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The Flaming Sword

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

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Whole No. 298

Analysis of the Great Beast and his Image.

Part I.

What is the meaning of the 11th and 18th verses of the xiii chapter of Revelation?

THERE are four distinct planes, degrees, or "senses" in which this, like all other chapters, may be interpreted. We will give the external or literal phase of its significance only, in detail, beginning with the first verse, because this is introductory to what follows:

And I [John] stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

This entire subject is primarily involved in the Lord's personal life, and pertains to his progress through the dispensation, embracing the complex career of his metempsychosis through the dispensation, during the processes of the regeneration of the sons of God. We cannot enunciate the signification of the subsequent division of this chapter, without an analysis and exposition of its prior division.

There are four distinct general degrees or stages of the perfected microcosm. Three of these constitute the heavens (of which there are three), and one, the earth upon which the heavens rest. The great Swedish Seer—Emanuel Swedenborg, enunciated the doctrine of degrees as related to the divisions of the universe into its heavens and hells, dividing the heavens into the celestial, the spiritual, and the naturo-spiritual heavens. He divides the Word into these three heavens, leaving out of the question the earth as a part of his three "senses" of the Word. The intellectual and affectional heavens cannot exist independently of an earth upon which to rest, and through which to perform their ultimate functions. This fact Swedenborg also recognized, but he failed utterly to bring his spiritual conceptions into this their true ultimate.

While Swedenborg declared that there were three "senses" of the Word (the three heavens), and while at same time he announced the fact that these three could not exist as heavens without a basis, he fails to announce this basis as involving additional degrees. He declares also that the Word is in its fulness, in its holiness, and in its power in the literal (third or lower) "sense," yet notwithstanding this acknowledgment, he never pretended to exposit this "sense," which he declares to be the most important of all. He did unfold the spiritual "sense," so far as he went with it. The reason Swedenborg did not interpret the literal degree ("sense") of the Word, was because he did not comprehend it, nor did he interpret the celestial "sense." What he considered to be the literal "sense" was the literal truth, which was the lowermost degree of the three heavens, but not the literal life, the substratum of that lowest heaven.

There were three degrees of the Lord's mind; these were the three heavens of his microcosmic being. Then came the personal form and life of the Lord; this was the fourth degree, in which the Lord was in his fulness, in his holiness, and in his power. This was not Swedenborg's literal "sense" (degree), because while he acknowledges the Lord as the Word, his theological writings universally convey the idea that the Scriptures constitute the Word, because he refers to the Word as it, and not He. He would have employed this personal pronoun had he invariably intended the Lord as the Word.

The spiritual interpretation of the Word is for spiritual angels, while the literal interpretation is for literal men. Our present interpretation of this Scripture mainly belongs to this fourth degree,—that which

The Flaming Sword.

Swedenborg left entirely out of his domain of interpretation. It will be found that these interpretations, while not in contradiction to those of Swedenborg, are distinctly different. We will define this distinction by one general illustration. Swedenborg says the horse signifies the understanding of the Word. Now, this is its spiritual "sense." If the horse signifies the understanding of the Word in the spiritual "sense," we desire to know what the horse signifies in the literal "sense." It certainly cannot signify the same; and as the Word is to be known in its literal "sense" by literal men and in the literal mind, where it is in its fullness, in its holiness, and in its power, where only it can be applied to material and natural things, and as Swedenborg failed to bring the Word into this revelation, it must necessarily have been left for some other man to expost this most consummate, profound, and important "sense," according to Swedenborg's own declaration.

Swedenborgians cannot ever unfold the "literal sense," because they are so grounded in hero worship, Emanuel Swedenborg being the hero, that what he did not know is, to them, not worth discovering. In the literal degree ("sense"), the horse is the man who not only understands the science of symbolism, but who has the power to perform the uses of formulation and function. Elijah was a man. At his translation (theocrasis) Elisha, comprehending the situation, said: "My father, my father, the chariot of Israel, and the horsemen thereof." Elijah was the horseman or centaur.

In Revelation vi, there were four horses, the result of the four voices of the four beasts. The first horse was white; the second, red; the third, black; the fourth, pale. We will not stop to define or repeat Swedenborg as to the spiritual significance of these four horses. We will merely state the fact that the first horse signifies restraints of commerce in all the domains of commerce; namely, in the domain of church, in the domain of secular life and activity, and in the domain of sex; that the second horse signifies the liberties of commerce within the sphere of legitimate restraints in all these domains; that the third horse signifies the adjustments of commerce in all the above named domains, and that the fourth horse signifies the appropriations of commerce in all the above named domains. We would be too prolix were we to attempt to herewith present the reasons for this application of symbolic language. We have presented this illustration of the distinction between Swedenborg's spiritual "sense" and the true literal degree, to show that while they must be distinctly different, they are not contradictory.

John stood upon the sand of the sea. What was this sand? We may also inquire, what was the sea? The angel said unto John: "The waters which thou

sawest, * * * are peoples, and multitudes, and nations, and tongues." Water is the symbol of truth, because it is the universal solvent. These waters could not signify multitudes, peoples, nations, and tongues, in their solidarity, because water is liquid. We must conclude, then, that these waters signified the intellectual phases of natural or literal existence, and not the solidarity of human form and organism. To stand upon the sand of this sea, would be to occupy a place at the border of this water, or where the land first appears from the water. We maintain that this is at the border of the new life, or at the point of the resurrected manhood. The very act of standing upon this sand was in the future, for John had already declared that he saw things which were to come to pass; hence he saw himself in the future from that time—standing upon the sand. He stood upon the earth, and saw a beast rise up out of the water. It will be remembered that this beast did not rise up out of the earth, but out of the waters which John saw;—the multitudes, peoples, nations, and tongues.

The beast in question had seven heads and ten horns;—queer beast that, but let us analyze him. Primarily, and in the divine and broad sense, these seven heads are the seven Messianic manifestations, of which the Lord Jesus was the sixth. Being the sixth, he involved the other five, as the seventh involves the prior six. Supremely considered, the seventh, involving the preceding six, would include the seven functions, therefore he would be the fullness of the seven heads. He would include all the ten primary categories of being, the ten elements of the Decalogue, the science of the ten commandments; hence he would have the ten horns or ten powers. In a secondary and broader sense, as the lost ten tribes embraced the ten principles of the science of life, and whereas these tribes were carried to and became infiltrated with the Medians, Persians, and Assyrians in the formation of the people out of whom this beast arises, it may be taken for granted that the beast is none other than these ten tribes arising as a paganistic beast, infiltrated into such an ethnic blending and amalgamation as to render it unmistakably pagan and antichrist, before being manifest in the transformation through which it is passing to insure it the sonship.

