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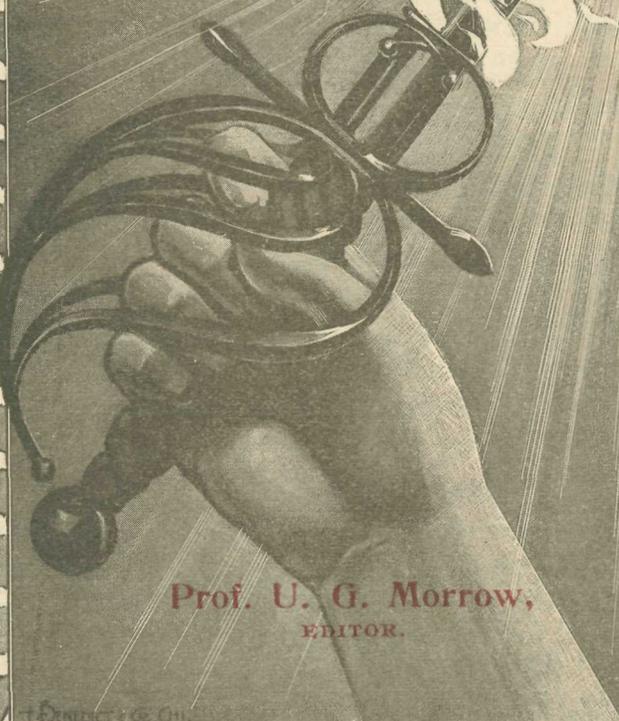
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orm through Divine Affusion of Life.—Organic Education.—The Reign of Apostasy.—Judgment
Revolution.—Celestial Phenomena and Koreshan Astronomy.—Trusts the Fruit of Democracy.

MAY 19, 1899.

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THE FLAMING SWORD



Prof. U. G. Morrow,
EDITOR.

May 19, 1899.

THE CONTENTS

Divine Factors in Economic Reconstruction.

Equitable Distribution After God Breathes His
Life Into Man; the Almighty Descends to
Regulate the Affairs of Humanity; the
New Order Emerges From the
Fires of Revolution.

KORESH.

Dr. Henderson on Organic Education.
L. E. Borden.

The Coming of the Lord and His Kingdom.
Prof. O. F. L'Amoreaux, Ph. D.

Vision of Judgment and Revolution.
W. Hazen Wood.

In Editorial Perspective, Editorial Discus-
sions, 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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Divine Factors in Economic Reconstruction.

Equitable Distribution After God Breathes His Life Into Man; the Almighty Descends to Regulate the Affairs of Humanity; the New Order Emerges From the Fires of Revolution.

WHILE we discuss the questions of commerce and finance, one fact always confronts us—that the applied principle of distribution under any system, whether competitive or communistic, must necessarily involve the establishment of central storehouses from which goods are distributed to less general, and thence to local stores, whence distribution is made to families and individuals. The principal object aimed at, especially in so called Christian and civilized countries, should be the greatest good, not to the greatest number, but to all. The greatest good to all is the abundant supply of the necessaries of life to all, and beyond this, the comforts and the luxuries so far as superabundance may provide for the industrious and the economical.

The productions of nature and art are secured, created, and gathered into storehouses for distribution. That this may be accomplished, some plan or order of creation and collection is necessarily applied and enforced. The general method prevailing at the present day, is that founded upon the competitive system of trade and commerce. Is the system a successful one? We mean by this, is the object of human existence and effort attained? It has been said that the chief end of man is to glorify God and enjoy him forever. We might add that the chief purpose of God is to glorify man and enjoy him forever; and we apprehend that the only enjoyment that God can have with man is in the happiness of man,—a condition never yet consummated in Pagan-Christianity, and under the auspices of the

competitive system. The happiness of man—if this is the end to be attained—must depend largely upon his full enjoyment of the proceeds of his industry. Two things are absolutely certain;—first, that production is superabundant; second, that the products of industry are not judiciously and efficiently distributed. Can there be a remedy under a system, the only impulse of which is human greed? Or can a system be inaugurated that will regulate the relations of the body politic, while the only impulses of the human soul are selfishness and sensuality?

We reiterate: "The love of money is the root of all evil." Without entering into the etymology and analysis of the term money, we will assume that the love of money is the love of that which the world today generally regards as such; namely, a piece of paper, or some metallic substance stamped and used as a medium for the exchange of products. Can the evil be remedied? If so, by the application of what principles and laws? Most assuredly not by the principles of competition. So called money, like any other commodity for which industry is applied, is only a means to an end. Why not attain the end more directly and without this means? is the question that most naturally arises, in our contemplation of commercial and financial problems.

