the formers of "public sentiment" are traitors to their trust?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." "One is the expression of the principle, the other is the direction of its manifestation." Beneath heaven-pointing spires, thousands of "children of God" pray for strength to renew the warfare, then rise to prey upon the neighbor—him of the brotherhood. They cannot exhibit the thing they possess not, and a coal from the living altar must touch the heart before humanity can know the joy of loving the neighbor.

A cotemporary who deprecates that a recently unearthed body of coal has fallen to syndicate greed instead of becoming common heritage, incidentally remarks that the coal was "hidden there by Nature before there was a man on the face of the earth." We would learn how he knows that the mineral antedates the man. We perceive in the earthy structure (through its transposition to the life of the vegetable), the pedestal of man's existence; but among our more profound reasons for not attributing to either the pre-existent state, is one entirely cautionary—it would introduce that priority conundrum regarding the egg and the chick.

Proverbially, the fun is for the boys and the death for the frogs; but the frogs, perhaps from being served at so many tables, have turned the tables and have also turned epicurean. A large greenish variety in the swamps of Pennsylvania (emulative of the political croaker as on the stump and at the crib), "chuckle" like the mother hen, then swallow the inveigled chick. "You take my life when you do take the means whereby I live," may yet become the adopted apostrophe of the clerical fraternity to the frog; but whether it does or not, the table-turning process is capable of some more surprises, and will proceed to exploit.



The end of the world came when the Lord Christ was manifest, for it is declared: "Now once in the end of the world hath he appeared to put away sin by the sac-

rifice of himself." From this, if there were no other proof, we may conclude that the "end of the world" does *not* imply the destruction of the physical globe.

Bombardment of Banks and Business Houses.

Usurers and Usurpers.

BY W. H. PAYITT.

IF THERE IS one crime that takes precedence of all others in the domain of secular commerce, it is the crime of usury. By usury, we do not mean the idea held to by a perverted humanity and a prostituted church; i. e., "any rate of interest above that specified by law," but what the word itself signifies; something for the use of—something for nothing. Within this definition, the hydra-headed monster is found to embrace rents, profits, taxes, and interests. We will present here a few Scripture references upon this subject, simply because the so called Christian church seems to forget or ignore them. The searcher for truth will find food for reflection by reading the xvth Psalm; Exodus xxii; Leviticus xxv, 35-37; Ezekiel xxii: 10, xviii; Isaiah xxiv: 2, 3; Proverbs xxviii: 8, xxii: 7, xxix: 7, and Nehemiah v: 3-7.

Jesus, the Christ whom the Christian churches profess to worship, said to his disciples:

Give to him that asketh thee, and from him that would borrow of thee turn thou not away.

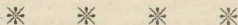
The Mosaic law emphatically declares:

Thou shalt not give him [the stranger] thy money upon usury, nor lend him thy victuals for increase.

The Founder of Christianity taught his disciples "to do good and lend, hoping for nothing again." In spite of the fact that God's law condemns usury and the nations who practice it, the modern, pseudo Christian, as well as the Jew and Pagan, not only consider it necessary, but they look upon the person who does not or will not tolerate it, as demented. A church permeated with the dry rot of theological cant and bigotry, has no use for God's law.

Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

The whole competitive system is a usurious system. It violates commercial integrity, and is anti-Christ in



Immortal life must come through a reconciliation between the desire and the belief; but to insure such a reconciliation, the desire or love for a higher existence must be substituted for a natural or mortal one, through some kind of experience and observation by which the joys of a higher life may be realized to a sufficient degree to induce aspiration in that direction. Conflict will then cease, the church militant will end, and the Church Triumphant will be inaugurated.

The leaven of the Israelite transformed the whole Gentile lump to leaven. It also perverted, in subsequent time, the spirit of Judah committed to the nations through the Christ, so that in the present age the entire so called Christian church is in a state of perversion, but prepared for judgment now that the everlasting gospel is ripe for manifestation and promulgation.

the domain of secular commerce. It is the strange god for love of whom the whole earth is mad.

The kingdom of heaven to be established in earth, for which Christ taught us to pray, will be a communistic kingdom, the seeds of which he planted in his disciples when the Holy Spirit, which was the product of his incorruptible dissolution, went into them.

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.

Seed time and harvest never fail, and as the time of the harvest approaches, we may look for evidences of the ripened fruit of the planting of communism in the beginning of the age, in the establishment of communistic groups, more especially in the people in whom the seed of communism was planted in the time of its sowing 1900 years ago. This is seeking first the kingdom of God, by establishing the kingdom of right-uses (righteousness) with the neighbor.

There has been a new precedent established in warfare, in which cities may be surrendered without siege or carnage, upon the humanitarian grounds that it prevents needless loss of human life. Santiago passed into the hands of Samp—excuse us,—Shafter, on these grounds, and the Spaniards are waiting to give Gen. Toral a target social upon his return to Spain.

"Love is the fulfilling of the law." To be able to repeat a set phrase is one thing; to know its meaning and apply it to our lives is a very different matter. To give up our life for a friend is exercising great love; but we must come up higher. It is necessary that we reach a state where we can lay down our life for an enemy. This is divine love; who can do it?

Truth must show an undaunted front. It cannot strike hands with error, nor compromise with fraud.

Never put off till tomorrow what could have been done week before last.

The administration of one of the functions of government hitherto, has been to rule men. In the new kingdom, this function will have become obsolete, because man will be a law unto himself, and the energies of administration will then be expended in contributing to the needs of men.

A correct knowledge of the form of the physical cosmos, scientifically demonstrates the immortality of man.

Tabernacles signify such as are being perfected in life; and tents, such as are being perfected in truth.

The most external science is the key which unlocks the door to the most internal life.

Government depends upon leadership; social order depends upon genuine service.

In the Editorial Perspective.

