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In Editorial Perspective, Editorial Discussions, Chats and Correspondence, World's News, Reviews, etc.

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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Abnormal Conditions of Social and Industrial Activity.

Nothing Can Avert the Final and Inevitable Crisis and Impending Revolution.

THE inhuman controversy between capital and labor—falsely so denominated—must inevitably culminate in the tragedy of national disruption. As long as capitalists are public plunderers under a system which legalizes and renders reputable the skilful manipulation by which the industrial poor are robbed of their productions; and as long as the laborer prefers to perpetuate himself in wage slavery through his persistent support of the fiendish system of competition now universally in vogue and fostered by a spurious Christian civilization, just so long may we expect to observe the legitimate and desolating fruit of the life and death struggle for the supremacy of monopoly, and for the existence of the wage slave. This fruit we observe in labor strikes, resulting in the destruction of life, liberty, and property; in the ignorant, brutal, and revolutionary mobocratic encroachments upon the rights of others, as exhibited in the attempts of labor organizations to force citizens into memberships that are immoral, repugnant to every sense of justice, social obligation, and political fealty, and subversive of the principles of liberty, and in violation of the guaranteed constitutional rights of citizenship. We confront it in the monstrous aggregations of wealth, through which hundreds of millions of dollars of the people's earnings are confederated into gigantic trusts and combines in the merciless power of monopoly, as a boa-constrictor which crushes within its coils the bone, muscle, and sinew of the life it would appropriate. We find it operative in seats of legal authority and public administration, where political cowardice precludes the enactment of equitable laws and their enforcement in behalf of individual rights.

Industry, combined with the productions of nature,

is the only source of capital; and the equitable distribution of these products, every person has the right to demand of that organic power comprised of individuals and formulated into constructive association for the purpose of insuring and maintaining personal liberty and industrial prerogatives.

The great competitive incubus—the pagan system in which every man is constituted a legalized plunderer, wherein each is educated and encouraged to drive a successful financial scheme against the neighbor—is responsible for the irrepressible conflict which is driving men to madness on the conflicting lines of aggregate wealth, and its antagonist—organized and confederated labor. The love of money has blinded the great corporate thieves against the inevitable doom which awaits the money power, and the weight of the oppressor upon the wage slave has stultified and obscured the mental perspicacity of industrial comprehension and a knowledge of its power.

Employer and employe, landlord and tenant, the plethoric bondholder and the wage slave, are abnormal conditions of social and industrial activity; and the great division of the productive and commercial world into capitalists and wage earners is the perpetration of a universal homicide, the responsibility of which rests with the great and intellectual financiers who scientifically, and with *malice prepense*, pervert the ends of industrial and commercial justice.

But how shall we approach the ignorance of that great mass of people who today persist in the recognition and endorsement of a principle called capital, as something distinct from the power residing in the producer of wealth, combined and regulated by intellectual

greatness, and who so tenaciously beg of the great financial cormorants an increase of wages? The burden of the wage slave is becoming ponderable and unbearable in proportion to the heaped up power residing in the corporate accumulations which the burden-bearer himself has created, and the great corporate octopus is merciless in proportion to the aggregation of his wealth and its concomitant domination.

The world is accelerating its impetus toward the final and inevitable crisis, and the dispensation will terminate in catastrophe. We have no remedy to prescribe, through which humanity may avert the impending doom, but we may prepare the ark of conservation for such as heed the voice from the watch tower in its admonition to the world of the imminent revolution which, despite the lulling influence of the soothsayer, will eventuate amid the throes of violence. There is no

remedy for the dying man; but in the potency for the resurrection of a regenerate life from the present corruption there is great hope. Our effort is not to save the present corrupt kingdoms and republics of the world from dissolution, nor to establish a Christian socialism in the debris of putrefaction; but rather to formulate the kingdom of righteousness, having for its regulating power the veritable sons of God regenerated into immaculate immortality.

The present labor agitation, on the basis of a conflict of capital and labor, has its foundation in ignorance and it will end in discomfiture. Let the wageslave who may, awake to the overwhelming gravity of the situation, remove the curse of labor by the adoption of the remedy provided and found only in the specific evolution of the sons of God, and their regulation of the kingdom of righteousness in such a unity of organic power as will insure universal equation.

An Argument Hung on the Washington Monument.

WRITTEN FOR THE PITTSBURG DISPATCH.

An Offer to Teed.

To the Editor of the *Dispatch*:—I have just finished reading about 200 pages of the lucubrations of "Koresh" (Cyrus R. Teed), in explanation and defense of his "Hollow Globe" theory. He boldly offers \$100,000 to any "recognized scientist" who will disprove his theory.

Now, two circumstances debar me from accepting this magnificent offer: (1) I am not a "recognized scientist;" only a student of nature. (2) I do not possess the requisite \$100,000, which, according to his terms, I must possess, to enable me to enter the contest. But I think I can satisfy him if he means business. About a year ago I had a conversation with Dr. Teed, during which he told me many wonderful things—if true. I asked him this question: "Suppose two plumb-lines are suspended from the top of a tower. Will the plumb-bobs at the surface of the earth be closer together, or further apart than the points of suspension?" He hesitated a minute and then boldly answered: "Further apart."

Now, my proposition is this: I will accompany Dr. Teed to Washington, D. C., and together we will ascend the monument and from its summit suspend two heavy plumb-bobs, the points of suspension to be exactly one foot apart. We will then descend to the ground and, in the presence of competent witnesses, measure the distance between the points of the plumb-bobs. If it is more than one foot, a friend of mine who is interested in geodesy will pay Dr. Teed \$1,000 in gold. If it is less, then Dr. Teed shall pay us \$1,000 in gold.

Of course, \$1,000 is an insignificant sum compared to \$100,000, but it will (if won) partially, at least, compensate Dr. Teed for his valuable time, and as decisively settle the question at issue as all the "rectilineators" ever devised.
—HARRY HOOVER.

ONE Harry Hoover, so far as I know a stranger to me, has made a proposition in your issue of December 12, to accompany me to Washington for the purpose of settling the vexed (to others, not ourselves) question of the contour of the earth's surface. If the proposition is so simple and easy, why have not some of the great astronomers, while hunting around for some proof of convexity, hit upon this very simple method?

I will accept Mr. Hoover's proposition, providing he will comply with some very important essentials in

carrying the experiment to a successful issue. I submit the results of some mathematical calculations which must enter as factors into the experiment proposed,—that of suspending two plumb-lines, twelve inches apart, from the top of Washington monument, and measuring the distance between them both at the top and at the bottom. We are to discover a variation in a suspension of 500 feet, of 284 millionths of an inch.