Can the great centers for the aggregation of the essential products of industry be repleted without that medium of exchange called money? Can the goods so gathered into the greater storehouses be parceled out

to the local centers without the aid of this medium? Is there any process that can preclude the employment of the various means of transportation now in vogue? Of course not. Goods must be transported to their various destinations, under any system. This fact is universally known; but transportation and distribution can be as efficiently maintained without the medium called money as with it, provided the actuation of the effort is of the right kind. The central impulse of the competitive system, the one in which money is regarded as a necessity, is greed. The love of money has its root in the love of self. There is another impulse, but at present it is the ideal; this impulse is in the principle of love to the neighbor.

Before a perfect state of society can be attained, man must have reached that condition wherein his greatest happiness resides in the application of the principle embraced in the Lord's summary of the ten commandments: "Thou shalt love thy neighbor as thyself." This state will never be attained through the processes of evolution as taught by the so-called social evolutionists of this age, nor through the progress of an adulterated and paganized Christianity. A Christianity which demands for its perpetuity the mitrailleuse and the Krupp gun, can hardly be said to fulfil the injunction, "Thou shalt love thy neighbor as thyself." The tendency of modern Christianity is to foster everything but the doctrine and life of Christ; and the world, under its influence, is departing more and more from the precept and the example of the Savior of men.

Upon what, then, depend the reformation of the world and the inauguration of a social fabric, from which the love of money is utterly expunged, and wherein the products of industry are equitably distributed according to the just demands of the producer? We answer: upon nothing less than the baptism of fire in which, according to promise, the wicked shall be burned. But who are the wicked, and by what special kindling will the conflagration be inaugurated, through which the wicked shall become ashes under the soles of the saints' feet? "All have sinned"; "there is none good but one, that is, God." Then we are necessarily all wicked; and in the conflagra-

tion and the baptism of fire to come, we who regard ourselves as comprising the wicked will be consumed; for "then shall the wicked be revealed" (in us), "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This is the hope of the world. When the Spirit of truth shall so open the eyes of the understanding that man looks for the revelation of his own sins, and shall call upon God to consume, with his fire of conflagration, not merely the sins but the forms of the wicked, then shall be consummated the righteous expectation of the ages, and from the consuming fire there will arise the purified sons of the Most High God. When this shall have been accomplished, there will be manifest a power of understanding and application capable of so regulating the affairs of men as to correct all the abuses of the competitive system, by sweeping it from the hearts of men and from the face of the earth.

It is not to be expected that the materialistic mind—in the church or out of it—can comprehend these higher laws of progress and reform, or that it can conceive of the possibility of such a crucible of metamorphosis as that involved in the declared purpose of God to consummate the age in a general conflagration of material entities, called the burning up of the world, foreshadowed in the termination of the natural existence of Enoch, Noah, Moses, Elias, and Jesus, through the fire which consumed their material forms, reducing them to the spiritual product of such a kindling.

Equitable distribution without the aid of money will be the most simple thing imaginable, when the human heart is righted by the breath of God. When it is declared that God placed cherubim and a *flaming sword* at the east (rising) of the Garden of Eden to perpetuate the way of the Tree of Life, there is involved, literally, just the consummation above described. The changes noted above and predicted in Scripture will be wrought through the one and only appointed Messenger of the Covenant. The great battle of Gog and Magog (capital and labor) will effect the climax of the preparatory destruction, which must precede the kingdom (not republic) of righteousness.

Dr. Henderson on Organic Education.

L. E. BORDEN.

DR. C. HANFORD HENDERSON, whose article on primary education in the *Atlantic* attracted so much attention last year, has given a course of lectures on "Organic Education" in Boston the past winter. His ideas are marked by strong common sense and a clear perception of many points wherein present social conditions are vicious.

Dr. Henderson thinks the university should be for the good of the people, not the people for the university; he would have no entrance examinations, but open wide the doors to all who are reaching out for mental training. Frequent tests in the class room would take the place of examinations and maintain the standard. If the effort that is now wasted in trying to keep persons

out of the universities, was spent in urging them to come in, the average intelligence of this country would rise, and the university would not fail to meet just the want that it was created to supply.

It is needless to say that Dr. Henderson has no sympathy with the class of university that is founded by the rich for the rich, to inculcate the principles of plutocracy. The vital question in America seems to be just now, whether we are to have any democratic universities. Every state should maintain such an institution which, like that of Wisconsin, is free to all its residents. Perhaps the best use that a millionaire can make of his tainted wealth, is to devote it to education, but let the money be a gift to the state; let him not endow a university and attempt to control its faculty or prescribe what system of political economy it shall teach.