BY THE EDITOR.

RELIGIOUS and political corruption in Spain is apparent to all because the mask is being torn off. Spain is being exposed; it is now being demonstrated that the modern church is a curse to any nation—a source of tyranny and oppression when linked with the secular government. The entire Spanish dynasty has rotted to the core. The heads of the government knowingly oppress and deceive the people for personal prestige, wealth, and honor; and the priesthood, abounding in all the filth of sensualism, ignorance, and superstition, manifest a damnable, false piety while sapping the life of the nation. The present war is revealing the effect of corrupt practices in operation for centuries. The shrewdness of Spanish officials is now being exerted to cover up all traces of dirty work, and to shift the responsibility on some one else. Through abuse of power, the Spanish treasury has been fished beyond all belief. The navy existed only for show; the military power is corrupt and divided. It is now disclosed by Admiral Cervera that he was sent to the Antilles right in the face of the knowledge of the fact that it meant certain destruction; he was ordered out of the Santiago harbor to meet defeat, simply to satisfy a class of politicians in Spain who were responsible for the misrule of Spain and her every colony; Cervera's fleet was sacrificed to satisfy Spanish pride, and to make apparent to the populace that the trouble is with the navy and soldiery. Spain continues the war only as a bluff to the ignorant masses. The home of the Inquisition is coming to judgment, and is now suffering retribution for her past deeds. The throne is tottering, and the dynasty is passing into dissolution. The world is reading Spain through and through—there can be no mistake about it. "Do you wish to read the condition of the *other* nations of the world? Is Spain an exception to the rule? Has the church cursed Spain and blessed others? No! If you want to read the character of all the other nations in the earth today, read that of Spain!

We know that man exists today. He is not here by chance; he is a part of the universe. The impulses by which he is controlled are not his own, for he cannot always do as he wills. There are three general departments of thought in the world today, and these pertain, first, to religion or theology, various ideas about God and his relation to man; second, ideas about things that exist, the physical universe and its contents; third, theories of sociology, or man's relation to man. Now, fallacy is the result of false conceptions of these three phases of existence. The fact that we are here demonstrates that we have relation to cause, and it is obvious that there is a relation existing between us and the things that are, and a true relation between men as individuals. We want to view the subject of reform exactly as it is. There is something the matter with the world—that's sure. The people are suffering, they are ignorant, they are hungry. Religion, science, and economics are out of balance, and the heads of departments are not running the world in harmony. It would be reasonable to assume that in the New Era, God, the preachers, the scientists, the presidents, and kings would work together; they do not do so now. Suppose some one invents a beautiful plan for the regulation of the world's social affairs, without regard to the other departments of human thought and life. What good would it do to devise a good plan for man, while there is a bad god? Would that satisfy the world? The true system of reform must be able to harmonize the various factions of the universe and make them agree. God and man must co-operate ere success will attend efforts to establish the New Kingdom in the earth; and the truth is, God must be reformed

as well as man. The work of the genuine reformer in these modern times, involves the reformation of heaven as well as the work of conquering the hells; and we do not believe that any little scheme of socialism, or colonization, or free silver, or modern pulpits, or modern astronomy will have anything to do with it!

Modern thought presumes to discover mistakes in the astronomy, philosophy, and sociology of Moses. It is well known that the Copernican system of astronomy is in open antagonism to the Mosaic cosmogony, while the modern Christian kingdoms and republics differ radically from the Israelitish Theocracy. Moses taught the Cellular Cosmogony, demonstrated by the Koreshan System to be true; and the theology and Theocracy of Moses are proved to be scientifically correct. Moses was a physician and a biologist, as well as a theocrat and a philosopher. His laws for the treatment of leprosy were hygienic, scientific, and effective. The rites and ceremonies instituted by him were for a specific purpose; they manifested his superior wisdom. It is a well-known fact in horticulture that pruning conserves energies and adds strength and vigor to the stalk or tree. It has now developed at this late date that men having limbs amputated become strong and healthful, and attain to old age; the energies that would sustain the limb become surplus energies, and are distributed to other parts of the body. Moses knew this 3,400 years ago! When he instituted circumcision, he made possible the conservation of energy; this rite was perpetuated for 1,500 years, and the energies conserved were directed by desire for the coming of the Messiah, and culminated in the man Jesus the Christ, who was the circumcision, the perfect man. When all of the things that Moses knew become known in this period of the world's greatest darkness, the modern scientist and clergyman will be put to open shame and chagrin!

Some people do not like what we have to say about the masses. We cannot go to the masses and tell them they are all right; only the other fellows who hold them in bondage are wrong. We cannot go to them with fallacy; we cannot flatter them; but we can tell them the truth if they *come* to us. When the world does not understand the principles of truth; when the people are without a knowledge of themselves and of the world; when they do not know what to do, and would not do it if they knew, we cannot refrain from reminding them that they have a few things to learn. We must tell the political demagogues the same, while the modern scientists and the clergy must be exposed for keeping the people in ignorance!

You know sails would be of no use swinging in the air by themselves; they are of service only when masted and secured to the vessel. Sails alone drift with the wind; properly applied they will guide the vessel in any direction desired, regardless of the direction of the wind. Theories of reform without application, are sails without ships; this condition is far worse than ships without sails. You may change your mind from a bad theory to a good one, but it will never benefit you until you fasten your sails to your own ship, and begin to steer your own destiny in the direction of the absolute truth.

Five classes of men stand in the way of genuine progress: The clergymen, the scientists, the politicians, the physicians, and the masses. Every one of these classes objects to innovations, and dreads the coming of new ideas and customs. The preachers, the astronomers, the politicians, and the physicians

will not notice any new idea pertaining to their domains which does not originate in their ranks, and the people will not notice anything which does not receive the sanction and authority of those who have them in subjection. This is the sole reason that truth always has to struggle for acceptance!