The Lord Jesus was the resurrection of the five preceding Messianic manifestations. This Christ the Lord, after his resurrection, and in the process of his theocrasis, descended into this paganistic beast, comprised of the ten horns (powers, ten tribes), and out of this seven heads (the Messianic manifestation) will arise with the ten horns, the ten scientifics of life; namely, the science of the Decalogue.



The naval and military augmentation and discipline have their purpose in incentives and predictions made thousands of years ago, and the projected potentialities of the past ages will culminate in the catastrophe of that projection. A few million dollars more or

less, make but little difference in view of the fact that men must arise for the coming occasion, through preliminary opportunity. Universal peace will not immediately follow upon the American conquest of a few of Spain's islands.

The Human Brain the Habitat of the Spiritual World.

Does a person maintain a conscious existence after physical death? If so, where?

THE SPIRITUAL world is as much a world of entities as the natural. It has nothing in common with the natural, except through the law of correspondences. There is no time nor space in the world of spirit. The spiritual world is the mental world, and obtains within the human structure, not outside of it. When a person dies, the consciousness of that person passes into the realm of mortal mentality, subject to terminations corresponding to physical death. When the spirit terminates its career in the spiritual world of a given compass, its *debris* reverts by precipitation into the natural world again, and is partially re-embodied for another stage of natural existence. These alternations of natural and spiritual existence, are the processions of experience which only culminate at the end

of a cycle in the perfection of the character, when, after such perfection is attained, the personality passes out of the world alive, not to enter the mortal spiritual realm, but to enter upon the stage of eternal life.

Abraham was the coming Lord. He alternately passed from the natural and spiritual until he was perfected in what was called his resurrection, namely, the birth of the Lord Jesus, who was Abraham perfected; then after rising from the natural tomb where he did not permit himself to see corruption, he dissolved his body into the condition of Holy Spirit and was absorbed by the church. He both ascended and descended. He ascended into the throne of the Eternal, the central consciousness, and descended by virtue of the divine animal life into the church, whence he will arise in the manifestation of the sons of God. The human brain is the habitat of the spiritual world.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Mjolner, the Mighty.

The Girl and the Vala (No. II).

BY REV. E. M. CASTLE.

THE GIRL, waited, and pondered the while on the mystery of the world, and animation, and death, and things that are, and things to be; but she looked up eagerly as a bright gleam told that the Vala was come, and spoke at once as though in continuation of her thought. "Fain would I grasp that essence, attractive but elusive as the odor of flowers, which is the inspiration of the poet, the enchantment of art, the fascination of heroism,—the something beyond the love of gain or hope of fame that draws men to 'scorn delights and live laborious days,' that overcomes the shrinking of the fleshly heart before the unknown and leads men to face death without flinching, that thrills us as we read how

"Mid the crash of mast and rafter
Norsemen leaped through death with laughter
Up through Valhal's wide flung door."

"It is the spirit of sacrifice that aspires," gravely replied the Vala; "and in many ways does man partially appease this spirit, until from effort to effort he finally attains the supreme sacrifice that takes him forever from a world of pleasures shadowed by pain, to a world of supernal joy where shadows are not. By the sacrifice of his life in one cycle of existence he secures the life of a greater cycle, and relinquishes the pleasures of a lower life to gain the joys of a higher; even as he must lose the higher life in the effort to preserve the lower. Sacrifice is the destruction of what one is for the sake of what one would be."

"Then men may rise 'on stepping-stones of their dead selves'?"

"They may so rise and only so; but your poet saw in part and sang but a broken measure; for the stepping-stone and the stumbling stone are one. But let this thought rest today. Yet remember that on the one ladder Jacob saw the angels ascending and descending, when his head lay on the stony support that he afterwards raised as a pillar in Bethel (House of God) in ancient type of the stone that in this day sustains the Word—the Word that the Lord sent into Jacob to fall upon Israel, even as the spirit of the Lord fell upon Ez-kiel commanding confession; even as, while the word of boasting was in the mouth of Nebuchadnezzar, the voice fell from heaven pronouncing doom. And the confession is confusion to those whose covenant is with death, and the doom is confusion to the mighty ones of earth."

The Girl understood, and said, "Are these the sorcerers and giants that could not withstand Mjolner?"

The Vala assented, and then without pause took up the theme. "The office of this all-rending hammer is to pulverize the earth, to create dust—the essential material for earthly recreation. As all lower things are symbolic of higher things, and all outer manifestations the expression of interior principles, so may you know the most supreme workings of God's creation from the external things. As no condition could obtain without the counterbalance of its opposite, so cosmic order is

balanced by disorder. In the geologic strata accessible to his digging, man finds a confusion of the metallic and mineral substances composing the earth—a riot of matter. Far beyond his reach are the eternal foundations in perpetual order. But how is he to learn this by such means as he uses? and how, while he uses such means, can he do otherwise than darken counsel by words without knowledge? Ah, Girl, before he can answer the Lord's question to Job—Where wast thou when I laid the foundations of the earth?—he must first obey the command to gird up the loins! he must possess the girdle of Thor that insures Asa—strength."

A flash of more eager interest swept over the Girl's face at this reference to the girdle of Thor, and she would have asked a question, but before she could frame it the Vala proceeded. "All the varieties of material of which the orderly foundations are composed are to be found in the disarranged geologic strata. And through these strata of matter in various degrees of disorder, is there a retrogression towards the state of utter chaos essential to the replenishment of the foundations from the wastes of their activities, through which activities they generate forces to sustain the spheres of the physical heavens. Truly does Atlas, the earth, support the heavens. Though the complexities of cosmic function would be hard indeed to utter and impossible for you now to grasp, yet something may I say that you can apprehend, which will assist your understanding of the necessity for the reduction of the will—the human earth—to dust, that God's purposes may be fulfilled; for this is the first and highest signification of Mjølner, and in it are involved all the diversities of signification indicated in the Northland stories."

"I know it was regarded as the means of consecration," said the Girl; "and surely the sign of the hammer was made by the Norseman ere ever the Roman priests taught him to make the sign of the cross. To me it has seemed in some way typical of the cross."

"It is the cross," said the Vala; "the 'Tau cross—first of crosses, and last. It is the crux commissa, the blender, whose function it is to create that complex unity of all forms and forces which is the central plexus of existence. It completes itself where Alpha meets Omega, in the Greek cross, the cross of perfect balance. The Roman cross, the crux inmissa, is the symbol of the admixture of the primitive Christian life with paganism in the production of Romanism,—a necessary process indeed, but not consummate; for this is the cross of mortality, but not the cross of utter death through which life eternal is entered. The cross is the sign not only of a certain operative process, but also of the end of that process when complete in its resultant manifestation. The hammer of Thor is the patibulata, the Father's cross, symbol of the Father's final power to draw down from heaven the New Jerusalem, that John, looking into the future, saw prepared as a bride adorned for her husband."