Two straight lines extending from the center of a sphere 8,000 miles in diameter, and diverging 12 inches in 4,000 miles radius, will diverge at the ratio of 568 billionths of an inch per foot; or 284 millionths of an inch in 500 feet. There would be a difference of 284 millionths of an inch in the distance between the plumb-lines at top and bottom of Washington monument, a difference too small to be measured. Two plumb-lines suspended from an altitude of 10 miles, 12 inches apart at points of suspension, would exhibit a difference at the bottom of only three-hundredths of an inch, or only three-tenths of an inch if suspended from an altitude of 100 miles! With a longer arc, the angle of divergence would be less acute. Two plumb-lines suspended 500 feet apart from points 500 feet above the earth, would diverge only 142 thousandths of an inch.

It is a known physical fact that two metallic bodies suspended from plumb-lines, if near enough to come within the attractive powers of each other, will be drawn toward each other, the power of attraction increasing proportionately to the approximation of the two objects. One of the conditions Mr. Hoover must meet, is to determine at what distance the two objects cease to attract; for as the margin upon which we have to operate is the 284 millionths of an inch, we must

economize space to the utmost possible limit!

I think Mr. Hoover will appreciate my urgency for extreme accuracy in our experiment. It is a known fact that different points in that monument possess different powers of attraction, owing to the different degrees of density and arrangement of the atoms of the material used in its construction. Mr. Hoover must determine to the quintillionth of an inch, the attractive points whence the plumb-lines are to hang, for any oscillation affecting two lines thus suspended might exceed our limit, and we must be able to detect a variation to the amount of 284 millionths of an inch! It will require very nice adjustments and very expensive instruments to detect these slight variations. Mr. Hoover must make arrangements through the Weather Bureau at Washington with the man who has charge of

the weather (wind and electric forces), to insure a perfectly passive state, for any slight aberration of the electric currents or vibration of the wind might displace one or the other, or both, of the plumb-lines 284 millionths of an inch, and our efforts would be wasted!

Mr. Hoover says he is an observer of nature. He does not prove it by this puerile suggestion, which could only be offered by a person who knows no more (if as much) than the common Copernican astronomer, who tries to demonstrate a truth in conclusion from a proposition and premise he knows to be an assumption. When Mr. Hoover assures me he can comply with these little essentials to success—I will accompany him to Washington. I am certainly as fair in my acceptance of his proposition as he is in offering it. Respectfully,

C. R. TEED (KORESH).

American Expansion the Popular Political Issue.

UPON the basis of the competitive system of finance and commerce, to which all governments, peoples, and most viduals are committed, there is but one logical course open to the United States regarding expansion and territorial acquisition. The competitive—and therefore pagan—system now universally in vogue throughout the world, is one great struggle of selfishness of each to appropriate what belongs to another. Were the United States to live and compete indefinitely for the products of the world against the other powers aiming for universal commercial supremacy, it must either be the successful operator and control the world, or it must succumb to the inevitable progress of the most greedy cormorant of them all, and become its slave.

There is but one course open to the United States, upon the basis of logic. We are not advocating the principle of expansion, because we know that the United States will fall, with the other powers of the world, at

the approach of the invincible foot-steps of the Son of man, as the conquering hero treads a quaking earth. We merely say that the United States has made the stride which will cause all nations to take new reckonings, and in these calculations the government of the United States will be a pronounced factor.

One of the most popular issues any party has had for many years is that of territorial expansion, or the conservation of that taken through force of arms. Military and naval heroes are the men worshiped by the American people; and the most available candidate for the Presidency of the United States, for years, has been the man with a successful military record. Dewey captured Manila;—he is the hero of the hour.

If the democratic party wishes to commit suicide, let it make non-expansion the issue of the presidential campaign of 1900. There are a great many millions of peace people in the United States, but there are other millions who demand the peace of universal supremacy.



Mongrelism is not Koreshanity.

THERE is one Annie Cole, once a member of the Koreshan Unity, who professes to be teaching Koreshanity. She has a mongrel composition of Koreshanity saturated with diabolism, in which she has attempted to interpret Koreshanity to suit his satanic majesty's use of the woman in question. We warn all Koreshans against her, because we understand that she is sending a great deal of manuscript wherever she can find people senseless enough to be interested in

her rubbish. We have no objection to her kind of work, but we do not wish Koreshans to be deceived by any one who professes to teach Koreshanity, and who is not authorized to promulgate our doctrines.

All persons ordained of us to proclaim our work, will carry the credentials from our HEAD CENTER; and none others are deputed to perform the mission. Mrs. Cole has not a true conception of the Koreshan System in any of its bearings. She is not a friend, but an enemy to our work and cause.

Shifting Scenes in the Drama of 1898.

PROF. U. G. MORROW.

EAGERLY, the world witnessed the lifting of the curtain upon the stage where the drama of 1898 was to be played. In this wide and universal theatre the program of years, hidden from all but prescient eyes, more often brings woful pageants, but sometimes brilliant achievements and victories over the instigators of dark conspiracies which break the monotony of passing days. The student of humanity, with eyes alert, with ears attuned to the vibrations of the world's progress, and heart in touch with the outraged feelings of the oppressed, looks, listens, and feels profoundly the scenes, the sounds, and the sensations of the world in the climaxes of the year, in moments of suspense, when the destiny of nations depends upon the making of heroes.

The first glimpse of the passing year revealed the presence of ominous war-clouds. In the distance could be heard the rumbling of artillery, and faintly, the shrieks of the wounded and the clash of arms; in the distance were the scenes of disaster, of casualties, and war of physical elements. From oversea, a storm threatening the Antilles, with its volume of hatred of freedom and love of tyranny, began its movement across the Atlantic, while the American heart promised the liberty of Cuba. The program vaguely manifests itself to the wondering world; the issue presented its outline in the national firmament: The Nineteenth Century was booked to engage in combat with Mediæval times!

The fuse of freedom was fired in Havana harbor; the fuse that touched off the artillery of the American republic was lighted in the Spanish plot that blew up the battleship Maine. The one act of desperate darkness of mediævalism accelerated the progress of the world toward the final revolution; gave the western world an undreamed of thirst for national expansion and imperialism, brought withal, international entanglements, and sank a European power into oblivion! The shortest, the most disastrous to the enemy without loss of life or property to the victorious, and the most stupendous war of the world's history, was fought in the summer of 1898, upon the waters of the Atlantic and the Pacific. Out from fire and smoke, out from falling forts and sinking ships, out from thrilling scenes of spectacular and pyrotechnic display, glided new heroes, born into popularity through deeds of daring, through humanitarian courage. Stars in the world of nations they have become, flag-draped, maiden-kissed, honor-crowned!

Our views at the beginning and at the end of the passing year meet upon the scenes of battle, upon brilliant victories for the land of western liberty. War-clouds opened the year; the dove of peace alighting only for a time, visits the world. Tableaux of political display and jubilees of patriotic enthusiasm express national exultation, drowning for a time the sorrows of the unfortunate and the cries of the oppressed in a land of freedom, while the weight of problems of peace and new possessions clamor for solution.