The Methodist Book Concern has gotten concerned in some other things than the publication of Sunday school stories. They have been lobbying around in legislative halls, and a few individuals have succeeded in stealing about \$100,000 through a fraudulent scheme which may be creditable to them, but not to the Man they have cheek and gall enough to presume to follow! The matter is concern enough for the government to investigate, and we hope it will discover how beautifully good the whole concern is!

The crime of cannibalism is looked upon with horror; they say it is barbarous. Those who eat a few human beings are no worse than the money gods who are stealing not only the wealth of the producers, but also the substance of muscle, body, and brain. But this is nothing compared with the voluntary wastes of man. The persistent depletion and dissipation of the energies of humanity through sensuality cause millions of times more deaths than all of the cannibals and money kings of the world combined.

The mental explosions which are taking place in the world, and which are wrecking and demolishing modern institutions, result from lack of knowledge of how to handle new mental compounds. There is a great deal of difference between reckless and promiscuous firing in all directions, and the definite aim of the machine gun. There is also the same difference between modern reform and the Koreshan System. THE FLAMING SWORD is the only weapon of war that "hits the spot."

The Teacher of Truth brings upon himself the calumny of humanity, because he is compelled to reveal the true character of man in order to induce comprehension of the truth. When man is utterly corrupt, he objects to the mask being torn off; and when his character is truly read and his motives, his corruptions, and his hypocrisy exposed, he rebels.

The people alone are not to blame for not having the truth; the preachers are responsible for the greatest vagaries and the darkest superstitions, the boldest fetishism and idolatry the world has ever known. They claim to worship Jesus the Christ, but ignore him in fact and breathe in spirits from the most deceptive spheres of the infernal divisions of the spiritual world.

The two great fires of the universe, lying at the opposite poles of being and existence, are, first, the divine fires at the climax of aspiration, which consumed the body of Jesus and transmuted his flesh to spirit; and second, the fires of sensualism, lust, and debauchery, which burn at the lowest strata of humanity.

Yellow is a prominent color in the world. It is the color of gold, the Spanish flag, and the Chinese race. While Cuba is being visited by the yellow fever, America is cursed with the prevarications and vociferations of the yellow journals.

The world is beginning to realize the fact that even the preachers and the scientists do not know what they are talking about; for they quarrel among themselves. Aye, has not the world been duped—and by pretenders?

The very worst idea in the universe receives ready acceptance and endorsement if it comes from some prominent, popular man, while the truth receives no attention when it rises out of obscurity.

When the true prophet comes, the preachers attack him with the very texts of Scripture that are only applicable to them.

When Koreshanity subjects man to microscopic analysis, it reveals some very coarse fibre and gross mental substance in the pulpit.

The greatest achievement of the devil, after he gets everybody into hell, is to make them believe that they are somewhere else!

The people who are making the loudest noise about holiness and supreme goodness should be only heard, not believed.

The mistake of modern reformers is that they are endeavoring to begin the new age without the ending of the old one.

If every one considered himself as bad as his neighbor, he could find no fault with his neighbor's deeds.

If we could tell the whole truth without giving offense to those whom the truth hurts, we would do so!

It is difficult to draw the line between real yellow journals, and those not so yellow.

There are more human wrecks than railroad wrecks or sunken battleships.

The next world will take care of itself when it comes.

Query, Chat, and News Departments.

BY THE EDITOR.

Infiltration of the American Negro.

I was much interested in the article in last issue of THE SWORD, by Koresh, relative to the Negro race. I am interested in this race and its development, and must say that the time to apply the obvious remedy, infiltration with the Caucasian, is nearer than you suppose. Without in the least casting reflections upon my beloved land, I could not help noticing the many shades of color the other night, in the huge crowd that stood around viewing a "snake walk." Of all the hundreds of people, there were probably a dozen that were really white; all others were shaded from cream to chocolate. The amount of infiltration that has already taken place bodes well for the future. The solution of the

negro question lies in his absorption into the white race. The last Legislature even discussed a bill to define what degree of negro blood could or would be accepted in the *lex loci*, as the line of race obliteration. In other words, sixteenths were to be white people. This illustrates not only the local tendency, but the necessity as well. It seems that this question, as well as others in nature, follows the law of the "survival of the fittest." The pure type is disappearing so rapidly, that in a hundred years there will be no genuine negro here unless imported for the occasion.

I believe that the negro women prefer the white men, with their superior features, the better mental development, and

physical symmetry; it could not be otherwise. The result will be that water will find its own level. The disfranchisement is really not serious; opportunity is given to negroes and mulattoes who can read or write, or own a little property, to vote. These people do not want to exclude their own children from any rights; they know that the yellow men as a rule can read and write, and some of them own much property. But the genuine African is in a fair way to exclusion, not only from participation in franchise, but participation in "replenishing and multiplying" as well.—J. G., Atty., New Orleans, La.

The destiny of the Negro in America is a subject of interest among American eth-

nologists. The external evidences indicate that there is a tendency to amalgamation; already there are thousands of mulattoes in the South. The mixing of the races began in times of slavery, on a degraded plane; but now, intermarriage in the South is common. However, this is not the amalgamation to which the Founder of Koreshianity refers. His predictions are not founded upon external evidences, but upon knowledge of the laws of creation of the new humanity; the Koreshian conclusions would be the same if the present racial intercourse did not obtain. The true solution of the negro problem is the result of the science of ethnology, which determines all of the elements required to produce the new man. These elements are not now available by either race, and will only come through the scientific introduction of a specific degree of life infused from certain Indian spheres of the spiritual world, through the application of Koreshian Science.

The Genuine Commonwealth.

Are you well acquainted with the teachings of Dr. Geo. D. Herron, and of the Christian Commonwealth, at Commonwealth, Ga? If so, please tell us in THE SWORD wherein they are wrong.—S. H. Asotin, Wash.