"But Odin is Father!"

"Truly is he Father,—even Val father, father of the slain; or rather, slain-father—the Lamb slain from the

foundation of the world! But what attribute of Odin does not Thor potentially possess? Surely he is the Voice of God, the thunderer. He is the charioteer;—and forget not Elisha's exclamation at the translation of Elijah, 'My father! my father! the chariot of Israel!' God of the clouds is Thor—as even the name of his wonderful hammer, Mjølner, indicates. He is strongest of the Gods, with the strength that Truth alone can mean."

"I know he is represented as the protector of gods and men, the defender of heaven and earth."

"He is this because he is the mediator between gods and men, even as Mercury—strange as it may seem to identify these two types, which yet typify the same supreme One. Is not Mercury plenipotentiary of the gods in the Greek theogony, possessing their combined attributes and powers? and is not this, too, the potentiality of Thor? Truth is consistent, and though variously confused by lips of various stammerings, though diversely typed by divers nations, yet beneath all surface confusions may the strong, though now grievously obscured, lines of unity be traced. One there is whom all the myths of all peoples strive to reveal, whom all language struggles to declare, whom all art exists to glorify, whom science shall at last bring into outward manifestation. The Norse Skald singing of Bilskirner, the momentary—and momentous—shining mansion of Thor, which he saw in the lightning's flash, from which he heard him ride forth in his chariot when the thunder roared, confessed in his way what was foretold by the Hebrew prophet, 'The Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in.' Malachi speaks to those who in the supreme moment have eyes to see. And who indeed may abide that time, and who may stand at that appearing? In Bilskirner, the shining moment, Thor is the revealed fulness of heaven and earth, the supreme Judge whom the Edda's dared not name, the hoary Ancient of Days, the eternal All-father who in his son reigns in the regenerated earth that knows Odin as the age-lasting Father no more. And in Ragnarok,—you know the story—it is Thor who struggles with the most dread and subtle of enemies. Odin meets the wolf, but Thor it is who battles with, and overcomes the Midgard serpent that girdles the old earth and holds it and its iniquities together. This story, too, shall you hear, not merely as vaguely glimpsed afar off in the fragmentary tales of the ancient Eddas, but in the clear light of its present fulfilment. And you may begin to realize the true greatness and glory of Thor and the wonder of his relation to Odin, for he is not other than Odin in essence, but only in manifestation."

The Girl listened, and could not say that she understood; but was not distressed thereat, for all her thoughts and feelings were at pause in that state of delightful wonder that precedes and ministers unto comprehension.

Reverting to the subject, the Vala continued, "To be reduced to dust is to have all the old cohesions and adhesions cleft and cleft again, to have all intermediate

combinations successively broken, until the pulverization is complete in the dust—the thirsty ground that longs for drink that it may become clay, the plastic material out of which all things may be recreated. Clay is a union of dry dust with moisture, and so named from the long processes of cleavage that have operated in its production—cleavage in the double significance of the word, for the cleavage that rends asunder obtains for the sake of the cleaving together that results in new forms, either transitional and temporary or permanent and enduring. There are more subtle and powerful processes of cleave and blend operative than mechanical ones, but whether mechanical or alchemical, Mjolner is the symbol. The creation of clay in the physical universe obtains by virtue of the operation of the law of transmutation, or law of the cross, operative in perpetuity to effect the union of various qualities of substance descending from the sun with respectively attractive qualities of earthly substance."

"I know," said the Girl, "that clay is a decomposition of rocks and minerals, and even metals. Is it the substance 'unformed and void,' chaos, from which the ancients conceived the cosmos to be created?"

"It is; yet even here must I remind you to forget not the double meaning of words. Not only did chaos mean this last state of the physical earth, it also meant *good*. This is the chaos, or dust, to which the human earth, or will, must be reduced; and I would teach you of the production of one that analogously you may understand the production of the other. Physical chaos is reached where all materials of the universe are aggregated into a heterogeneous accumulation as in the geologic strata of the earth, and through crushing and grinding and transmutation are blent into one homogeneous substance—dust, which through its appropriation of water becomes clay. A perfect clay—for there is the perfection of destruction—is such a blend, retaining no trace of the various kinds of substance that have united to produce it, yet from which, by means of the mysterious spark which consummates the unity of the water with the dust, may be extracted all the substances of earth in all their varying forms and manifestations. No mere figure of speech is this, but applicable science. Not only aluminum, but all metals—even gold—may be created from clay. But well for the world is it that yet the secret is fast locked from selfish man, not to be well opened unto him till he be purged of his selfishness; for the process of this creation is the invaluable possession of one, to be committed by him but to whom he shall choose—to them who, tested by the fire he kindles, prove that they were before chosen of old as the instruments of God.

"Desire is such a substance," continued the Vala. "It is the sublimation in one first substance of every substance of the organism through transmutation to the substance of desire. This is the discrete will, or human earth; the same will when concrete being the corporate structure. The will of the ordinary humanity concretizes as the mortal body, heir to disease and death. The chaste will, the white earth that goes to form the

pure potter's clay, concretizes as the immortal body, incorruptible. It was to generate such desire in man—which is discrete good, the *chaos* from which comes the perfect structured order, that the will of God, manifest in the person of Jesus, was crossed with the will of the lower humanity. It concretizes as the personality of good—the restored Adam, who was dust, and according to promise returns to dust through the seed of Jacob. Man is to wake, resurrect, from the dust. God makes man dust, and then breathes into his nostrils the breath of lives. He makes him dust by the law of the cross—the hammer that both rends and welds. Pure desire attracts to itself its counterparting truth. The final degree of desire, in which are braided and blent all degrees,—the desire for the scientific degree of truth, which encloses all degrees of truth,—is the pure gold of Ophir, the perfect dust, symbolized by the fawn of the gazelle."

The Girl remembered that Thot, the Egyptian Mercury, was identified with the star Sirius, whose earthly symbol was the gazelle, and wondered how this was to be reconciled with Caduceus, the serpent wand of the Greek Mercury, and how both were to be harmonized with the character of Thor, whom now she must regard as the Norse Mercury. But reflecting that "God fulfils himself in many ways," she waited for understanding in the golden silence of a great desire.