This is not a point touched upon in the lectures, but, is there not danger lest disgust with such methods excite a vulgar contempt for education itself, among those who need it most? It has always been hard to prevent the untaught and illiterate from decrying knowledge. In almost every rustic community there is a jealous tendency to sneer at the boy who has been to the Agricultural College or to the School of Technology; yet, so long as the world lasts, skilled labor in every department will command a better price, and, other things being equal, the mind whose logical faculty has been trained by a course in geometry is better equipped to carry on the world's work than one that has not been disciplined. In the professions, no man expects to become a physician or a lawyer without special training. "Genius is a long patience," is the maxim of art, where it is understood the most splendid natural gifts will never produce a statue, a picture, or a book without the mastery of technique. "I have no use for books, I have them all in my head," said a woman who claimed to be "a seer and a prophetess;" so she went on with her "spiritual intuitions" and automatic writing, while her language violated every rule of grammar.

Goethe had one of the broadest and most productive minds of literature, but he said that he never found himself in the presence of the humblest soul without mentally asking, "What can you teach me?"

Ignorance is arrogant, wisdom is teachable, and the kingdom of heaven is to those of a child-like spirit. Our ideal of perfect character demands the *balance* of love and wisdom. If Koreshan doctrine teaches anything, it teaches that this is neither the age of faith nor inspiration, but the age of hard work and science; and science, as the old definition in Greenleaf's Arithmetic used to put it, is knowledge reduced to order.

To return to Dr. Henderson, who makes some very plain statements in his last lecture, which is a plea to let education cover the whole of life and lead to the pursuit of excellence rather than the pursuit of wealth. "No amount of personal industry," he says, "will make a man wealthy. The days are not long enough, and human strength is not great enough. The only way to be rich is to appropriate a part of the wealth created

by other people, that is, to exploit labor; or to appropriate the wealth created by nature, that is, to exploit the natural resource; or by speculation to appropriate the wealth created by the growth and movement of population, that is, to exploit society."

If a man will recognize this fact at the outset and determine not to be a parasite, but to let his life render genuine social service, the lecturer would advise him to refuse to work for hire and join some co-operative enterprise. Just so soon as superior people do this, he believes that wealth will lose its tremendous power. "First to be, then to know, and only incidentally to have,"—this is his program, and a recognition of co-operative principles is shown in the following words:

It is impossible to lift oneself at the expense of others. It is equally impossible to truly serve others without serving oneself. The universe is at bottom a moral universe, and man is essentially a social being. The drama of life is not a game of solitaire.

It is encouraging to find a man giving such advice in a world where people are so slow to grasp the protective power of co-operation. "Artists can't live in Boston; not more than two or three can make their salt," said one of the pioneers in newspaper illustration in that city. The only way to meet the competitive system is to fight it with its own weapons. Let the artists of Boston form a protective league founded on co-operative principles, with the motto, "One for all and all for one." How soon they could force the great competitive press to their terms! Instead of giving every new artist the cold shoulder, and looking upon him as a natural enemy coming to take the bread from their mouths, let them discern the strength that lies in numbers and receive into the fraternity any man who can pass certain tests laid down as the standard of artistic excellence.

Every new trust that forms is an object lesson to show those who long for the fall of selfishness and monopoly, how to combine justly for the formation of monopolies founded upon righteous principles. In the societies of heaven, we are told that whatever good the angels possess, excites in them a corresponding desire to impart. Imagine the whole earth filled with the spontaneous joyousness of loving and giving! If every man regarded his neighbor in love, none would be in need, and no man would be reduced to the vulgar extremity of sounding his own praises in order to secure his own place, where by the exercise of his peculiar talents he can best serve the state. The monopoly of the future must be the monopoly of love.

Doctor Henderson has recognized the power and value of united life, but seems to take no account of one sad obstacle to the general institution of co-operative enterprises. It has been found by repeated failures that human nature is too selfish to unite successfully on a co-operative or communistic basis. Koreshan Science is more clear-sighted, and its hopes for the establishment of the ideal life in earth include the proviso that human nature must be changed,—not by evolution, but by a specific outpouring of God's love.

Vision of Judgment and Revolution.

W. HAZEN WOOD.

The Muses Unto Their Poet.

"Thou art praying for a poem;
Thou art longing for a lay:
Now, listen well, with thy soul's ear,
And we'll tell thee what to say."

What the Poet Sang.

THE waves of vast commotion are casting high their spray;
And earthquake shock rends soil and rock with might's
resistless sway;

Yet land and sea bow low to Law, and its behests obey:
'Tis man alone, of all that lives, walks error's wilful way.

Not a nation, nay, not one, but prepareth now for war;
And earth's armies and their millions, are marching near and
far:

Death's dark and dreadful fiat, from life doth men debar,
And a stormy sky of darkness veils o'er each shining star.

And sense-bound souls lie sleeping in stupor of this night,
Soon, rudely to be wakened by the shock of terror's fright,
To grope amid black chaos without the gift of sight;
For long and oft have men refused the blessedness of light.

This weltering world of sorrow, of sin and shame and crime,
Draws near that dread Tribunal whose judgments are divine;
When justice exact and righteous shall be laid by plummet line,

And rule and square and compass with God's strong arm
combine.