The passing year is marked by the complete and successful staging of one great drama of human events; heroes, actors upon the stage of the world, played their part successfully through the dark plots of Spain, and won; war was declared and fought, and peace concluded while the majestic sun, the light of the universal calendar, marched northward to the zenith of his glory over the struggles in both the East and the West Indies, the Philippines and the Spanish Antilles; then southward to his southern solstice, sweeping over the great torrid belt, mapping out the field of future progress. While he spanned the space of his spiral zone, the focus of disaster was turned upon both land and sea, bringing storms, wrecks, calamities, and casualties by fire, wind, and water, in the zone of civilization. The staging effects of the international drama of the year were rendered all the more livid and vivid when Nature, as though imitating, emphasizing America's great sweep of imperialism, engaged in the work of alarming destruction of life, and sinking and burning fleets upon Ocean's bosom.

We have reached the end of the old year; the curtain is falling upon the past, and we are carrying into the new only the memories of the old. The world has witnessed the great events of the year; they saw the events, but have not realized the strength of the undercurrents that produced them, but like the passing show, they are gratified in the seeing. The interpretation, the scientific comprehension of the drama of the year, is of more value than the mere satisfaction in the deeds of heroes. The true import of a part can only be seen in its relation to the whole. The past and the future are linked together by the present. What we have observed between the folds of a single year are the events of a day, of an hour. Man is related to the world in which he dwells. His ability to interpret what the world means, what its events declare, is measured by his experience through decades of ages. The true interpretation of the world's events must come from the consciousness of the world, the summing up of universal experience. The world to us is no larger than our sphere of comprehension of it; and our memory of the world is nothing else than our experiences and sensations in it.

Humanity today is the pediment of all the human mind that ever existed. "All the world's a stage;" and in it are expressed all of the progressive and retrogressive elements of mind of all past life, of all past events of all past ages. The intellectual fruit of dispensations involves the climax of mental progress; and it must therefore involve the harmonies of worlds of thought, the key to the drama of the world. The climax of ages, the apex of human attainment in mental conception of the universe, is Koreshanity, the founding of which is the emplacement of the world's Guiding Star in its orbit of Progress!

The crown of imperialism is settling upon the brow of the American republic; the throbbing tide of expan-

sion fills the popular heart with the sensations of national growth, while the plans are being perfected for the palace of the president. Within one year the forces of the world have been accelerated at a startling ratio, moving events with unparalleled rapidity, witnessing the destruction of one empire and the rise of another. In 1898, the attention of the world has been turned Americaward—Zionward; it is the focus of public gaze, it contains the focus of ages, the marvelous System of Koreshanity. The movement of the focus determines the movement of the area focalized.

The activities of the world are reflexed in the experiences and the successes of the Koreshan movement. The shifting scenes of the past year are written in the Star of the New Dispensation. We feel the world's prog-

ress, experience its calamities, and know its destiny. The shadow of imperialism now falling upon American soil is cast by coming events, the coming of the world's greatest civilization, not through the evolution of the present systems of the world, but as a creation from the germ of the New Order. We are nearing the close of the play of the old world, when the vengeance of Justice will visit plagues upon the world of perverted uses. The little eddies of the great vortex are whirling nearer and nearer the central vortical point. The converging streams of time are flowing toward the gulf of revolution, bearing on the tides the fleets and forces of the world's greatest conflict, the struggle of the new and the old, purity and corruption, life and death, for eternal mastery!

The Quest of the Christmas Angel.

LUCIE PAGE BORDEN.

ALL NIGHT the snow fell silently, flake by flake, and when morning dawned the city lay wrapped in a mantle of purity. Naught that was dark or foul or unsightly appeared, and the sun rose upon a vision of loveliness, a white city whose iniquities were covered. It was one of those miracles of transformation by which Nature, whose speech is ever in parables, reminds us of the new heaven and the new earth promised and to come, perhaps as silently and as swiftly. Straightway the Christmas bells rang out. "Peace in earth, goodwill to men," they carolled merrily, as if fraud, oppression, and cruelty were no more.

The Christmas angel smiled at the fair scene. Wafted by the first sunbeam that tipped the gilded spires, he floated down to seek amidst the denizens of the gay metropolis that man who in the year just closing, had most loved, best served his fellow men. Knowing that the secrets of all hearts were open to his gaze, and that the law of attraction must ultimately draw him aright, the angel first mingled with the throng of worshipers assembled in the great Cathedral, where the light fell softly in mellow gleams through richly tinted windows, and the organ swelled its deep tones, flooding the air with music. Not here, nor yet in the humbler congregations that filled the churches and mission-chapels, could the angel discover a heart so free from self, so permeated with love to man its spirit seemed akin to his own.

"The most humanitarian of our townsmen? Assuredly, sir, you have not far to seek. Go find him in the donor of yonder granite pile, a man whose benevolence is princely, whose heart overflows with love to the unfortunate!"

Thanking his informant, the angel hurried past the stately walls of the new charity hospital dedicated to the service of humanity, and stood at length in the presence of the giver, a man whom all delighted to honor, whose praise was on every lip. Angelic prescience

swiftly discerned what the world could not descry, and marked the love of popularity enshrined in his secret heart.

Ah! well spake the Sage of Concord. "My conscience pricks me and I begin to suspect my motives when all men speak well of me and the newspapers sound my praises."

With grief and disappointment the angel took his leave, passed down the street, and attracted by sounds of festivity, entered a gayly lighted hall where all the elements of Christmas cheer were bountifully dispensed to several hundred ragamuffins, the poorest and the dirtiest of the city. On a platform at one end of the hall sat the philanthropist, an amused spectator of the lively scene, intent upon the enjoyment which his bounty had created. He was glad to see the riotous happiness, but that was not the only object of the banquet provided from his treasury. He was paying hush money to his conscience, which murmured ominously that his millions were ill-gotten. Perceiving this, the angel withdrew unnoticed and resumed his search, addressing himself especially to the poor and lowly, treading the byways and alleys where they dwelt. Much they told him of suffering relieved, of want supplied, of sympathy extended to the most vicious. The hero of their tales was Father Clair, a member of the Anglican brotherhood, who devoted not merely his fortune but his whole life to mission work. Listening to the story of this man's virtues, the angel felt his heart glow.

"Surely I have found him I seek. Such deeds performed with quietness and unostentation, bespeak the heart of love."

At the bedside of a dying wretch stood Father Clair. Pity and compassion gleamed from his dark eyes, but a great sadness, a hopeless sadness was written in his face. He had studied sociology, not merely in books and theories but practically, by actual contact with the

worst existing social conditions. "I do what I can to lighten the burden," he said, "but the more I succor, the more there are to succor. The sum of human misery never is lessened, never can be lessened. I cannot hope, but I toil."