The silence was broken by the Vala, exclaiming, "O soon again may the divine harmonies of genuine knowledge sound through spoken language as of old! The Hebrew of old time knew the life of the words he uttered, and to him *dust* and *fawn* were radically one! Dust, in the Word, means longing, aspiration, intense desire. Its union with truth generates the flame of life, that consumes the dust and licks up the water. This is the fire Elijah called down from heaven. This is the fire Prometheus brought down in the reed. The transcendent joy of this union, reflexed into the external, is perversely expressed in the fierce joy of the warrior in battle; and it is this supreme meaning, hidden in the words you quoted—'Norsemen leaped through death with laughter'—that gives them their true poetic value. For war, too, means unity, and its din is as the confusion of the crucible that preludes the product. In this day even the nations of earth must be reduced to dust and blown away in the breath of God's wrath in sinful man; but this is of secondary import, and depends upon the primary operation of the law—the law that yet never fails to operate in every domain, nor operates unnecessarily in any."

Suddenly and directly the Vala addressed the Girl in tones of deepest admonition. "All old desires must be destroyed in those who would have part in the supreme union about to be consummated—all affections transformed to the affection for truth, which is the desire of life. This desire polarized, and thus rendered potential by him who is the double pole of truth and desire—the Messenger of the Covenant—constitutes his power. Truly his power is in the dust. The union in him of this desire with the truth there pivoted kindles

the fire. Here is the initial point of the conflagration that destroys the old heavens and earth in the creation of the new heavens and earth in which dwelleth righteousness. Great is the glory of this supreme sacrifice which is the way into life eternal." And now more impressively, in low, sacred tones, the Vala continued: "Girl, in the story of the mutual destruction of Thor and the Midgard serpent is hidden the central arcanum of all arcana, the union of the serpent and the fawn in the"—

The Girl could distinguish no more, for though the Vala spoke in tone so low as to be barely audible, the words were strangely caught up as they left her lips, and carried far away, and then thrown back as the sound of thunder, and the Girl was greatly confused by the fearful sound; looking about her, she was amazed

to see the forest, a moment before so peaceful in appearance, now in wild disorder,—the trees swaying violently, not as they sway from wind alone, although the wind blew in mighty blasts; and the river's current was reversed, as the wild Eager tossed his mane there, and in torrents fell the rain, and all the landscape reeled. And the Girl essayed to rise, but could not, for the earth beneath her was not stable; and in strange alarm she lost the sense of outward things.

When again she took note of things about her, the Vala was gone, and the river and the forest were the same as ever,—and yet not the same, for a new light and glory shone there as though the light of the sun or moon was no longer needed, and objects seemed visible, not in the borrowed light of the heavens, but as being themselves instinct with light. And slowly from the spot the Girl moved as through an enchanted land.

Up the Heights: an Allegory.

BY LUCIE PAGE BORDEN.

A WAY to the south, below the White Hills of the old granite state, rises the blue summit of Mt. Kearsage, a lonely Titan surprised in his wanderings and rooted to earth like those hapless mortals changed to trees and prisoned in the soil by the offended gods.

It was four o'clock of a fair summer morning, when a little company started for the mountain twenty miles distant. The shepherdess moon still visible in the West, marshaled the flock of shadows fleeing before the dawn. Only a faint rose tint in the East showed the awakening day; a fresh, dewy stillness overspread the sleeping earth, scarce broken by a soft, low twitter among the trees. It was the hour when the soul of man, bursting the bands of slumber, pauses to gird itself anew, with strength to scale clear summits. Yester eve with one accord the little band had said: "We are weary of this level, let us seek the heights tomorrow." So, while night yielded to day and the imperial sun rose up and sat upon his golden throne, they journeyed with their faces to the mountain. The narrow country road wound through lowland meadows where tall buff lilies drooped their bell-shaped cups; over slender, mossy bridges spanning shallow streams of limpid water bordered by snowy arrowheads and flaming cardinal flowers; up steep hillsides covered with tangled blackberry vines and along the shaded banks of a foaming river, until at last the foot of the mountain was reached, though not before the intense heat of an August sun blazed fiercely down.

Leaving their horses, the company began to ascend on foot, cheering each other with merry converse touching such things as lay nearest their hearts. The path that led up to the summit was rough and steep; it was toilsome clambering over the sharp stones and slippery boulders that blocked the way. A thick growth of pines and hemlocks shut out the view to the disappointment of all, and progress was slow and difficult, espe-

cially since they could not look down upon the valley and measure the distance passed.

Then one of the number lost his footing and fell behind; he it was who complained loudest that the pleasure anticipated from the ascent was destroyed by the trees and underbrush. But the rest of the company pressed on and presently came to an opening in the forest, whence the landscape below was revealed in all its beauty, with the river they had crossed in the morning winding through it like a silver thread. With surprise and joy they noted how much of the height was already gained. Gazing and gazing until eyes were filled and souls lifted by the lovely vision, the little band left the plateau of rest and toiled on with renewed courage; they had come into some perception of the final reward of their efforts. Again they struggled, blindly, as it were, through the dense shade up the steep mountain side, while others faltered and grew weary, dropping out one by one; but so it was ever to those who remained,—when heart and strength failed then came a glory-view, each time upon a higher level, showing a wider expanse of country below, discovering new beauties and communicating a vibration of joy that impelled them onward and upward.

The forest growth that covered the sides of the mountain did not extend to the peak of bald rock, sheer and slippery. The view from the edge of the timber line was unobstructed, and considering how hazardous was the path from thence, several of the travelers determined not to risk further climbing, professing themselves content with the panorama spread out before them.

Thus it chanced that but few persevered to stand at last upon the summit, and these as they gazed, enraptured, about them, clasped hands silently but they spoke no word.

"Oft when the heart is fullest, the hushed tongue
Voicelessly trembles like a lute unstrung."

The full sweep of the horizon lay before them, far below, an unbroken circle. Only those who have reached

the summit overlook the whole. Only those who endure to the end can know the fulness of joy.

In the Harbor of the New Civilization.

BY JAMES HEAVER.

Two thousand years, two thousand years,
Our bark o'er billowy seas
Has onward kept her steady course
Through hurricane and breeze;
Her Captain is the Risen One
Who braves the stormy foe;
And still He guides who guided her
Two thousand years ago.

The breath that filled her gilded sails
From Zion's centre blown,
Still urges her unerring course
Through shoals and breakers on;
See how she floats, our good old Ship,
From mast to keel below
Seaworthy still as ere she was,
Two thousand years ago.

True as the Guiding Star which led
To Israel's cradled heir,
Her steady compass pointeth now
To CYRUS, Shepherd fair;

Her banner waves where'er a heart
With life and love doth glow;
Millions shall bless the bark that sailed
Two thousand years ago.

True, once we left our noble ship
To sail the seas alone,
And made us in our hour of pride
A life-boat of our own;
But all, when clouds portentous rise
And winds tempestuous blow,
Will seek again that vessel built
Two thousand years ago.

Not unto us, not unto us
Be praise and glory given;
But unto him who watch and ward
Hath kept of her in heaven;
Who stilled the whirlwind in its wrath,
Bade tempest cease to blow,
The Lord who launched our vessel forth
Two thousand years ago.