And the refuges of lies, like dead chaff of threshing floor,
By mighty whirlwinds winnowed from clean life-giving store,
Be driven far from human ken, and found for aye no more—
Mankind no more entangled by the wiles of Satan's lore.

The least erected spirits that bestial walk the earth,
Uplifted are to stations high exceeding far their worth;
Such, scorn pure use or honor true, and glory in the dearth
Of all divinest virtues, that crown man with rebirth.

And Mammon is exalted above all by men called God;
And gold and gain and lucre vile, make man a sensuous clod;
And retribution, rising, reacheth for judgment-rod,
To smite, till lofty idols lie prone upon earth's sod.

He that sitteth in the circle of the heavens overhead,
He beholdeth all expanses of the earth beneath outspread;
He it is that judgeth rightly, flesh of man, both quick and
dead:

He it is that purgeth purely when the furnace fires are red.

O Lord God, thou good Creator—Father-Mother of mankind!
In thy Word divine recorded, we this promise perfect find:
"Behold I create all things new."—Lovely truth in life
entwined;
Heavenly earth divinely human; Divinity in man enshrined

The Coming of the Lord and His Kingdom.

The Decline of the Church and the Reign of Fallacy; the Cause of the Perversion; the Coming of the Kingdom After the Great Falling Away.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

AS THE outcome of nineteen hundred years of apostasy, which, as Paul declares, began in the time of the apostles of Christ, the world, including the church, is stranded in the most utter and hopeless ignorance of God and his relation to men. The direct outcome of this is the sad condition of humanity, in which the few wallow in beastly luxury, vice, and crime, the direct results of perverted law, and the many exist in want and pauperism, ignorance and crime. "My people have gone into captivity," says Jehovah, "because they have no knowledge." The direct effect of the knowledge of God that Jesus brought to the world, was to make the part of humanity that received it, free and equal, destroying among his followers the very idea of private property, which is the Pandora's box out of which all the evils of present conditions among men have grown.

One of the first indications of this monstrous growth was the appearance, in the second century of the Christian age, of the order of the clergy arising over the simple, equal brotherhoods which were the only organizations of the early and only real Christians. Of the ambitious struggles of these antichristian potentates, Jerome, one of the so called Christian fathers, (who died A. D., 426,) according to Coleman, in "Ancient Christianity Exemplified," "alleges that the standing office and authority of a bishop were a necessary ex-

pedient to still the cravings and strife for preferment, which, by the instigation of Satan, arose in process of time among the elders."

The church historian, Neander, says of the order of presbyters, the first stage of the outer development of the great apostasy, "They were not designed to exercise absolute authority, but to act as presiding officers and guides of an ecclesiastical republic; to conduct all things with the co-operation of the communities, as their ministers, and not as their masters. It could hardly work itself out in a natural way, from the essence of a Christian life and Christian fellowship, that this guidance should be placed in the hands of one individual. *The monarchical form of government was not suited to the Christian community of spirit.*"

Of this apparent going back, in the development of the great apostasy, to the Jewish idea of a ruling priesthood, Coleman says: "No change, perhaps, in the whole history of the changing forms of church government, can be specified more destructive of the primitive constitution of the church, or more disastrous to its spiritual interests." Neander says of it: "This entire perversion of the original view of the Christian church, was itself the origin of the whole system of the Roman Catholic religion—the germ from which sprang the popery of the dark ages." It requires but a single glance at the

present condition of the church and the world, to show that the apostasy still reigns; and men have come to conclude that it is the normal state of things and will last forever.

When Jesus was asked by Pilate if he was a king, he said: "To this end was I born." "My kingdom is not of this world" (Greek, age). Of the kingdom for the coming of which in earth he taught us to pray, he would be the king, not in some unknown spiritual world, but here in earth. He plainly taught that he sowed the seed of that kingdom, which was himself, but it took an age to reproduce that seed in the human earth; hence his kingdom could not be outwardly established in earth until the next world—age.

Of the two words in the New Testament commonly rendered world, *aion* always means a period of time; in the Bible, an age; the other, *kosmos*, means the order, or human institutions of an age or dispensation. In

their time relation, both have the same import; and neither ever means the physical earth. Jesus' words, then, plainly mean,—I, the God-man, in whom dwells the Father-God, am not the king of this age, so Cæsar need not fear me as a rival. The devil has the authority, and is king of this age. Cæsar has nothing to fear from him. My kingdom is to be of the next age, when I will reign King of kings and Lord of lords. That time is at hand when the apostasy will come to an end, and every despotism be destroyed; righteousness, so long an exile, will return to this suffering, sinful earth, which will become the abode of happiness and peace.