Now the angel saw that Father Clair, with a genuine desire to serve humanity, had still no wisdom to direct his love toward the regeneration of society—that he simply labored as one who sets himself to apply local and specific remedies which touch not the seat of the disease, but merely heal one plague spot, whereupon another appears. He conformed to the methods of the time. His zeal added not knowledge, hence his efforts failed to change the general status of the world.

"Where then," questioned the angel, "may I find the man endowed with love to will and wisdom to perform? Who, in the midst of a blind and struggling humanity, has clear vision? Who can teach how to *prevent* wrong rather than alleviate its consequences?"

They sent him far and near. They prated of warriors and naval heroes—strange benefactors these! The hours of the long day passed, yet still his search was unrewarded. Then, just as the last bright rays of evening fired the west, one plucked him by the sleeve and whispered:

"Good Sir, you seek, they tell me, him who best loves his fellow men. Answer well, can such a one float

on the current of the world's opinions?"

"Ah! no, it cannot be," the angel murmured low; "nor ever has been, since the world began."

"Then come with me," the other quick returned. "I know the man you seek. His servant I, and proud to own the title. Now these thirty years he has relinquished fame and wealth and ease, the praise of men, all that most sweetens life, to teach the truths men hate, albeit their salvation lies therein. He spreads no patches on the mouldering fabric, speaks not smooth words calling bad, good, and falsifying names. Not to assuage the misery of the individual, but utterly destroy the germs of evil, regenerate the body social whence that misery springs, is all his care. He teaches how to lift the curse imposed of old, on man and woman, too, the partner of his woe. Knowing the one true way to help the world, he braves its frowns, scorning its gibes, until the issue justify his wisdom. Reverently, I call this man my Master."

The angel bowed his head. "And so will I, let me but see his face and prove your words. Haste now, and bring me to him."

Soon as he stood within that presence, looked upon a face strong and yet tender, felt the holy influence of love unfeigned that tires not in service unrequited, the angel vanished with a mighty thrill of joy, drawn fast within, blent with the nature that he sought—his home and his abiding place; thus his quest was ended.

Great Men Rise From Obscurity.

H. M. DANIELS.

SOCIETY people and press are amazed at the wonderful success of H. Evan Williams, a young man of Ohio who, by diligent study and practice during the past four years, is now rated as America's greatest tenor. What seems to astound these society critics most, is the fact that Mr. Williams is the son of poor parents. Four years ago he worked as a miner in a coal mine, and as far as we know, was an honorable, upright young man. Now, it does not appear to us that there is anything extraordinary in this young man's successful career. As we understand it, the greatest men of all ages have come out of the humbler walks of life; and it is our opinion that if the money which has been wasted on the sons of rich men had been expended in developing the many "diamonds in the rough" existing among the poorer classes, the record of great men would now contain more names than it does.

Great wealth simply represents the accumulation of great hogs—and the young offspring reared and surrounded with such porcine culture is hardly suitable material from which to develop eminent men. The sooner the rich awake to the fundamental truth that

"Honor and fame from no condition rise,

Act well your part, there all the honor lies,"

the better it will be for all concerned, and the sooner

human and divine justice will triumphantly recognize the humblest yet the greatest intellects in the world!

We prize the noble mind, and the great heart wherein human justice reigns supreme, more than we do the titled nobility or the millionaire. Money cannot buy a seat in heaven, neither should it a seat in the United States Senate; yet we know that it often does! There are a number of senators occupying seats in that dignified body whose sole qualifications consist of amassed wealth, while others of nobler traits and abilities are held in abeyance by the money power. If such politics represents the climax of our boasted civilization, God save the mark! We must not, we cannot, recognize any merit in mankind but that of intellect, and nobility of heart and soul.

"The cause of humanity is the cause of Christ," and as the money power is antagonistic to the best interests of the human race, we cannot resist the conclusion that it is to be ultimately overthrown; and that the nobler mind, the great throbbing heart of an humble humanity, will finally rise, phoenix like, from its ruins. The overshadowing curse of the world today is the greed for gold. Supreme selfishness is its foundation. The higher, grander civilization which is coming will crush it out forever. May God speed the day!

In the Editorial Perspective.

THE EDITOR.

THE WORLD today is a great hollow hell. There is no more *real* hell than that which exists in the world of tangibility. The human mind cannot rationally conceive of a hell which involves more of that which is loathsome, terrible, and hideous than human experience in all the planes of mortality, and through all the planes of the evolution of life. There are many planes of hell, many spheres of the mortal world. The hell of America is a little more refined than that of Spain; there are planes still lower in the scale. In some quarters of the tangible hell, men are killed and eaten; in others they are killed in war, hanged, whipped, and tortured. It is a hell of death; disease, corruption, and rottenness obtain. Life is recklessly thrown away in dissipation and suicide; men are murdered, abused, and robbed; the substance of their labor is taken away; and the modern mind is filled with all kinds of insane hallucinations and deceptions. There is no happiness, no contentment, no order. Chaos exists at the very fountain head of mortality; every function of the human organism is abused. Man as he exists today is the embodiment of evil, under the control of evil genii and imps. The transformation of hell is the work of genuine reform—the work begun by Jesus nineteen hundred years ago. He descended from humanity's heaven to the world's hell for the purpose of conquering it; and humanity cannot be delivered until, at the culmination of the ages, here in this world, a nucleus of humanity puts on the immortal flesh and reduces hell to order. Koreshanity is the evolution of the primitive Christian system; it is the science of the Christ. It is waging a war against hell in hell; its methods are radical, scientific, effective. It is not a work of whitewashing characters steeped in corruption, but the work of eradicating the seeds of death from ourselves.

Referring to the CELLULAR COSMOGONY, the Winona (Minn.) *Daily Republican* heads an article, "Geodesy Run Wild"—a column review of the new book, in which the editor evinces its startling effect upon the lay mind. We admit that the New Geodesy is not as "tame" as the old system; it is *not* perfectly passive in the hands of the modern astronomer. It has sufficient mental dynamis in it to explode the numerous modern fallacies. However, the Koreshan System is not leading the mind to "run wild" in the infinitude of imaginary space as does the old school astronomy and theology, but rather reasons from a premise—rationalizes concerning the limitations of form and the organic unity of the cell of the physical cosmos. The old school is running wild in its search for some proof to sustain its conclusions made centuries ago from hypothetical and unproven premises. The New Geodesy is anchored on certainty; the old school is growing the weeds of fallacy!

THE FLAMING SWORD is truly iconoclastic; its mission is to break every idol dear to the mortal heart, sever every tie that binds to death, and destroy every love that gravitates the mind to the plane of mortal reproduction. It is the only publication engaged in an iconoclastic work that covers the entire field of modern evils. One of its chief characteristics is its constant cutting, burning, tearing, and offending the feelings of some one whom truth enrages. It is a hard thing to stand against the tide of sensualism; purity, the priceless jewel and treasure, cast out of the church, out of the state, and out of the modern home, the family and all the avenues of the modern world, struggles to find some one responsive to its influence and its work of renovation. There is nothing in the universe that so enrages the mortal being as a truthful exposure of its real

character and origin in the definition of its relation to the father of evil.