Financial Fallacies and Other Topics.

BY W. H. PAVITT.

For fifteen years I have worked with and been associated with all the great writers and great editors of the Metropolitan press, and I boldly and truthfully assert that a more ignorant class of men does not exist.—H. Thornton.

THE ABOVE quotation was called to mind by the glaring statement in one of our great dailies, that "the wiping out of indebtedness had become a mania in the West, that millions of dollars of mortgages had been paid, that this country had now become a creditor nation, and that foreign obligations may be considered practically being offset by the enormous balance of trade in our favor during the last two years."

A more glaring, false statement would be hard to find in a press whose every statement needs to be taken *cum grano salis*. An ignoramus might have the hardihood to make the statement that the farmers of the West were rapidly wiping out their mortgage indebtedness, but one at all acquainted with the facts must be a bold scoundrel to make such an assertion as the foregoing. It is true that millions of dollars worth of mortgages have been wiped from the records. But in what manner? By the poor unfortunate devil of a mortgagor giving up all his possessions to the mortgage holder and working the farm as a tenant, or else going on the highway to swell the army of unfortunates in search of employment, while the penny-a-liner notes the fact that another mortgage has been canceled.

The Chinese are not progressive enough, but they are taking lessons from their enterprising neighbors in America, who are contemplating a scheme for spiking

the Chinese to a cross of gold. American capitalists have received concessions from the Chinese Emperor for the construction of a railroad in the "Celestial kingdom," and the government guarantees 5 per cent interest upon the investment by issuing 50-year gold bonds and handing them over to the speculators. To those acquainted with the tactics pursued by modern railroad constructors, it will be at once apparent that the Chinese have run up against something which will prove more devastating to their country than the Japs ever dared to be.

That foreign obligations may be considered as offset by the enormous balance of trade in our favor, is one of the most remarkable statements yet published. Data gathered from reliable sources, show that the U. S. is compelled to pay nearly \$400,000,000 of interest annually to foreign investors upon capital invested in this country. When it is known that the imports must not exceed the exports to make a trade balance, and that the U. S. is compelled to ship \$400,000,000 worth more exports than it imports, to pay its interest charges to foreign nations, and that its exports for 1897 failed by nearly \$50,000,000 in paying this interest, then the beautiful air castle of enormous balances of trade in favor of this government, goes glimmering.

The newspaper prodigy wants us to believe that the "nation has become a creditor nation," and cites us to the constantly increasing deposits accumulating in the bank vaults, as a proof. The accumulation of vast

sums in bank vaults carries the conviction to the rational mind that a state of congestion, of which this is *prima facie* evidence, forebodes a collapse of the patient. Another financial cyclone is brewing, which will soon shake the commercial world to a greater extent than history has yet disclosed.

The Populist party all over the country seems to be going into the belly of the great democratic whale. This is the proper place for it. That party was only an attempt to perpetuate the middle wall of partition. The middle class is doomed. When it is obliterated,

there will be nothing between the upper and lower classes—the roof and the floor; then will come the conflict of Gog and Magog.

News comes to us that the army is being contaminated with socialistic doctrines. All the doctrines of pure socialism with which the army is liable to become contaminated, is not likely to hurt his satanic majesty to any great extent.

The cross of Christ will soon shake the world to its foundations, but it will not be the wooden cross to which he was nailed.

In the Editorial Perspective.

BY THE EDITOR.

KORESHANITY is a puzzle to many investigators. It is a system of Universology, and its literature is constantly referring to the various forms and functions which constitute the great world of existence. It cannot be understood by minds which persist in following the ruts of modern thought, nor by those who constitute their limited stock of information the sole test of its truth. The usual mind has never pursued any logical line of investigation of anything, and therefore the investigation and study of the Koreshan System are difficult to those who will not employ the proper methods. Koreshanity is a comparatively new system; its several departments of knowledge have not a popular support. Neither does it attach itself to any bundle of old ideas or opinions already entertained in the world. It discards old methods of teaching; it does not take the reader through a circuitous or serial route to conclusion. If we undertook to satisfy the world that our System is true by the employment of the usual methods, we would only dissipate force and energy, and accomplish nothing. The Founder of Koreshanity teaches from the standpoint of keys and principles. The System is constructed upon a foundation; from a single pivot, lines of logic radiate to all conclusions, forming a complete and perfect system of universal concepts. One principle understood is worth more than volumes of explanations without the principle. It is the purpose of Koreshanity to find minds capable of reasoning from a premise—not the classes who wish to memorize and repeat as parrots. If you wish to investigate Koreshanity easily and satisfactorily, begin at the foundation, and do not jump from point to point, and criticise conclusions without a knowledge of the premise that supports them. Viewed from the standpoint of a few fundamental principles, it is easy to comprehend the laws, forms, and relations of the universe; to perceive the relations of theology, astronomy, alchemy, and sociology, and the relations of the spiritual and natural worlds; to understand the principles of genuine reform in all departments of human thought and conduct. We have the short cuts to conclusion and easy comprehension of the entire system of the universe.

Sunday is a dandy day! It is the day for the manifestation of more absolute nonsense than any other day of the week. From early morning until late at night, the fake church establishments are open. A little tour of investigation on Sunday will reveal a depravity of the modern mind that is astonishing! From the great Catholic cathedrals down to the curbstone on the street, the name of God is ignorantly articulated thousands of times. Competitive factions which curse each

other, ask the same favors from an unknown and intangible myth in the sky. In any large city of America, we may find Catholics, Episcopalians, eight or ten sects of Methodists, a half dozen Presbyterian factions, as many of the Baptists; then the Congregationalists, the so called Christians, Universalists, and scores of other branches and insignificant divisions and schisms, down to the Salvation Army, the Volunteers, and a dozen other independent kinds of street singers and preachers—all these we may hear in one day, in a meaningless jargon and confusion! A pretty example for the rational mind! What an amusing spectacle it must be to the Almighty, to view the chaos of pretenders the world over!

The year 1898 is made conspicuous by the many evidences which indicate that the end of the old order of the world is at hand. Keystones have been loosened here and there, and the peace of Europe has been disturbed by war, resulting in the freedom of Spanish possessions in the Western world. Following in the wake of Gladstone, the greatest prop of Europe, Prince Bismarck, has fallen. Thus ends the reign of the typical iron ruler, marking the end of the iron age of the great cycle of Mazzaroth. For over thirty years the influence of Bismarck has been felt in old Christendom, in which his policy has forced recognition. He has held the peace of eastern kingdoms in his hands; he has made boundary lines of the German provinces, and reconstructed the German empire. The iron rod is removed from Europe; the restraint is gone, and the collapse of kingdoms is imminent. Bismarck's name is indelibly written in the history of the old world. He was a man of strong character and of personal power; he was the great Napoleon of European politics. His people feared him, but they did not love him. He lacked the qualities of the hero; he was not lovable, he was simply invincible.