The greatest mistake of Dr. Herron is in the endeavor to patch a fallacious concept of communism onto the popular ideas of theology; the result is that the "Christian Commonwealth" is not simply wrong in some particulars, but wholly wrong. The true system of Communism is founded upon knowledge of the laws of the universe, the laws of the relation of God and man, and man and man; it is founded upon knowledge of the laws of organic unity, and these laws are the laws which govern the universe. The idea propounded by Dr. Herron, that the supposed inresident Christ is sufficient to govern the individual, and consequently that the new commonwealth is to be a democratic affair, is another fallacy. In the first place, there are no Christians in the world today,—none that even closely imitate the primitive Christian system; and consequently, a *Christian* commonwealth is impossible. The new government will be a kingdom—a divine Theocracy, ruled and supervised here in the world by tangible men—the Gods of the new Age, the Saviors who shall stand on Mt. Zion. Dr. Herron's idea, that the establishment of the Christian state is the coming of Christ among men, is erroneous. There is more to religion than politics, and more to reform than persuading men that they can live in harmony in their present state of utter depravity. The advocates of the "Christian Common-

wealth" do not understand man; they assume that he is part God, when he is wholly evil. Divided humanity will not constitute the ruling power of the Golden Age.

Relation of Mind and Matter.

I accidentally stumbled onto a copy of THE FLAMING SWORD; am well pleased with its contents. I have been isolated for years past, trying to solve what the D. D.'s call mystery and miracle, and having succeeded am now anxious to get to the people in every way possible. I begin where all others stop—with the mind-world, caring little for the physical, or what side I am on, in or out. I promise what no one else has ever promised before—to answer all questions concerning man and his relation to the mental and physical worlds, and to settle them in such a way as to be not debatable—so plain and simple that all normal minds accept it as correct.—J. D. P., Marietta, O.

Inasmuch as you have seen only one copy of THE FLAMING SWORD, you are not aware of the character of the Koreshian System; it has been in existence nearly thirty years, and up to this time it has done what no other system *could* do, or has ever claimed to do, and that is, to solve the mysteries of the universe. This was long before you struck something you mistook for the truth. The man who understands mind, understands everything to which mind is related; the fact that you do not care for the physical man, nor the physical world, and disregard the form and function of the universe, is a demonstration that you begin your work with rather inadequate conclusions—now, *really*, don't you think so? The mysteries of man are not revealed when a Chinese puzzle is solved. The invention of a little theory about the thought world is by no means a revelation of the laws of being and existence. You should study Koreshian Science and get the whole thing; then you *can* answer questions from a rational standpoint!

Jesus and the Thief on the Cross.

I should like to know how you dispose of the passage, (1) "My God, my God, why hast thou forsaken me?" and (2) "This day thou shalt be with me in paradise."—Mrs. J. W. K., Springfield, Mass.

(1) Jesus contained the spirit of the Almighty; that spirit was substance, and susceptible of transmission through laws of attraction. That spirit was Elohi. When Jesus was expiring he was conscious that that substance was leaving him, and hence he cried out, "Eloi, Eloi, lama sabachani," which means, My power, or my strength, why hast thou left me? It was received by Mary Magdalene, whom Jesus had especially prepared for this purpose. She was the last to leave the cross, and the first to visit the tomb; she transmitted the substance which revived him

when he came forth from the tomb. (2) Paradise is the Lord's garden; the Garden of Eden was paradise. The garden is where the Almighty plants his seed; Jesus was planted in the tomb of humanity, in death; the planting resulted in the cross of God and man; he was planted in the hells. Hence, both he and the thief were bound for the same place. The wooden cross typified the real cross, and the tomb in which he was placed, typified the paradise in which he was planted. So that in truth he could say to the thief, this day you will be with me in paradise,—in the tomb, typical of the real paradise, whither we are going; I will be associated with you in death.

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Chat With Readers.

We desire to call the reader's attention specially to this issue of THE FLAMING SWORD. Unless you take sufficient time to study THE SWORD each week, it comes to you too often; the numbers pile up on your reading-table, and you are left far behind. If you are in the habit of *skipping* articles, you are sure to miss valuable things sometimes. There are two articles in this number that you *must* not overlook, and to which you must give special and careful attention. Perhaps you have exercised too much charity for fraud and fallacy. Your purview of the world may be too generous in the attempt to excuse yourself for depravities you possess in common with millions of others. The Koreshian System would be useless if it did not tell the truth about humanity. You must learn to read yourself in the light of science, and to come to judgment in obedience to the injunction, "Know thyself!" We have never seen in all the modern press of the world, a more truthful and scathing denunciation of modern institutions than is contained in "Factors of Human Degradation and Depravity," by the FOUNDER OF KORESHIANITY. It is genuine truth, and the wise will deem these words sufficient.

We hear so much in these days of churchianity, Spiritism, Christian Science, mental science, and others of the scores of phases of occultism and philosophy of fallacy, about the salvation of the soul through what is called death, the common disaster which culminates the career of mortal viduals. We hear much about the soul being immortal and imperishable, and other inconsistencies. The physical body of man is an expression of the interior; if you want to know what your heart is, read it in the corruptions and depravities of the flesh! The world has attained to a degree of superlative rottenness; and the depth of gall is reached when corruption and ignorance presume to be God! Immortality is not possessed

by a single vidual in all the world today; its attainment is through a process of scientific application of the laws of life. Beyond the immortal plane is the life eternal. "Immortality the Gateway to the Interior Solar Realm," by KORESH, is a scientific definition of some laws by which that life which fools claim to possess already, may be attained.