[I purpose writing a series of short articles on the subject of the Coming of the Lord; and the several phases of the subject treated are indicated by the following questions: Who is the Lord? Does he ever come into the world as a man? Are there fixed times for such coming, and what are they? What are the causes and conditions of his coming? What is the manner of his coming? What are the results of his coming? —O. F. L.]

In the Editorial Perspective.

THE EDITOR.

THE QUESTION of the trusts is one of the most stupendous issues now agitating the mind of the public. The development of these gigantic combinations is phenomenal and startling; there has been nothing in all the history of the present social and economic structure, or even of the world, that is fraught with greater imminent results. The newspapers of the world are full of agitation concerning them, and the reform press stands in awe at the overtowering systems of oppression. During the past six months, trusts have been formed in the United States, whose aggregate capital amounts to nearly \$6,000,000,000. The total amount of money in circulation is nearly \$2,000,000,000, while the treasury contains about \$600,000,000; the two sums aggregate less than *one half* the total trust capital of America! Concerning the stupendous import of these recently developed trusts, the *Chicago News* says: "The rapidity with which various trade combinations are being organized is a commentary on American business operations which no one can interpret or explain. Where these organizations will stop, and what will be their ultimate effect upon industrial enterprises, no one has yet ventured a definite answer. That these gigantic syndicates can go on absorbing business and capital of the country without affecting both business and capital, for either good or ill, hardly seems possible." In another department of THE FLAMING SWORD we publish an editorial, "The Trust Climax," from the *Chicago Chronicle*. THE FLAMING SWORD not only has pointed out the meaning of these rapidly forming combinations, but has repeatedly foretold what the results will be. Contrary to the usual opinion, that trusts are developed from other than competitive and democratic principles and conditions, we assert that nothing in the field of modern social economy is more susceptible of easier demonstration than the fact that trusts are the *legitimate results* of the competitive system, fostered by democracy. They are the outgrowth of democracy, the fruit of republicanism, the product of modern civilization. Trusts will continue to be formed until the wealth of the country is absorbed or controlled,—until the climax of their usurpation is reached—and then comes the revulsion, the revolution, the fall of financial institutions, and the crash of kingdoms!

"Christian science" is meeting with reverses; there is a growing revulsion of feeling among people interested, against the groundless fallacy. It is a gigantic mushroom, generated in the hotbed of fallacy, and it cannot endure critical scrutiny. It is destined to wither under the piercing rays of a strong searchlight. It is a huge wave of fancy, a passing agitation in the superficial mind, displacing a few theological sandbars in the shallow portions of the restless sea of humanity. It is a mental hallucination, the absolute of falsehood, founded on denial. It begins with deception. Its prophetess is an imitator, a plagiarist. Her claims are false, and her system is a perverted philosophy,—a fad. Eddyism is receiving a severe blow from the hands of able minds which have been directly interested in it for many years, and acquainted with the methods of its "mother." The *Arena* for May contains a plainly and sincerely told revelation, a startling expose, of many of the subtleties and deceptions practiced by Mrs. Eddy in the founding and promulgation of the pseudo-science; and a number of books and pamphlets have been published with the view to exposing her schemes. The work of opposition will serve to check the growth of the fallacy, but it will not satisfy the truth-seeker; the opposition now manifesting itself so vigorously against Mrs. Eddy is destructive, not constructive; and the result will be a heated and tedious contention among the various factions of metaphysics, about the truthfulness of the statements concerning her personal conduct and motives. The methods pursued by THE FLAMING SWORD are totally different; we exclude contentions about personalities, and go direct to the root of fallacy. We do not fight people, but their ideas. Have not the contributors to the *Arena* mental ability to logically attack "Christian science" from the standpoint of a demonstrated premise? Must they resort to appeal to prejudice by methods which questioned even the character and motives of Jesus the Christ nineteen hundred years ago?

When a prophet commits himself definitely on the character and time of coming events, he gives to the world a method of test of the integrity of the prophet; predictions not fulfilled originate with false prophets. After publishing a little 5½ x 8

inch, 4 page monthly leaflet for about seven years, the editor of the *Cayster* has reached the conclusion and the delusion that he is the voice of the Almighty,—a definite and special personality authorized to either read or write the book of Revelation, or anything else about the universe; he is the sun-faced angel to unravel the mysteries of the end of the age. The route to this conclusion is rather circuitous. Though now it appears from recent issues that he has been a prophet all along, it has been only three or four years since the little sheet showed evidences of partial acceptance of Koreshanity; and since then, mangled forms of Koreshan expressions have frequently appeared. Now, the Bright and Morning Star twinkles only through the new prophet, shining upon an earth in the shape of a woman, veiled in an ice firmament. Literal fulfilments of his prophecies are booked to begin this month; then terrible earthquakes, the smashing of the great universal clock face, and the consequent destruction of time itself! He is a sort of a negative prophet; for he can "see no reason why a part of one of the continents may not be broken loose in this great shaking of the universe. Lashed and crushed by vast tidal waves that rise up [how far?] to meet the opening heavens, whole countries may be engulfed in ocean." In view of the terrible disasters expected this year, he ceases publication of his messages, abandons the world to itself, adjourns *sine die*, to anxiously watch and await the results!