The modern idea is for some one to originate a new system of religion; another man to get up a plan of social economy; another, a new astronomy—different men for the different lines of human thought and research. On such a plan, is it likely that any two departments would perfectly agree? For answer, look at the condition the world's ideas are in today—different lines of thought developed by the various so called leaders of thought. Do any two or more of them agree in detail—do they fit together in perfect union? Is the scientific world not filled with disputes and quarrels, prejudices and jealousies? Are not the modern religions divided into hundreds of sects? Are there not scores of nations of the world conducted on different plans, with numbers of political parties in each nation, with new schemes

they are clamoring to have put into operation? Do you want more of this kind of chaos, disorder, inharmony, ignorance, and fallacy? Is it to the credit of a scientist to invent a new idea, while he is in ignorance of all other departments of universal life, thought, and form? Any single item of truth can be of no use in a mind filled with fallacy concerning the things to which the one item of truth is related. We laugh at the world's ignorance, the ignorance and manifest puerility of its leaders! The true system comes, not by piecemeal, but as an integrality, not in the minds of scores of segregated humanity, but in the mind of one man, who is mentally capable of bringing order out of mental chaos, and of constructing a System of Knowledge complete in all its details. The sun shines brighter than all the stars!

Voltaire and Thomas Paine waged a warfare against the modern church; and their arguments are stereotyped and used today by those who are not original enough to get up some of their own. The two apostles of agnosticism made the mistake that the Bible contained the doctrines of the church, and they blindly attacked the Book as a curse to the world; they merely attacked the church's interpretation of it. Ingersoll and others have continued the same songs; they laugh at some results of the application of the laws of alchemy referred to in the Bible. Many of the so called miracles were considered impossible. This was before the achievements of modern experimentalists. If hundreds of alchemical, electrical, and mechanical inventions had been described in the days of Voltaire, they would have caused him as much ridiculous and ignorant amusement as the miracles of the Bible. He laughed at Newton for asserting that in less than one hundred years men would travel at the rate of fifty miles an hour, and declared such a thing impossible! Today, experimentalists are performing wonders, and are aspiring to still greater and more remarkable achievements. The miracles of the Bible are reasonable and capable of scientific and rational demonstration and corroboration.

The United States is the ethnological focus of the entire world of man; the converging lines mark the goal of destiny. At the present time, the diversity of bloods is not conducive to unity, but rather to political and economic chaos. The western world is the great seething pot of humanity, in which is located the vortex which will culminate in the great religious, economic, and scientific revolution, which must occur before the establishment of the great Pan-American Empire. It is singularly significant that Americans have displaced the aborigines, and are now blending in the shades of Africa, and reaching out for other elements in both the East and the West Indies. The results of the Spanish-American war constitute a wonderful corroboration of the prophetic delineations of the Founder of Koreshanity. The great avenues of the New Age are opening; the destiny of America is the destiny of the world. The future progress of humanity will be guided by the Light of Truth. Koreshanity is the great Sun of the new civilization.

Modern astrology condemns itself in the endeavor to cater to the interest of the business sharks and speculators of the competitive system, and manifests its fallacy by taking for its basis the conclusions of modern astronomy. Before the invention of the Copernican theory, astrologers worked on the basis of the geocentric system of Ptolemy, with the five planets then known, the sun, moon, and stars. Now they accept the plan of Copernicus, with all the latest modifications, even to the prediction of events by means of the so called second and third satellites of the earth! Astrology is a perversion of the truth, and therefore must go hand in hand with its companion fallacy, through all the changes to which the present chaotic astronomy is subject.

Many modern reform schemes are said to be applications of the principles of Christianity. It is astonishing that the system which Jesus established nineteen hundred years ago, is now left to be fulfilled by a hundred diverse schemes in which there cannot be found a single principle of organic unity. The system of reform that fulfils the primitive impulse must involve the principles of construction and organic unity; it must be put into operation by the same mind and authority that gave expression to the doctrines of life at the beginning of the dispensation.

The Spanish-American war may be near an end, after continuous American victories. With the declaration of peace will come the lifting of the Cuban blockade, which has suspended commercial business on the island, and alike deprived the Cuban citizen, reconcentrado, and Spanish soldier, of food supplies. The results of the war will be truly known through the developments of the future; but for the present, unprincipled politicians and ambitious leaders must derive some satisfaction from American victory and Spanish defeat.

The competitive system operates in the church as well as in the business world. If we were to believe everything we hear, there would be open to us hundreds of avenues to the imaginary mansions in the sky. Every little religious sect now has its own exclusive steamer to ferry the candidate over the river Styx, and the object of the meetings of the sects is to talk about the superior advantages of their respective ferries. Revivals are the big church gatherings, where special excursions are advertised at cut rates.

It is the burden of all so called reformers at the present time, to devise some scheme to avert the impending revolution. Some plan adapted to the circumstances is sought—an emergency device to save trouble, not to cure present evils. They are following a will-o'-the-wisp. The revolution must come; old institutions must be destroyed. The purpose of the genuine system of reform is not to avert catastrophe, but to build order out of the present chaos. Men always destroy old buildings when they desire to construct grander edifices upon the site of the old.

Christianity was founded by a man of authority. He was very careful whom he chose to promulgate his system. Now, anybody will do! From the pinnacle of false ecclesiastical power to the weakest rag-tag of human ignorance, claims are put forth as to ability to interpret and to understand the mysteries of the Bible, without the ability to explain it! Almost every man has a theory of his own; all cannot be right. Modern teachers of fallacious Christianity are puerile plagiarists, without a spark of truth or life!

The feeling of war is generating between England and Russia, over rights of property in China. America is just completing a war for humanity; it had a purpose in it, recognized by all the world as righteous and humane. Prospective Anglo-American alliance suggests that America join England in all her jealousies and difficulties attending the dissection of the Chinese empire.

Modern science, the modern church, and the competitive system are the three great perversions of truth. They are responsible for all the world's misery, blindness, and mental incapacity; they are impediments to the progress of the human race, and must be removed from all the spheres of human thought and conduct.

Labor leaders were never destined to settle questions of economics, but to agitate human ignorance, passion, and discontent.

Query, Chat, and News Department.

BY THE EDITOR.

The Basis of Modern Astronomy.

EDITOR OF THE FLAMING SWORD:—Since no evidence has been presented either against the Copernican system or for the Cellular Cosmogony, then those might as well rest at that; but a few thoughts on "appearances" may not be uninteresting.