One cannot read and comprehend "A Dream of Peace" in this issue without breathing the atmosphere of higher aspirations and chaste thought. LUCIE PAGE BOEDEN is not dreaming of the false peace which Spain is praying for, but of the genuine peace desired by those who are willing to surrender every fort, and sacrifice all. Woven into this interesting short story are the golden threads and figures of truth; there is art in it—pictures drawn in words.

It is not our fault if we cannot paint the present condition of the world in glowing colors! It would do you no good to view it through lenses that would distort your views, nor through glasses arranged for those who are near-sighted or cross-eyed! THE FLAMING SWORD tells the truth, exposes the world's frauds and shams, and permits you to look the devil squarely in the face!

Next week will appear an interesting article concerning the cause of the failure of modern attempts at colonization, by REV. BERTHA S. BOEMER. She points out the conditions necessary to success, and differentiates between the Koreshan System and the futile efforts of the modern reformer to establish the new Kingdom in the earth.

Take a look at "Observations and Reflections"—common-sense views of things by one of our contributors, AMANDA T. POTTER, in whose hands many of the world's evils are but clay!

Did you ever notice that the sun never shines in the night? Neither did the truth shine during the dark ages—the church was in the zenith of its glory then.

If you are behind on your subscription, you are behind the times. Single subscriptions are for twelve months only, and are to be paid once a year.

The reason THE FLAMING SWORD, the sun of journalism, cannot shine throughout the world is because the fog is too thick!

There is always mist between the mind and mystery.

The present literature of the world is moonshine!

* * *

The World's News.

Wednesday, July, 20—Apparent friction exists between Gen. Miles and Admiral Sampson; Miles complains to war department that Sampson is delaying trans-

ports to Porto Rico.—Shafter in charge of affairs at Santiago.—Gen. Garcia, insurgent leader, sulks and leaves Shafter's lines; refuses to co-operate with U. S. army because authorities do not put Cubans in office in surrendered territory; goes to advise with Gen. Gomez.—Cuban Junta in America vexed at McKinley's proclamations.—Spanish auxiliary cruiser Santo Domingo, with food, arms and ammunition for Blanco, destroyed by the Eagle, of the U. S. blockading fleet.

Thursday.—Gen. Miles fretted because of continued delay in embarking for Porto Rico; emphatic orders to Sampson to start at once sent from Washington.—Spain denies giving authority to Gen. Toral to surrender Santiago; Toral threatened with court-martial.—Admiral Cervera discloses the fact that he was sent West to satisfy Spanish war party; claims his fleet was sacrificed for Spanish pride.—Newspapers continue to affirm and deny peace negotiations.

Friday.—Dewey and American troops preparing to take city of Manila.—Nine Spanish gunboats destroyed by blockade fleet at Manzanillo, Cuba.—Gen. Miles sails at last for Porto Rico, conveyed by the Massachusetts, Dixie, Gloucester, Cincinnati, Leyden, and Wasp.—Campaign against Spanish coast abandoned by war department.—Carlisle party threatens Spanish throne.—Report of battle between Spanish troops and Cuban insurgents near Santiago.

Saturday.—Gen. Brook sails from Florida with 14,000 men, to join Gen. Miles in Porto Rico Campaign.—Newspapers invent a fake letter from Garcia to Gen. Shafter; war authorities disgusted with yellow journalism.—Lieut. Hobson plans to raise and save Spanish warship Christian Colon.—Red Cross society feeding 20,000 people at Santiago.—Wrecks of Cervera's fleet examined by divers; internal explosions show reverse conditions of armor plates from those on Maine.

Sunday.—Newspapers affirm and deny Spanish propositions for peace, in parallel columns; denies the Garcia letter and at same time publishes Shafter's reply.—Destiny of Miles' troops unknown.—Pope of Rome orders his tomb; Spain and pope may die together.—St. Louis preacher elopes with 17-year old girl.—Newspapers starving Havana today.

Monday.—Thousands of troops on their way to Porto Rico; plans laid out for quick and effective campaign for taking the island.—Emperor of Germany sends ambassador to McKinley to assure him of the friendship of Germany.—Yellow fever in U. S. Army of mild type; but few deaths.—Spanish minister Gamazo anxious for peace.

Tuesday.—Spain said to be endeavoring to begin negotiations for peace; said to be willing to give up Cuba and Porto Rico, but not the Philippines.—U. S. troops under Gen. Miles land at Ponce, Porto Rico.—Spanish forces at Guantanamo conclude to surrender according to Toral's terms.—Newspapers have Spain making direct appeal for peace through French consul at Washington; may deny it tomorrow.

In Reform Journals.

COPYING KORESHAN COSMOGONY.

A New York Scientist Concludes That the Sun is a great X-Ray Machine.

X-Rays now bring forth another surprise. In his laboratory at No. 102 West One Hundred and Thirty-fourth street last week, Franck L. Woodward made an experiment that he claims will change all existing theories of light and of astronomy as well. It is said to be practically a discovery, that the sun is a great cathode ray machine, which throws off X-rays through all space. If this be true, then the great void between the earth and the sun is enveloped in utter darkness, in which even the sun cannot be seen—for X-rays are absolutely invisible. It is only when they come in contact with the earth's atmosphere, which acts as a fluorescent screen, that they cause illumination and become what we know as sunlight. This bears out the Scriptural conception of space,—"outer darkness."

Another interesting deduction which Mr. Woodward makes from his new theory, is that comets are not fiery, luminous, nebulous masses, but simply detached portions of atmosphere illuminated by the passage through them of the X-rays of the sun. On this theory all danger of comet collision is done away with, as the earth could pass straight through a comet and not know it at all.

The experiment from which Mr. Woodward has made these remarkable deductions was very simple. A glass bulb through which the air was exhausted was covered with black paper in which three circular openings were cut, two on opposite sides and the third on the upper side midway between the other two. A beam of sunlight was first sent across the vacuum bulb through the first two openings. On viewing the interior of the bulb through the other opening, the beam of light crossing the vacuum was almost imperceptible. The intensity of the light issuing from the further opening was less than one-twentieth of the amount that entered from the opposite side.