There are daily evidences of the fact that the great newspapers of the civilized world purposely exaggerate and color news, reports, and interviews to conform to particular editorial policies, but there are less frequent admissions of it. Occasionally, a daily finds it convenient to expose the tricks of contemporaries, and thereby incidentally reveals its own. The *Chicago Chronicle* gives an instance of how newspaper frauds are perpetrated, and of course it speaks from experience. General Anderson has just returned from the Philippines, and expresses himself freely to the great daily journals of Chicago; and he either tells different stories to the different dailies, or the dailies alter the one story to suit the several journalistic attitudes toward the administration on the Philippine question. In one paper he is made to say that the Filipinos are crafty, suspicious, and treacherous, though fairly intelligent; in another, that Aguinaldo is sincere and his soldiers brave; in another interview the rebel is a mere tool; in another, that American soldiers are enthusiastic in fighting the rebels; while in the *Chronicle* the Filipinos are capable of self-government. The policy of each paper is well known in Chicago, and each of these reports is in conformity with the particular editorial policy of the paper in which it appears. The earmarks are plain; the same methods have been employed by all in twisting the interviews, and the palpable evidences show the *Chronicle* to be equally guilty with the others!

There is a growing sentiment in the mind of the American people, that the principles upon which the independence of the United States was declared constitute a gigantic fallacy; the feeling is becoming more and more marked that governments do not "derive their just powers from the consent of the governed." It is a mere sentiment, a theory which has never been applied in all the history of the American government. Since the founding of the republic of the United States, more than four fifths of its present territory has been added by cessions, grants, and purchases from foreign powers; and even men, who helped frame the Declaration of Independence, appointed governors over Florida, the Louisiana territory, and California against the will of the natives. The American civil war is an illustration of forcible suppression of rebellion against the will of millions of people of the South. Today, the United States of America

does not conduct its government in conformity with the principles upon which it is supposed to be founded. There is no exclusively republican government in the world today; and more, there can't be!

The outlook for modern Christianity is not very encouraging; even the church admits it. Millions of dollars are being expended annually in orthodox propaganda, and the returns are exceedingly light. Though missionary work has been performed with considerable energy during the present century, there are 250,000,000 more heathens in the world than there were 100 years ago; and they are now increasing at the ratio of about 3,500,000 a year. The church talks much about the spread of Christianity in heathen lands, but not so much about the spread of heathenism in Christian lands. We are living amid the closing scenes of the nineteenth century; modern Christianity has had opportunity to do its best; and it has done it. The condition the civilized world is in today is the result—the worst mental chaos, inharmony, selfishness, greed, and corruption that have ever been witnessed in all the history of the world!

A religious production entitled, "The Way to the New Jerusalem," is before us. We have looked over its pages with the feeling that it might contain some directions as to which airship to board for the proper distant star, but do not find them; instead, a suggestion of a water route by immersion, and other methods which have failed for millions. Koreshanity is not so much interested just now in going to the New Jerusalem, as it is in having it come to us; and if the Bible is correct, if we wait awhile the holy city will descend from heaven to the external world. We prefer having it come in this way, rather than to trust blind guides who can tell us nothing about the character nor the location of the new city; besides, we do not relish the idea of going off into the popular skies without more reliable sky-pilots than modern clergymen and astronomers!

A \$10,000,000 counterfeiting scheme is denominated by the American press as being the most gigantic fraud of the nineteenth century. A number of gentlemen in the secret service of the United States government were involved in the scheme; also men who knew how to make money were engaged to coin the silver and print the bills. The 4,000 millionaires of America know just as well how to make money as the counterfeiters; they use different methods, but the methods are just as fraudulent. The stealing of the sum of \$10,000,000 through counterfeiting is insignificant compared with the stolen products of industry, representing the aggregate value of billions of dollars. The monumental fraud of the entire modern world is that perpetrated by men in the highest religious, social, political, and commercial positions and standing of the nations!

The money god is bringing the world to judgment, welcoming the prosperous and the rich to places of honor on the right hand, and the poor on the left, with curses of the modern hells. To those on the right it is said, "When I was naked, you clothed me; when I was destitute, you supported me. Enter into the joys and luxuries of the landlord." To those on the left is said, "When you saw me naked, hungry, sick, and in prison, you neither clothed me nor ministered unto me; depart from me,—I never knew you." The decree of the money god is unjust; the poor have really created the wealth of the god of gold, supplied all his wants, satisfied all his greed; but the others stole it from them, and have won a false reward.