It is true that the geocentric system of Ptolemy was based on appearances, but only on part of them—the most prominent and readily observed. It was soon discovered, however, that the movements of the planets among the stars, eastward for the most part, but sometimes stationary, then retrograde, were inexplicable under geocentricism, which fact led Copernicus to evolve his system, which clearly explains these apparently erratic movements. They were due to the continually shifting standpoint of the observer. Thus it is that while appearances, superficially observed, are often deceptive, if taken in their totality and properly co-ordinated by scientific methods, they become in the highest degree reliable. So treated, appearances point with overwhelming force to heliocentricism as developed by Copernicus. And in any case, they are all we have. By "we," I mean those of us not favored with anything in the nature of supernatural revelation, a channel, by the way, through which no exact scientific knowledge has ever yet come. Yet you claim to know the earth to be concave, but will not tell us how you know it. Evidently, you must claim some such source of knowledge as above indicated; but such claims being unproved, they cannot be considered in a scientific discussion.

And the same may be said of your instrument. It must be rigidly cross-questioned before its evidence can be admitted, especially since it is an interested witness. I am not forgetting, however, that you challenge such cross-examination; but as the case now stands, those competent to conduct it will, one and all, treat the claim with silent contempt. The only way that you can call them out is to make so many proselytes, including a fair proportion of intelligent men, that steps are likely to be taken with prospects of success, to introduce your cosmogony into the schools to the exclusion of the Copernican system; then you will hear from them.

By the way, cannot you publish cuts of your retinelineer, or showing its principles of operation? That instrument must be your main reliance with people who cannot be psychologically converted, but must be rationally convinced if at all influenced. In default of cuts, will you not briefly describe it? Is it optical or mechanical? Also, is "aborn" as shown in your chart, transparent or opaque?—Prof. J. W. T., Salem, O.

Answering the unimportant questions first, we would say (1) that the means by which the fact of the earth's concavity became known was the simple involution of scientific sense,—the knowledge of simple laws of optics and comparative anatomy, which has served the mind better than that which must be substituted in its place by those who do not know—hypothesis, or premise guessed at. The source of information of the Founder of Koreshianity is natural, and belongs right here in the human world; and has nothing

whatever to do with the usual idea of inspiration from a myth in the sky.

(2) Illustrations and complete explanation of the Koreshan Geodetic Apparatus and its method of use are given in detail in the Cellular Cosmogony, our scientific work soon to be issued. (3) The eye cannot see beyond the junction of our atmosphere and hydrogen. The "sphere of the heavens" is the limit of perpendicular vision.

The above letter presents nothing new to us, except in the statement that no evidence has been presented against the Copernican system or for the Cellular Cosmogony. This to us, after all that has been published in THE FLAMING SWORD in past years, and after two years of special experimentation on the water's surface and geodetic survey, is certainly startling information! In our replies to the Professor's questions, we did not go over the ground of proof, familiar to our readers; and why should we republish a volume for the benefit of one inquirer? He has our statements that a line projected in two directions from the vertical point of a perpendicular will extend into the water at a distance proportionate to the altitude of the perpendicular. This is our proof, and WE DEFY THE WORLD TO TOUCH IT!

We not only say that no proof has been presented by our friend in his series of letters in favor of the Copernican system, but that no such proof has ever been presented at any time by any one; no fact ever observed is a point in demonstration of the earth's convexity. We are substantiated in this by the Professor's own admission that the mere appearances in the physical heavens, are *all he has*; to which he can refer the question which he considers under discussion. Are they *all* he has? Are there no proofs on the earth? Is it possible that no evidences can be found in connection with land or water, level or plum, geodetic survey, circumnavigation, disappearance of ships' hulls, the horizon arc—no proofs *whatever* that the earth is convex? If he has none, and knows of none, we think it is time he was informing the scientific world that it would be well to make a few special observations here on the tangible surface of the earth, and to reach a few conclusions from a premise, instead of employing the empirical method of reaching conclusions from hypotheses. The Professor corroborates the words of Copernicus, who said of his system centuries ago: "Neither let any one, so far as hypotheses

are concerned, expect anything *certain* from astronomy, since that science can afford nothing of the kind, lest in case he should adopt for truth things feigned for another purpose, he should leave this science more foolish than he came. The hypothesis of the terrestrial motion was *nothing but an hypothesis*, valuable only so far as it explained phenomena, and not considered with reference to absolute truth or falsehood."

We are publishing a 200-page illustrated work, containing details of the facts of demonstration of the Cellular Cosmogony, covering the ground of observations made upon the surface of water in proof of the fact that it is not convex; details of the methods employed in the Geodetic Survey on the Florida coast, the principles on which the apparatus was constructed, and the principles involved in its use. In this work, we make a direct demonstration of the Koreshan premise; this work is in preparation, and will contain enough for the so called scientific men to work upon until they are ready to surrender the field to those who have proved themselves competent to demonstrate their claims!

In the meantime, if Prof. T. can think up some little fact that would seem to demonstrate the supposition that the earth is convex, we are ready to examine it for him; but as the case now stands, according to his own admissions, he has *no* proof, and the case may as well rest there so far as *he* is concerned. We are well aware of all that we have to do in the promulgation of the Koreshan System in the world; it is not left for the modern mind to inform us of what difficulties we have before us! We are familiar with the fact that when any new truth comes to the world it meets with the "silent contempt" of the so called teachers, until by sheer force of argument and facts, the common people recognize it and turn away from the effete ideas previously held and taught. We know that the modern scientists will ignore the facts that can be easily observed, as long as possible. We have said so over and over again; but many people have believed that of all persons, the astronomer should be the first to accept, or *disprove* if possible, the Koreshan System; and they have consequently been skeptical of our assertions that the opposite would be true. We now thank the Professor for his *frank admission* that the usual astronomer would constitute himself a bar to progress by waiting until a

demonstrated fact should be promulgated in the world, sufficient to obtain a large following before he will condescend to notice it!

But perhaps our friend, who has looked into the matter a *little*, may be induced to witness some facts which we have in store for the "scientific" world. Does the Professor desire to commit himself to a few propositions concerning phenomena in connection with the surface of water of Lake Michigan, the Drainage Canal, Lake Erie or Erie canal, or any other body of water whose surface is convenient to test? We challenge him to do so; or, in other words, we challenge him to disprove the facts of observation made and reported by our Staff, or to meet us at the surface of any body of water for the purpose of testing its actual contour. If he wishes a settlement of the question beyond all doubt or denial, in a way more tangible and satisfactory than by pen or paper, let him signify his willingness, and we may make terms with him at an early date. The acceptance or rejection of this offer may perhaps obviate any further insinuations as to independent use of psychology, to the exclusion of any scientific facts in the making of converts!