As the vacuum was made still more perfect, the amount of light passing through the bulb was still further lessened, indicating that if the bulb could be entirely emptied of air, like interstellar space, no light whatever would go through it. From this Mr. Woodward concludes that ordinary sunlight is utterly incapable of traversing space between planets. But, on the other hand, X-rays operate only through vacuum tubes—that is, through empty space.

Since leaving college, two years ago, Mr. Woodward has invented an aluminum tube for use in X-ray operations, and has devised new kinds of zinc alloys which are in practical use.—N. Y. Journal.

THE CELLULAR COSMOS.

All Universal Radial Terminate in the Environ of the Organic Structure.

The mechanical world of nature is not unlike a spider's web, and natural philosophy may be compared to the spider herself. The spider chooses a situation which will permit her to fasten her threads to the various parts of surrounding objects. The radii which she draws she then makes to meet in a certain center, and these she ties and connects together

at various distances, by circles and polygons; her design in which is to render all the parts of the sphere which she occupies, contiguous one to another. Then detaching herself to the middle or center, she so plants her feet on the threads or radii as to be able to perceive the smallest particle that may alight on any of the radii at any distance, and whilst thus lying in ambush she knows immediately whether anything has precipitated itself into her snare, and feels in what part her prey has fallen; for she takes that very radius and no other, out by which she instantly and seizes her entangled victim.

Now nature herself closely resembles this spider's web; for she consists as it were, of infinite radii proceeding from a certain center, and connected together in like manner by infinite circles and polygons; so that nothing can happen in one of them which does not immediately extend itself to the center, from whence it is reflected and dispersed through a great portion of the web; by means of such a contiguity and connection it is that nature is enabled to perform her operations, and in this her very essence consists, for wherever this contiguity is interrupted, wherever a thread of the web is broken, so as to dissolve the connection between the center and its circumferences, there nature herself ceases and is terminated. Natural philosophy is capable of taking her station, with nature herself, near this center to which all natural things have reference, or in which all the motions or affections of all the circumambient parts are concentrated. She is capable of instantly knowing and feeling anything that occurs in the surrounding peripheries, what it is, and whence it comes; and is able to explain the reasons for her companion nature why the phenomena occur successively, and by a certain necessity at such a certain distance, in such a certain manner and in no other. In a word, she is able, from the center, to take a simultaneous view of her infinite peripheries, and to survey all her mundane system at a glance; thus she does not take up her abode in the mere outward circumference or entangle herself in the complexity of her operations.—(Emanuel Swedenborg: Principia.)

INCENTIVE AND THE COMPETITIVE SYSTEM.

Necessity, not Love of Performance of Use, Compels Millions to Toil.

The assertion is often made by opponents of Socialism, that the establishment of the co-operative commonwealth would destroy all incentive in man, which seems to me a very strange conclusion. Let us consider what the incentive is today under capitalism.

Under the competitive system of production and distribution, the toilers earn little more than a bare living, and are compelled to work long and weary hours, allowing them but little time for recreation or improvement. Returning home from work, they sit down to a scanty meal of poor and badly cooked food, prepared by overworked wives, or, as the case might be, go to a cheap restaurant. During their few hours of rest, the largest part of which is devoted to sleeping, where is the opportunity of developing higher ideals of life; the incentive for gaining more knowledge of things that really concern them? Their minds as well as their bodies are too tired

to comprehend such sciences as political economy, social evolution, mechanics and mathematics; hence their enjoyments are usually of a low type.

On the other hand there are the unemployed, with want and starvation staring in their faces, constantly worrying how to obtain employment and the necessities of life. Again, if a man is somewhat of an inventive genius and spends his leisure time in devising some useful instrument which would enable him to lighten the burden of toil, and succeeds, but has not the necessary means of putting it into practical operation, he is compelled to sell the product of his ingenuity to some scheming capitalist for a mere pittance, only to see this other person gaining wealth which rightfully belongs to him. For instance: The man who devised the Pullman sleeper was a carpenter, employed in Mr. Pullman's carshops. He convinced his employer of the advantages of the invention, who, knowing the man's necessity, cunningly offered him the paltry sum of three hundred dollars, which he, through force of circumstances, was compelled to accept. Mr. Pullman claimed the invention as his own and became a millionaire, while the real inventor lived and died in poverty. Such is the incentive under competition.

THE INCENTIVE AND SOCIALISM.

Now for the Socialist side of the question. Who has not heard of that most wonderful discovery of the X-ray by Prof. Roentgen, and the numerous uses it can be put to? Prof. Roentgen is a Socialist. When asked why he did not get his discovery patented in order to prevent others from using it to their advantage, he replied that everything he does is intended for the benefit of humanity, and that he would continue working in that direction; the welfare of his fellow man being his highest incentive.

As Socialism is a system of Society, which will give everyone an equitable share in the social production, it will not interfere with any individual who will endeavor to devise means to lighten the work of the producers, thereby benefiting himself.

It is the incentive of gaining the co-operative commonwealth that leads active Socialists to work constantly trying to show the advantages of co-operation as compared with competition to the workers of the world, in spite of all persecution, slander, ridicule, and an imprisonment. This alone ought to be sufficient proof that Socialism would not destroy, but increase the incentive many fold.

Having made an invention of some kind, who would enable society to produce a certain necessary thing in perhaps half the time as before, it certainly would decrease the hours of labor for all men engaged in that particular industry, and would therefore necessarily benefit the inventor as well; he would also be regarded as a benefactor to society, rising in everyone's esteem. This shall be his reward; loved and honored by all alike for the good he has done. This would form the stepping-stone for others who would be anxious to follow his example.