The modern churchman claims to see great danger in growing Mormonism, because it has a semblance of order, and exerts an influence over the social and economic, as well as religious af-

fairs of its people. Clergymen raise the cry that any religious system that undertakes to unite the spiritual and temporal affairs of humanity is un-American, and dangerous to the republic. The result is obvious; the modern Christian keeps his religion apart from his business. The Mosaic system was a hierarchy, a Theocracy; and today if Moses, with the same authority from the Almighty that he had 2,500 years ago, were to begin operations in America, the modern church would denounce his system as dangerous to democratic institutions, a menace to the liberties of a free people!

The church must have something to fight; and of course it fights everything that is opposed to the church,—it is natural. The church has not the heart, the desire, the courage, nor the ability to attack the monstrous corruptions and products of modern civilization; indeed, it has no desire to fight its friends! The church sanctions or permits all of the modern perversions which it does not oppose. At the close of the Jewish dispensation the church fought the truth, murdered Jesus, and allied itself with every element of moral, social, and economic corruption. The modern church is not only no better, but as much worse as the modern facilities for exerting influence are greater than they were in the Roman empire.

“Christian science” is full of inconsistencies and contradictions. It claims to be a system of healing the sick, but denies that there is any sickness; to raise the dead, while it denies that there is any death. It asserts the power of mind over matter, while denying that there is any matter. It presumes to illumine the minds of its devotees, while asserting that there is no darkness; and to save the people when they are not lost. It asks the investigator to rise above the mortal mind, while asserting that there is no mortal mind,—no mind but the immortal, no mind but God!

It is inconsistent for any mind advocating the principles of democracy, to condemn modern corporations and trusts. Competition is a free, open battle for wealth; democracy is the principle of vidual liberty to prey upon the neighbor to the full extent of commercial shrewdness. On the open field for the mastery, the ablest and the shrewdest win. Instead of condemning the trusts, THE FLAMING SWORD first condemns the principles and the conditions which have made trusts possible—the principles of individualism, competition, and democracy.

The strange thing about modern Christians and metaphysicians who claim to possess the spirit, mind, and consciousness of Deity is, that having that mind, they should not reveal to the world the omniscient view of the physical universe. Has the Almighty forgotten the nature and extent of his creation? It is a remarkable phase of intellectual light which presumes to know all about heaven and God’s throne, but which is unable to settle the question concerning the form of the Almighty’s footstool.

There is no such thing as harmony of the principles of cooperation and modern republicanism. The reform press is saturated with the idea of democracy, at the same time advocating municipal monopoly, and even communism. The true social system is not democratic; in it both competition and trusts are impossible. The most enlightened republican government contains both competition and trusts!

There are mental microbes more dangerous to the life, health, and welfare of man, more productive of disease and unhappiness than all the external bacilli combined. The highest and most effective therapeutic agencies consist in the eradication of poisonous and persistent entities from the mind, and in the substitution of the entities of life, which will subjugate even death itself.

Does skilled labor ever need to resort to legislation to prevent an incompetent from finding employment? The orthodox medical fraternity does not feel competent to compete with so called quackery by any honorable means, but must resort to “law” and fraud to prevent others from obtaining the patronage of the people.

Excavations of ancient Babylon, now in progress, may unearth the royal palace in time to revive the memories of the handwriting on the wall, before the startling, fatal decree of judgment appears on the walls of the modern Babylon of corrupt civilization!

The democrats should enter a protest against modern astronomers; they are universal expansionists, and are now making laws to govern “other worlds than ours” without the consent of the governed. Make a plank of it in the platform of 1900!

Millionaire Flower is dead; the great Flower of the syndicates and trusts has fallen from the corrupt tree of competition and speculation, and the fruit will now rapidly mature—the fruit of the trusts.

Why should Americans be bound to respect the political doctrines of the eighteenth century, any more than the religious, social, and scientific theories of the early days of the American republic?

The reform press is encountering the insurmountable difficulty of harmonizing the prevailing ideas of individualism and democracy, with co operation, colonization, and municipal trusts.

In the coming peace congress representatives of the various nations should be discriminating enough to render unto the Czar the things that are Czar’s, and unto God things that are God’s.

Koreshanity is shocking to most people; it is full of mental electricity of high voltage and tension—too strong for those who do not desire mental and physical rejuvenation.

If Christendom is the Lord’s kingdom, the devil has obtained an abundant entrance to the plane of enjoyment of its riches and corruptions!

America sowed the seeds of republicanism to the wind of competism, and is now reaping a whirlwind of trusts.

The semi-civilized Filipinos are tragedians; in the drama of the jungle they shake spears at the Americans.

The modern Christian enjoys himself in reading the acts of the apostles, but not in committing them.

The ambassadors of peace from the whole land of the hollow world meet in the low land of Holland.