Darwinian anthropologists have reached the limit of their conclusions from the hypothesis of the evolution of man from the protoplasm. A dark cloud—the mystery of ignorance, hangs over the modern science (?) of man's origin. The President of the Anthropological Institute of England, enumerates the unsolved problems in the science; they are more numerous than Darwin's missing link. One is the problem of the process of development between the animal and man, and another is the process of the disappearance of races. Very dark places, these; any system lacking the essentials of the knowledge of man's origin and destiny, lacks the fundamentals of science. As long as man is an unknown quantity, and they confess him to be such, the universe as his analogue and God as his Creator remain unknown. Given a knowledge of man, and the knowledge of the universe is the result.

Prostitutes of the sex functions are not the only kind of prostitutes in the world. The love of false money, false exchange, is the *root* of all evil, out of which grows the misappropriation of all the goods of life. Three phases and uses of life are prostituted by the modern world: Sex life, the life of doctrine, and the products of labor which contribute to the maintenance of life. These domains are denominated sex commerce, church commerce, and secular commerce. For wilful and voluntary prostitution of life in these domains, curses were pronounced upon woman, upon the church, and upon the serpent or perverted commercial wisdom. These curses are to culminate in three successive woes, which will constitute the three stupendous convulsions of the impending revolution.

Notwithstanding the many evidences of the approaching revolution, the inevitable conflict which must break up the old dispensation, the modern cry is for peace. It is the cry of the modern despot, as well as the false prophet and priest. Queen Victoria of England now sees the glory of her nation in its lasting peace. Christendom has turned from the primitive prophets, and has created false prognosticators; for the former and the latter do not agree, except as fulfilment agrees with true prophecy, which is this: "For when they shall say, Peace and safety, then sudden destruction cometh upon them." Jesus himself foretold a time of war, of terror, and of chaos, a *revolution*, such as never had been before. The modern Christian is not looking for such a time; they are looking for peace!

Ingersoll joins the church in praising the sensual marriage which the church makes a sacrament. He holds that there is no higher worship than the worship of woman, no higher life than that of the mortal family, no higher love than that of common sensualism which obtains in the mortal family. He prates about the deliverance of woman from ancient slavery, while endeavoring to make woman content with her present lot of sex slavery, in the belief that her present relations, where all the functions of propagation are perverted and the energies of life dissipated, are holy! He holds that anything that tends to destroy these relations "is perfectly devilish and infamous." This is one instance where the church agrees with the infidel, and where Koreshanity opposes both.

So long as Jesus remains in the spiritual world, whither he went nineteen hundred years ago, he will be in *that* world and not in *this*, the natural world. A class of adventists believe that Jesus, when he comes again, will be invisible! He will

certainly come in the world in which Antichrist comes, the world in which the false christs, prophets, and teachers operate. In times of deception, such as obtain at the present, will the Almighty leave humanity helpless to combat fallacy? or will he himself champion the cause of humanity and personally establish his kingdom in the earth? If Jesus does not come out of the spiritual world into *this* natural, tangible world, will the *World's Hope* inform us how he can come at all?

The fragments of modern reform are in desperation again; harmony of action is further from realization among the agitators than ever before. Trade unionism, headed by Gompers, declares against socialism and all it involves. The unions want the extreme conditions to which the competitive system has driven the workingman—a continuation of the right to boycott and drive out of existence every workingman and every product of labor that does not bear the label of usurpation. The ferment of the final chaos is rapidly disintegrating the forces of labor; while the factions are fighting each other, capital is organizing for engagement in the coming struggle against all the powers that seek to dislodge the octopus of the money power.

A modern journal concludes that Jesus is the universal mother. The prophecy concerning him is to the effect that he is the "Everlasting Father," and he called himself the Son. He was all three in one, Father, Mother, and Son. He was bi-une in nature, male and female in unity, just as every seed is male and female. He possessed the function of reproducing himself, as every seed may reproduce itself through planting in the soil. Every seed is the son of a preceding seed, and the father and mother of the coming harvest.

Language is the expression of life—the life and character of people. Languages develop through the mutations of thought and matter in the progress of races,—the result of experiences and associations. An artificial language corresponds to the artificial man, possessing no potency and no value. Volapuk, the artificial "world language" invented some years ago by a German linguist who was not linguist enough to comprehend the science of language, after serving its term as a *fad*, is experiencing a rapid downfall.

It is not the purpose of Koreshanity to destroy the family but the sensualism in it. The work of Koreshanity, is for the

establishment of the family on the scale of love for humanity instead of love for a few individuals in it. It advocates the divine paternalism, and seeks to restore the relations of God and man, instead of the present relations of man and devil.

It is easier to denounce Koreshanity than it is to investigate it. As there are light and dark stars—antitheses everywhere, at the present time, there must be a mind to denounce and bitterly oppose the Koreshan System for every one who accepts it, heart and soul. The battle-ground of propaganda is between the two extremes.

The substance of life and progress is not in Palestine, and the Jerusalem of the new dispensation is not the Jerusalem of Judea. The anthropotic Sign has moved into other peoples, and the Almighty will manifest himself and his kingdom in the most progressive nation of the world.

Mental scientists who write so much about the *unfolding* idea, should begin to tell us something about the *enfolding* idea. It is a poor rule that will not work both ways.

On the sea of humanity the truth-seeker longs to sail in fellow-ship, but often falls in with the vessels of the pirates.

When America enters upon her career of the new century with increased population and power she will be Numerica.

When we say that the world is ours, we refer to the territory that we have to conquer.

Whiskey is not a factor of intellectual illumination, but it makes the man's head light.

The modern clergymen practice what they preach; they preach hell and live it.

The church and the money power enter into conjunction in the contribution box.

Isaiah was a paradoxical vegetarian; he advocated that "all flesh is grass."

When the Almighty resurrects the wicked he raises the devil.

The church plays marbles in the graveyards.

The lawless always object to law.

Whisky sellers are salunatics.

It is wicked to be mortal.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Scurrilous Misrepresentation of Koreshanity.

The next most important feature of the F. S. is the wonderful and fearfully constituted vocabulary of outlandish, jaw-breaking words. In the indiscriminate use of these, Prof. M. is a veritable adept. Of course, a liberal use of pompous technical terms is very awe-inspiring to certain little minds; and no doubt Cyrus thoroughly understands that trick. But most of us common mortals have been led to believe that the best literary style is shown in the use of good *Anglo-Saxon* of the common people; but then we may be mistaken in that, just as we are about the shape of the earth.—Julius Stadel, in *World's Hope*.

The above is an extract from a ten-column, serio-comic mass of ridiculous stuff,

the greater portion of which is devoted to gross misrepresentation of the work of KORESH. The article purports to be a sort of review of the work of the *genus homo* called Christs, in the various shades of truth and its perversions. The writer of the stuff, if we may judge from the article, knows nothing whatever concerning the Koreshan System; he ridicules his own misconceptions of it, though it is strange that a man should laugh at his own conclusions!