Is it not of more satisfaction to know that he is loved and honored by all, than to be despised for using all his energy to his own aggrandizement, hoarding wealth upon wealth, not regarding the suffering he inflicts on many?

The incentive of gain at the expense of others would certainly disappear under Socialism, and in its place would arise the incentive of honor and love.—Paul Hartmann, in *New Charter*.

The American Eagle.

Feller citizens: I'm in the scream! business up to my eyes. I'm screamin' everything in sight and some things that haint in sight. I don't want anything but Hawaii, the Philippines, Cuba, Puerto Rico, and whatever else is lying round loose. I'm also screamin' for \$100,000,000 worth of bonds. To hell with the Moore doctrine! It was never intended to apply to us. It will do to apply to the other fellow. Let us have territory. Let us have a finger in the Oriental pie. Let us go forward "conquering and to conquer." Let us capture a harem and a Chinaman's cue. Let us dance with the honri of the Orient. Let us tear the veil from the princesses of Moslemism, and snatch the silks and imperturbable Turk laid head. Let our war ships cleave the blue waters of the Egean sea, steam boldly up the Aegean and scare the Sultan out of his harem. Who cares for expenses? Who cares for results! My blood is up! Let me scream! This is the glorious Fourth of July. This is the anniversary of the day on which I was turned loose to scream at the British lion. I've been screaming more or less ever since. Now is my time. I can scream better when blood is flowing. I know I'm not exactly the bird I used to be but I'm still on the scream. I've had some of my tail feathers while sleeping with the British lion. He also took some of my bill to make shears to clip coupons from American bonds. Some of my wing feathers are gone and my plumage is a little "combed." But when it comes to war and Fourth of July's I can scream for the whole country. There haint much left of me but the scream, but that's as good as gold with most of the people. Give us room, now. I'm going to scream again. Do you hear that? Just show me a squard and let me scream him to death. Do you see that thing waving there? That's old glory. That represents me below. I lost my tail feathers and was otherwise disgraced. What does it represent now? Shall I tell you the truth? Well, then, it represents the appetite for plunder! I wish I hadn't told you. It makes me feel bad to tell the truth. I can't scream any more now for an hour, so, if you'll excuse me, feller citizens, I'll flop my wings and retire.—*The Free Press*.

The Mortgage.

The mortgage is a self-supporting institution.

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It is not wintered out by the heavy rain. It never winter-kills.

Late springs and early frosts never trouble it.

Potato bugs do not disturb it. Moho and rust do not destroy it.

It grows nights, sundays, rainy days, and even holidays.

It brings a sure crop every year, and sometimes twice a year.

It produces cash every time. It does not have to wait for the market to advance.

It is not subject to speculations of the "bulls" and "bears" of the board of trade. It is a loan that galls and frets not chafes.

It is a burden that the farmer cannot shake off.

It is with him morning, noon and night. It sits with him at the table.

It gets under his pillow when he sleeps. It rides upon his shoulder during the day.

It consumes his grain crop.

It devours his cattle.

It selects the finest horse and the fattest steers.

It lives upon the firstfruit of the season.

It stalks into the dairy where the busy housewife toils day after day and month after month and takes the nicest cheese and the choicest butter.

It shares the children's bread and robs them of half their clothes.

It is the inexorable and exacting taskmaster.

Its whip is as merciless and cruel as the lash of the slave driver.

It is a menace to liberty, a hindrance to progress, a curse to the nation.—Sel.

"Gold" and "Silver."

For years the people have been disenslaving the relative merits of gold and silver, as money.

But what is there to the question?

In its height and depth, its length and breadth, it can be stated in the following propositions:

If gold is fit for money, silver is.

If the world is ready to discard one, it is ready to discard the other.

Every argument that can be made for gold, can be made for silver.

Every argument that can be made against gold can be made against silver.

It is, in brief, a sort of a family row between two of the robber agencies of the age.

It is simply a game of kettle calling the pot black.

A discussion of the silver question is not a discussion of the money question. It is only a fragment of the money question, and a very small fragment at that.

For a hundred years this nation has been cursed by the use of hard money—by the use of gold and silver.

What the whole world needs is a monetary system divorced from both gold and silver. Coin money is a relic of barbarism.

What the world requires is a system that is in keeping with the progress of the age.

Gold and silver money is one of the peculiar institutions of the monarchical governments of the old world; one of the monarchical relics which was not thrown off by this country at the time that the "divine right of kings" was thrown off.

Let us not tarry by the wayside to discuss the relative merits or demerits of gold and silver, but let us march on to a higher ground.

Let us strike for the money of progress, civilization, and more than all, the money of the American republic.—*Norton's Monthly*.

Power of Rational Impulse.

The timeless impulse of the world is human. The imagination is stirred less and less by the giant apparition of the state, of the institution, of property, and more and more by the vision of the human, individual man. We are beginning to realize the true source of wealth, and to seek it where alone it can be found—in personal power and beauty and sentiment, in the present moment, in the dear fatherland. The estimable part of life is human,

beautiful men and beautiful women and beautiful children—beautiful and accomplished, and lovable, and free. I linger over these choice words, for, as I write them, a group of such goodly and gracious persons come crowding into my brain that I would fain have them stop and keep me company. The secret of their incomparable charm is that it has been gained, not at the price of another's undoing, another's pain, another's exclusion. But with all helpfulness for their brother man. This timeless human impulse which is to carry it out is one which brings to each little child, not information, but personal, organic good fortune, in a moment which is present and is good, and in a land which is ours and is great.—C. HANFORD HENDERSON.

Poverty and Abundance.

In the States in the West, farmers burn corn because there is too much coal.

Miners go hungry in Pennsylvania because there is an over-supply of pork and beans.

Men, women, and children are clothed in rags because too many clothes are made.

Children go barefooted because of an over-production of hides.