The Flaming Sword Warmly Welcomed.

MELBOURNE, AUSTRALIA, June 20, 1898.
EDITOR FLAMING SWORD:—I have perused the literature sent me with much interest. It may be absurd if true to say that I fully and completely understand the whole of the Koresan religion and science after a week or two devoted to its study. Still, I am glad to say that I take much pleasure and comfort in reading the literature, and am sorry there is not a branch Society in this far-off land. But I hope to assist in removing this difficulty. I have loaned some of the pamphlets, and am both pleased and surprised to find that others are also anxious to peruse them: so I expect to be kept busy loaning such as I have, and hope that you may be pleased to supply me with other literature for gratuitous distribution.

I am endeavoring to make arrangements for the publication of some articles on Koresan Science, in some of our papers. If these are printed, I will send copies to you. I shall also prepare articles for some of the journals in India, with which I am connected; so that altogether, I hope to greatly help in spreading the divine truth of Koresanahy. The colony or state, as you would call it, is a perfect hot-bed of the most bigoted orthodoxy, and my efforts to promote the Truth will be met with bitter opposition. This I do not mind, but all sorts of misrepresentations will be made and printed, which will help to impede the progress of the work.

I hope you will kindly send me THE FLAMING SWORD, so that I may print occasional references to Koresanahy in my papers, and possibly extracts from THE SWORD. Later on I shall send you a column or so occasionally, of items for THE FLAMING SWORD.—Fraternally yours, H. W. M.

The Flaming Sword Reveals the Truth Concerning Human Character.

After reading the personal experiences of the Koresan of Koresanahy in issue of THE SWORD of June 24, it just occurs to me that the more widely such experiences are published in the interests of purity, the sooner we will see the contrast between the sincere and the insincere, and compare the true with the false leaders of the day. If the blind lead the blind, as said the Christ, both shall fall into the ditch.

Not being one of your number in the Koresan Institution, I can only say that I did not know until I began reading THE SWORD, the proper understanding and scientific application of such Scriptures as the following:—"The heart is deceitful above all things, and desperately wicked," (Jer. xvii:9); and many similar texts. Rom. i:28 is very expressive: "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." A celebrated physician says that one in four has a bad heart; and some, it has been said, have hearts as black as night. Examined in the light of these Scriptures and from that we observe around us, what are men not liable to do to destroy innocence, truth and virtue, trampling all under feet? As the heart must be tried by fire, so it seems to me that THE FLAMING SWORD, by the alchemic fires of divine scientific Truth and Knowledge, will clear the minds of the darkened multitude, of the rubbish taught by incompetent, false teachers, who have taken away the keys of knowledge. THE FLAMING SWORD has shown that wisdom is not only a defense, but that it is better than money. Eccl. vii:12.—B. J., San Diego, Cal.

TUXPAM, V. C., MEXICO, July, 1898.
EDITOR FLAMING SWORD:—I wish to examine and become familiar with the tenets of Koresanahy. Enclosed find remittance, for which please send me the entire series of books and pamphlets mentioned on page 2 of THE SWORD. Situated as I am, I believe this is the correct course to pursue. I am a subscriber to THE SWORD, and I wish to read the truths and facts contained in it. What I know about Koresanahy is very little, but that little seems to be reasonable, and satisfies me better than any I have ever looked into.—R. W. G.

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I turn to THE FLAMING SWORD from week to week, as if it were the mountain of chaff that floats on the surface of our current literature.—E. W., Lakeside, Cal.

I think THE SWORD is such a fine paper, I like it so much.—O. W., Denver, Colo.

The World's News.

Wednesday, Aug. 3.—McKinley awaiting Spain's reply to peace conditions; the Dons beginning tactics of tricks and diplomacy; meanwhile, war continues until Spain accepts terms unconditionally.—Bloodless Russian Revolution in progress.—Manila quiet; Dewey and Merritt await re-

inforcements, also conclusions of the insurgent chief; Spanish general may surrender without resistance.

Thursday.—Residents of Manila in great fear of massacre by the insurgents, and appeal to Gen. Merritt.—Miles nearing San Juan with army; surrender of city with little resistance probable.—England favors McKinley's terms of peace for Spain.—Factions in Spain threaten rebellion if peace terms are accepted.

Friday.—Gen. Shafter's army to return to U. S. at once; three fourths of the army are weakened, and thousands are attacked with yellow fever.—Much criticism of Shafter for unsanitary conditions of camps and transports.—Chicago plans a gigantic peace carnival; competitive scheme for business men to advertise their goods.—Newspapers have Philippine insurgents friendly again after yesterday's reported hostilities.—Spain's reply in exasperating delay.—Serious labor riot at Oshkosh, Wis.; union men maltreat those who attempt to take their place; strikers not subdued by police; tyranny and despotism of the unions manifest.

Saturday.—U. S. Soldiers at Santiago suddenly better; medicine undoubtedly applied to newspaper correspondents, and taffy to others.—Report comes from Madrid, that Spain accepts peace terms; documents not yet at hand in Washington.—Powers of Europe jealous of America.

Sunday.—More delay in Spain to agree to peace terms; newspapers of Spain, France, England, and America had terms fixed up a week ago.—Newspapers talking of Anglo-Russian conflict; trouble brewing over railroad property in China.—U. S. politicians say U. S. flag must stay where it has been rebelling during the war.—Feeling growing that Cuba should be annexed to U. S.—Italy threatens to bombard cities of U. S. of Colombia to collect outstanding claims which Colombia refuses to pay.—U. S. board of strategy, whose members were the impediments to prompt war orders, is now clamoring to give honor to Sampson for Schley's destruction of Cervera's fleet.

Monday.—Spanish cabinet council in session to agree on peace terms at this late date; may be a hitch regarding Cuban debt, which McKinley says must not be left for either U. S. or Cuba to pay.—Don Carlos threatens rebellion upon adoption of terms of peace by Spain; reported to have 1,000,000 followers, and 100,000 men to fight for his place on the throne.

Tuesday.—Spain's reply received by French ambassador at Washington; suspension of hostilities depends upon character of reply.—Secretary Long defends Sampson.—McKinley looking out for a peace commission.—Entire city of Bismarck, N. D., destroyed by fire.—Spain's reply not satisfactory, and McKinley may order the war to continue until Spain has sense enough to beg for peace on U. S. terms.—Reports received that Spanish forces attack Gen. Merritt's camp at Manila, during a typhoon and rainstorm in the hope of making a wholesale massacre; engagements followed, resulting in overwhelming defeat of the enemy; Spanish loss, 350 killed and 900 wounded; Americans, killed 14, wounded 44.—Gen. Gomez breaks trocha in Cuba, and kills 300 Spaniards.

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