Possessing too weak a mentality to attack the System from the standpoint of argument, he resorts to slander and scurrility against the truth because now, as

always when the new dispensation is about to succeed the old, truth has a hard fight against sensualism. Though objecting to the *genus homo* of the Christs, and appealing to the "testimony" of Prof. Ribot of France in proof of their *insanity*, the writer presumes to believe in the *human* Christ of nineteen hundred years ago! Just such testimony, just such Ingersoll-style of ridicule and unreasoning prejudice, nailed Jesus to the cross when the Almighty, though a tangible man in the flesh, had but little power in the world! Jesus not only "had troubles of his own," in that he was compelled to appear in courts of law to defend himself

against his enemies as a result of betrayal by one of his own disciples, but was actually executed as a criminal; and at the time of his death, he did not have a corporal's guard for a following!

As no argument is contained in the scurrilous vomit, there is nothing to answer; all of the insinuations and charges are absolutely false, and unworthy of a man who claims to be a follower of Jesus; its author does not know correctly a single claim of the Founder of Koreshanity. But he commits himself on the use of plain Anglo-Saxon, and as he presumes to know what is "the best literary style" and what constitutes graceful language, we briefly review a few words he has used:

Reference is made to Christian science as being nothing but "Veopantheism." Pray, what is Veopantheism? What kind of a prefix is "veo"? Further along another new word is met, one not appearing in any dictionary, and we believe that the word itself is "obsessed" and deficient of sane mental entities. Dr. Merton (Sivarttha) would not know himself by the mangled "Sirdartha"! Referring to the Koreshan Science of the translation of men who overcome death, the scribbler manifests his ignorance in "theocracy" instead of theocrasis, from the Greek. Again, "methaphorically" is a new one to us, and even the popular religious sect would feel ashamed of "Babtist"! The famous "Augean stables" is spelled with a small *a*, and the writer "propogates" his views concerning "Esteroo," Fla., and endeavors to lead the reader to presume that we are insane enough to say, with reference to a recent map of the world in THE FLAMING SWORD, that the New Jerusalem, a point of location on the surface of the earth, could be at the "very center of the earth"!

The Founder of Koreshanity is referred to as the "modern logliostro;" and in another instance he uses the word as an adjective, terminating with *os* instead of *ous* as a respectable adjective should. But what is "logliostro" - plain Anglo-Saxon? Examine any dictionary, and find the word conspicuously absent; there is no such a word! An outlandish language is "rude, barbarous, clownish," the kind of language used above; the entire production in the *World's Hope* is outlandish.

The language of THE FLAMING SWORD is dignified; every word is used to mean exactly what the word means. Our language is grammatical also, and our expressions studied; we use them with discrimination and with a purpose. We defy the author of the word "logliostro," and other equally unmeaning gibberish, or any one else, to point out in all the

literature of Koreshanity, a single sentence where technical and scientific terms or words of many syllables above the ordinary vocabulary of the country newspaper, are used erroneously. The best recommendation of the character of Koreshan propaganda, the highest tribute our enemies can pay to us, is the acknowledgment that our mental abilities and capacities admit of free use of scientific terms!

The method employed by Jesus to cover up his meaning, to hide it from those who could not comprehend his philosophy of life as it obtained to the genus of the times, was the use of parables and symbols as a test of intuitive perception of truth. The method employed by the Founder of Koreshanity in the communication of truth in its scientific degree, which must be comprehended intellectually and applied rationally, is the use of scientific language as a test of mental capacity to grasp scientific truth. Even in the scientific age, with all of the boasted facilities for education, and available helps, reference books,—encyclopedias, and dictionaries, millions of weaklings will be debarred from comprehension of the Koreshan System through their own puerility, and will kick against it, just as the writer of the mass of prejudice referred to, with drooping ears, has kicked with the hind feet, afraid to face the System like a man! What is the use of language, if it is not to be used? There are over 300,000 legitimate words in the English language, good Anglo-Saxon; and in the use of the same we violate nothing except the despotic conceit of ignorance!

* * *

Change of Seasons in the Hollow Globe.

I have become quite well acquainted with Mr. M. (of Florida). He says that in the Koreshan writings he finds no explanation of the heat of summer nor the cold of winter. Thinking that there might be others like him I did not attempt an explanation, but thought I would ask Prof. Morrow to explain it in THE SWORD.—Prof. O. F. L., Estero, Fla.

The change of seasons in the concave earth is due primarily to the spiral oscillation and change of axis of revolution of the central sun in the interior atmosphere; and secondarily, to the consequent change of position of the outer projection at the upper surface of our atmosphere. The path of the visible sun's annual revolution is on the ecliptic, oblique to the equator $23\frac{1}{2}^{\circ}$. On June 21 it is at the northern solstice, in the zenith of the tropic of Cancer; and on December 21, it is at the southern solstice in the zenith of the tropic of Capricorn. These relations are

illustrated in the solstitial diagrams on the Sixteenth page of THE SWORD.

When the perpendicular rays of the sun descend upon the surface of the earth in the north temperate zone, heat is generated through the earth's absorption and radiation of solar energies, and we have summer. When the sun is north of the equator the days are longer, and the duration of sunshine is greater, and because of receiving more light and heat during the long days the zone becomes gradually warmer. When the sun is farthest south its rays are received in our latitude at a more oblique angle, and hence the duration of sunshine is the shortest and cold obtains.

In the changes of seasons in the Koreshan System there is no waste of energies; in the Copernican system, the earth must travel about 580,000,000 miles to shift the sun from north to south. The movement of the sun in the great cell in its spiral constitutes the helix (from *helios*, sun) of the great battery, from whence proceed all the positive electric, magnetic, and gravic forces which give motion and vitality to the physical cosmos.

Apostle Paul's Peace Policy.

EDITOR SWORD:—Your correspondent's better-half had the pleasure of hearing an eminent divine (Rev. E. M. Castle) of the Koreshan Unity preach a few Sundays ago. She read to me tonight from I Tim. ii:11,12: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over man, but to be in silence," and asked me what about it? She said it was claimed that the Koreshan faith is the Bible from Genesis to Revelation. I said, "I will write and find out." So I have written in all candor and sincerity, hoping you will give us the Koreshan version.—SUBSCRIBER, Thompson, Fla.

The object Paul had in view was the removal of every obstacle to the success of the promulgation of his interpretation of the gospel to the Gentile world; he was "all things to all men," as a matter of policy, with less regard for principle than that entertained by Peter, the leader of the apostles. The plane occupied by woman in the social world nineteen hundred years ago would not admit of public work of woman; popular prejudice was against it, and for that reason Paul adopted the plan of having the women of the churches he established, remain in social subjection to the customs of the times.