There is no lard in the workman's hovel because of an over-production of hogs.

Too many streets are unpaved because of an over-supply of brick.

Funny, isn't it? Millions go hungry every day because there is too much bread.

There are free soap houses in the great cities because there are too many cattle and

The earth is too big—it raises too much. The sun is too warm.

There is too much dew and a sight too much grass.

There are too many stars to shine at night; everything is wrong, nothing is right.

Funny, isn't it?—*Johnstown (Pa.) Democrat*.

Stupidity and Chaos are Shadows of the Church Spires.

Every city bristles like a porcupine with church spires, yet in the shadow of those spires men struggle and scheme and strive to capture money from their fellow-Christians. Our cities are not built to live in, but to fight in. Every street is a battle-field; every office and store is a fort; every newspaper is a war bulletin. Every store-keeper sets his trap in his window and baits it with cheap and flashy goods; every banker lies in ambush behind his wire screen and pulls the trigger of a mortgage. The people on our streets hurry and scramble along as if they were a defeated army, fleeing in terror from a pursuing foe. And yet there is not now, and never has been, any need to rush, or worry, or snatch, in this fertile country. There has been no famine, no war, no earthquake, no plague, no drought—not the earthquake, no plague, no drought—not the earthquake, no plague, no cowardice.—H. N. Casson.

The Condition of the Masses.

What a wonderful civilization we would soon have if the people would only allow themselves to think, and try to lay aside their superstitions! When people talk to suit others, or to follow others' customs, or believe certain theories to please that class of teachers, or allow themselves to

be controlled by usurpers in opposition to the true laws of nature, such people are still but infants and need the aid of those who have progressive ideas to advance themselves. Those who will not learn to think, should not try to interfere with the progress of others.—*Progressive Thought*.

The Christ as a Politician.

He would not carry a state. Do you think He would carry Illinois? Not a county of it, not a town, not even a ward.

There is no room for the Son of God! Does the Republican party want Him?

Do the Democrats? This is called a Christian country, but how would it be if some one should rise in the House of Representatives and quote Scripture—"Thus saith the Lord?"—What sneers there would be!

What frowns! Would the societies vote for Him? Would the clubs admit Him? The whole country seems to be run by clubs nowadays. It would make a difference in clubs, don't you think, if He were reigning on earth?—Moody.

The Revolution Will Come.

The social revolution is bound to come. It will either come in full paucity of law, and surrounded with all the blessings of peace, provided the people have the wisdom to take it by the hand and introduce it betimes; or it may break in upon us unexpectedly, amidst all the convulsions of violence, with wild, disheveled locks, and shod in iron sandals. Come it must, in one way or the other.—When I withdraw myself from the turmoil of the day and dive into history, I hear distinctly its approaching tread.—*Lassalle*.

Should Consult the Competitive Gods.

If I have no right on the earth except by suffrage of the land owner, it was God's duty to consult the land owner before placing me on the earth. If I have no right to work and subsist except at the pleasure of the employer, God had no right to create me till he had consulted the employer. He should have gone humbly and said, "Please, sir, I propose to create a human being; have you any use for him? Here are the plans and specifications—see if he will suit you; if not, the design can be altered to meet your approval."—*Worker*.

Describes the Coming Nation.

The nation that worked the fewest hours, that paid the highest wages, that gave the greatest leisure and comfort and the best educational advantages to its people, and whose population was the furthest removed from conditions of abject slavery—that nation would be the cheapest and best producer, and could fade the whole industrial world.—*Barrier Truth*.

If one portion of the earth's surface may justly become the possession of an individual and may be held by him for his sole use and benefit, as a thing to which he has an exclusive right, then other portions of the earth may be so held; and eventually the whole of the earth's surface may be so held; and the earth may thus lapse into private hands.—*Herbert Spencer*.

The man who has enemies amounts to something. He is a live man. He is a fighter. People do not kick at a corpse.—A live man can float against the current—a corpse floats down without hindrance. Bless your enemies. You should love them. They make life worth living.—*Ex*.

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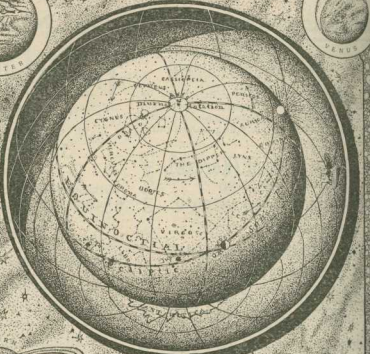
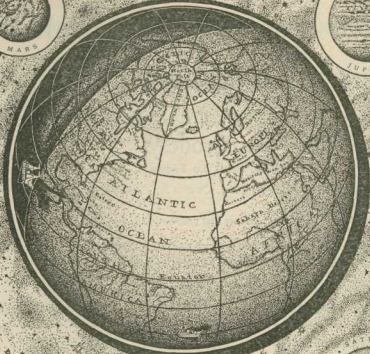
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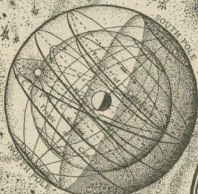
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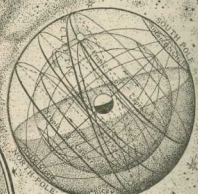


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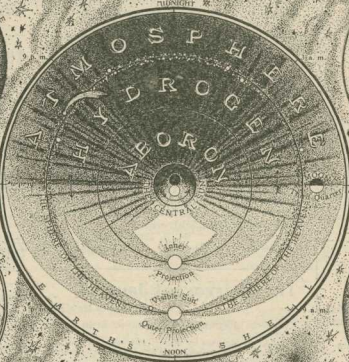
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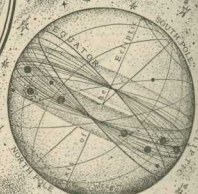
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