Woman does not occupy the same social status today; customs have changed, and it is no longer an innovation for woman to teach. Truth in its scientific degree has come to another genus of the world, and has authority to adapt itself to the requirements of the times, just as it had nineteen

hundred years ago when Jesus instituted a new system differing in form from the System constructed by Moses. This is the age of the liberation of woman, and in the Koreshan dispensation now being ushered in, she will occupy the most prominent positions in the work of dissemination of the gospel of life, and in the government of the world.

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First Impressions of Investigators of Koreshan Universology.

No Wisdom in Earth Today can Refute Koreshanity.

The leaflet in which I saw the announcement of a publication called THE FLAMING SWORD, about one year ago, still lives, but its pages now appear to me to be the mere cast-off of a chrysalis. Not being isolated, I have wondered why a journal standing so paramount as does THE FLAMING SWORD in the wisdom of present-day literature, should have escaped my knowledge until so late a day; for I have sought the truth as taught by KORESH, for years. I have never met a member of the Koreshan body—only THE SWORD; and to its teachings I come, not as a pharisaical hypocrite, but as a disciple seeking truth—eternal God.

From childhood I have loved Nature, the mysteries of which I longed to know that I might obtain life more abundantly. Within the church I looked, that I might learn of my Creator; therein I found, licensed in sin, worshipers of an "unknown God." I was seeking the knowledge of a knowable and satisfying God, my Creator and Life, in a sphere beyond the creeds! I was seeking for a trumpet-toned being in the flesh, whose wisdom is authority, whose truth will bring down fire from heaven, and from whose imperial source I could obtain the knowledge of my origin and destiny, eternal life in God, the Lord Christ. Behold he is here! and well may it be said, "They [non-disciples] durst not ask him any more questions," for his wisdom unto them is as a consuming fire.

I have chosen that good part which shall never lose the comprehending simplicity of a learner; and through the wisdom of truth I seek to rise into life. As I live, I know that truth welcomes those receptive to it. He that has purposed and has within himself the power to involve the sweet influences and potencies of such a stupendous system of righteousness as KORESH is promulgating, has he not the Truth? Is he not the Messenger? World, dost thou look for another?

Koreshanity enables me to comprehend more and more the great truths expressed in past ages and recorded in the Bible. These are only a few of my first impressions; they bear down upon me for this cause: I covet the entities of purity and truth. I exclaim once again, there is no wisdom in the earth today that can refute that which the Founder of Koreshanity has bound up; and has he not loosed it also? World, how readest thou?—C. D. SHELLABARGER, OHIO.

Koreshanity the Religion that Jesus Taught.

EDITOR FLAMING SWORD:—In a recent SWORD, a question is asked if there are any Hollanders in your Community, which is answered No, but that probably you have some readers which are. I am a Hollander—born and raised in Holland; came to America when I was thirteen. I have been a reader of THE SWORD for over a year, and take more interest in Koreshanity than any other religion in existence. There is nothing else like it for me, for as I understand it, it is the religion Jesus taught. I have belonged to three different denominations, but could not give myself over to the practice of hypocrisy, and I came to the conclusion that the preachers did not understand the Christ or did not desire to live up to his teachings; I found both to be the case!

Now I always believe in admitting the truth, no matter from whence it comes. The first Koreshan teaching I ever heard was from R. O. Spear, who was here several months lecturing; and I must say that at that time I had never heard anything like it; everything he said was so new to me, that I could not understand where he got all the knowledge. Afterwards I had the pleasure of hearing KORESH himself, and I have been thankful ever since that I had the privilege of seeing and hearing the Founder of the System. There are many things in it that are too deep for me, but the foundation,—love your neighbor as yourself, and do unto others as you would that others should do unto you, and the opportunity to practice it, involves more than any system put forth in Christendom!—JOHN VAN ZYL, Iowa.

Finds a Premise in Koreshan Astronomy.

EDITOR FLAMING SWORD:—The first thing that attracted my attention to Koreshan theories was their lucid explanations of difficulties not explained by the Copernican astronomy. For years I had been attacking, in the public prints, fallacies in the prevalent theories of the sun's heat, and especially of gravitation; but until I became acquainted with Dr. Teed's cosmogonic theory I could only deny—not having ground upon which to base an affirmative.

Now, I say that if the Koreshan Astronomy does not account for all observed facts (and it may do so), at least it reasonably explains some that are not satisfactorily explained by others.

The politics of Koreshanity suits me exactly. Out of a corrupt people, reform cannot come. It will take leadership of a character not yet evolved, to unravel our social and political tangles. When the Leader with the right credentials appears, there will certainly be a widespread movement among the people to follow.—MELVIN SNOW, Cal.

Thought Koreshans Another Mormon Outfit.

EDITOR SWORD:—You wish to know our first impressions concerning the Koreshans. When they first came to Estero, Fla., I supposed they were another Mormon outfit; but when I became acquainted with them, I found that they were the most

intelligent people in this country! I have become so interested, that it seems to me if Koreshanity were to prove a failure I would be ruined; it is all the hope I have now. I like THE FLAMING SWORD better than any other paper I ever read. I have received the CELLULAR COSMOGONY, and am highly pleased with it. I have a few persons interested in reading your literature.—NEAL HARRIS, Fla.

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Words of Welcome for the Cellular Cosmogony.

A Thorough Exposition of a Stupendous Fact.

I received a copy of the CELLULAR COSMOGONY, and read it with interest and astonishment.—Interest in the wisdom and profundity of Koreshan Universology, and the lucid and thorough exposition of the stupendous fact of concavity, that has been staring us in the face for centuries, yet we could not see it! Astonishment, that so called science, with her purblind devotees, has so completely overlooked so important, tangible, and demonstrable a fact that seems so easy to prove when once the mind breaks into the spheres of knowledge where it belongs and knows how. It appears to me, after reading the book, that aught else that may be said in support of the earth's concavity, must be more or less superfluous.

I like the work, and believe it will force a new conception of the universe upon the minds of all people who think connectedly and continuously on any one subject for any length of time; i. e., reason logically. Part first, by KORESH, is succinct, comprehensive, and profound; its value to me cannot be estimated. Part second, by Prof. Morrow, shows every evidence of a mind capable of grasping and clearly demonstrating an exact science. All honor is due to KORESH as the discoverer of the earth's concavity, and the instigator of the practical demonstration of his discovery. Much credit is due Prof. Morrow for his invention of the Rectilineator. The entire Koreshan Geodetic Staff deserves praise for its painstaking labor and the precision of the work performed.

To me, this work, with its concomitant result—the establishment of the fact of the concavity of the earth's habitable surface, in the minds of humanity,—looms up as the most important and far-reaching in its effects of any work in the past decade of centuries or more! I have read the work over, and am now studying it. I want to dispose of all the copies I can, and to place one in the hands of each of my thinking friends. Feeling more confident than ever, if possible, of the final triumph of Koreshanity, I am,—R. W. GRAY, Mexico.

Purposes Conducting Experiments on the Water.

I have carefully read your CELLULAR COSMOGONY, and have become very much interested in it. I enclose check to cover subscription for THE FLAMING SWORD and eight copies of the book. If you have any free literature, I am willing to pay carriage for same, also postage on the above if the check does not cover amount. I shall place copies of THE FLAMING SWORD on

the tables of my restaurant.

I rarely take up a subject until I can see some truth in it. On the subject of the shape of the earth, I at present hold my judgment in suspense. Necessarily, I am not in position to determine the right side. I confess a weakness for the popular side on account of the unlimited area of the Copernican universe. I certainly do not care for limitations of conceptions of grandeur, and hence I revel in "Queen Mab," and other poems of Shelley's. You will admit that our day-dreams are often the more pleasurable, even though they are but bubbles! However, I always bow to the Goddess of Truth, no matter how humiliating to my pride or prejudice.

I contemplate a trial with a large telescope some of these days, and shall try to prove the truth, or otherwise, of the optical effects of looking at objects beyond the vanishing point. Your experiments on the Gulf coast of Florida are very startling, and I cannot see how you are to be beaten!—W. H. CHAPMAN, England.

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Chat With Readers.

We discovered too late for correction in December 23 FLAMING SWORD, an erroneous statement concerning the duration and path of the lunar eclipse of December 27. The mistake occurred in placing too much confidence in astronomical data to which we had access. We had before us a statement in data furnished by an eastern astronomical observatory, that the eclipse would *not* be visible on the Atlantic Ocean, but was visible from all other points in the world except Australia; whereas, the facts are, that the eclipse *was* visible on the Atlantic Ocean throughout the entire period of the eclipse, while it was not visible at all on the Pacific Ocean. When we took the time to make the calculation ourselves, we found that the duration of the eclipse was only 3 hours and 49 minutes! The moon was in the zenith of Cairo, Egypt, when the magnetic cut-off began, or midnight at about 30° east from Greenwich. When the eclipse began, the moon was setting for points in eastern Asia, and rising for points on the western Atlantic. The four hours' sweep of longitude embraced the area of North and South America. The period of the eclipse covered the entire land hemisphere of the earth, reaching 23½° beyond the North Pole from the meridian of Greenwich.

We always receive benefits from the persecution of our enemies—actual, tangible benefit, not in the mind merely. A few years ago, after futile effort to drive Koreshanity out of Chicago, a chief jumping-jack remarked that "Dr. Teed has a way of turning everything in his favor!" Every effort to destroy the Koreshan work results in an immense amount of advertising and agitation, with final favorable reports and conclusions in the vicinity of the operations. The work of our enemies in Florida is not only calling forth more than they expected in our behalf, but is also

uncovering their own characters! The Florida papers are finding out from northern dispatches the character of the crooks. The southern press is republishing THE FLAMING SWORD expose of the conspiracy also. A number of citizens from Ft. Myers have visited the Koreshan Colony at Estero for the purpose of ascertaining the truth regarding the situation, coming away much pleased with the Colony, and much surprised, after the slanderous reports, at the appearance of the robust, healthful members and children, their industries, their neatness, obvious intellectuality, purity of morals, and honesty of purpose.

We end the old year with a splendid number of THE FLAMING SWORD; during the year we have issued 52 such numbers, and have not missed an issue! The coming year promises much for us in all lines of our work, and we want to interest our readers more and more. Turning through this issue, you will find the social question discussed, showing the necessity for the utter dissolution of the present dispensation in the inevitable crisis; the challenge of a Pittsburger hung on the Washington monument, and a brief review of the popular expansion issue, by KORESH. Also by other writers, a view of the shifting scenes of the drama of 1898, and a beautiful Christmas story with a profound moral background.

The New Year wants to bring us 10,000 new subscribers for THE FLAMING SWORD. It is in the very instinct of Progress, but it must find expression through human hands—through yours to the extent of your influence, opportunity, and time.

Ring out the old year, and ring in the new!

A happy New Year!
1899!

* * *

The World's News.

Wednesday, December 21.

McKinley returns to Washington from tour in the South; wears badge presented by Confederate veterans.

Dr. Harper, the czar of Chicago university, forces editor of University Weekly to resign by threats of suspension; no free speech permitted in the "liberal" institution.

3,000 soldiers reported killed by explosion of powder magazine in China.

Aeronaut Swinburne crosses the English channel in an airship.

Thursday.

Hitchcock, ambassador to Russia, appointed secretary of interior, to succeed Bliss.

Prince George of Greece, made governor of Crete.

Son of Tolstoi is bringing 2,000 Russians to Canada for colonization.

Friday.

Bryan, loosed from army service, looses his tongue against American expansion.

Spaniards stripping Havana forts of all portable property,—guns, swords, and ammunition.

Arbuckle kicks over the sugar trust traces and cuts prices to retailers.

Tumult in Belgian senate chamber.

Saturday.

Catholic church not to be a state religion in Cuba, Porto Rico, nor the Philippines.

Army factions fighting a war of words.

Anti-Semitic question under discussion in French chamber.

Reports current that Don Carlos has received financial aid from London.

Steamship Bennington ordered by U. S. government to take possession of Pacific islands Guam and Wake.

Sunday.

Christmas!

Agoncillo, Philippine envoy, visits America to plead for independence.

Havana has popular American fad,—the la grippe.

Gen. Lee distributing rations to thousands of Cubans.

Gen. Davis invades Pino del Rio, Cuba; natives welcome American colors.

Plans for Presidential palace published.

Monday.

Spanish-American peace treaty is delivered to McKinley at Washington by Judge Day.

Messengers of false charity busy giving poor full stomachs to starve on through the year.

3 warships go to Samoan Islands to acquire political supremacy.

30 skaters break through ice at Brookline, Mass.; 3 drowned.

Tuesday.

Havana has the street-car franchise craze. Gigantic steel combine forming in Chicago.

German Kaiser dabbles in social reform; to reform the peasants through sanitary measures.

Pingree, Bryan, and Coin Harvey follow Carnegie in anti-expansion sentiments.

Americans preparing to formally take possession of Cuba Jan. 1.

Dewey and Otis send forces to Iloilo, Island of Panay, Philippines, to take possession.

* * *

What justice is there in this, that a nobleman, a goldsmith, a banker, or any other man that either does nothing at all, or at best is employed in things that are of no use to the public, should live in great splendor upon what is so ill-acquired; and a poor man, a carter, a smith, or a ploughman, that works even harder than the beasts themselves, and is employed in labors so necessary that no commonwealth would hold out one year without them, can only earn so mean a livelihood that the condition of the beasts is much better than theirs.—Sir Thomas More.

Accurately and strictly speaking, there is no foundation in nature or in natural law, why a set of words on parchment should convey the dominion of land.—Sir William Blackstone.

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