The Czar offers peace to the powerful nations of the world,—but proposes a fight to the Finnish!

“Christian science” is but an Eddy in the rapidly forming vortex of world-wide revolution.

The golden eggs of individualism, competism, and democracy are hatching gigantic trusts.

Trusts are the reward of the people who trusted in democracy.

The civilized world has the peace fever and the Hague.

Aguinaldo’s chivalric title now is, Sir Render de Filipinos.

The success of the modern physician is fee-nominal.

The Czar is making foot-prints of peace.

Small minds entertain great fallacies.

Saloon profits are bar-gains.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Fixed Stars in the Concave Earth.

EDITOR FLAMING SWORD:—On a clear night we may look into the sky and see the different constellations, such as Orion, the Great Dipper, and others. These stars appear situated in a certain relation to and distance from each other. They maintain the same relative positions from rising to setting, the constellations not changing in size during the time of their passage from east to west.

Now, it appears to me that if the earth is a cell, with these stars revolving in the physical heavens which are convex to us, they would necessarily present very different positions, presenting their true relations while overhead, and appearing edgewise at rising and setting.—C. B., Salem, O.

If we take up a small star globe and revolve it, the constellations on the map will present different apparent relations in passing from side to side. This is because the globe is small, within the scope of visual adjustment and discrimination of distance; because the visual lines are practically straight; and because there are no vanishing points; the small globe appears convex.

But it is different in viewing the physical heavens and the constellations above us. All parts of the sphere of the heavens are beyond the limit of visual discrimination of distance, and therefore, every part must arrange itself to conform with that limit, which is equidistant from the eye. It is admitted by advocates of the Copernican system, that convex bodies or orbits may appear to be concave. They assume that the earth is convex, yet admit that it appears to be a hollow bowl from a balloon or a mountain top. It is held that the orbit of Venus is concave to the sun, convex to the earth. The space between its greatest eastern and western elongations is about 95° ; but that arc appears to be as *concave* as any other part of the heavens. Both Venus and the sun are drawn down apparently, so that they appear to be the *same* distance always.

We can make it still more striking: There is no apparent difference in the distance of the moon and fixed stars; though it is supposed that the stars are *billions* of miles away, while the moon is at a distance of only 240,000 miles; they appear to be in the same concave plane. Either the stars are apparently drawn down in perspective to the moon, or the moon is apparently projected as far away as the stars. If it can be conceived that the stars are by perspective drawn down to the apparent orbit of the moon, it is also easy to conceive of the fact that the moon itself, and the constellations also, are apparently drawn down toward the eye.

Every degree in the lunar orbit is foreshortened by perspective, so that its apparent place is this side the real. If the Copernican heavens, embracing orbits and stars having such enormously varying distances, can appear to be concave, all its bodies appearing equidistant from the eye, it *ought* to be readily conceived that the Koreshan convex heavens and orbits should appear to be concave in accordance with the laws of foreshortening!

The eye possesses the faculty of adjustment for objects at varying distances upon the earth—for objects with which we

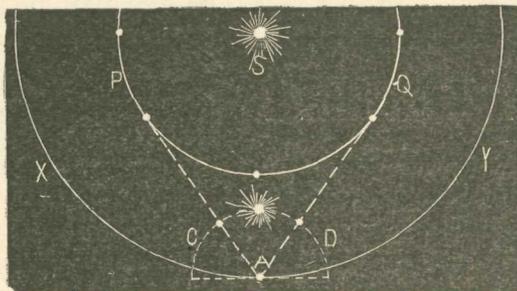


DIAGRAM No. 1.—Convex orbit of Venus in Copernican system.—XY, earth's orbit; PQ, orbit of Venus; S, sun; A, earth; CD, apparent dome of sky.

are acquainted. The eye requires a different adjustment for objects within a few inches of the eye, from what it requires for objects at a distance of several miles. There is a limit to this adjustment; its limit is the extent of the visual focus, beyond which all objects appear to be equidistant from the eye. One used to the telescope, is familiar with the fact that the eye-piece has to be moved in or out by means of the rack and pinion, according as the ob-

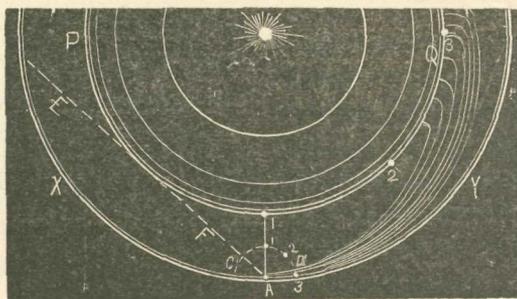


DIAGRAM No. 2.—Showing how constellations in Koreshan Astronomy sustain same angular relations from rising to setting; Visual lines meeting surface of the heavens at right angles.

jects viewed are remote or near; but that adjustment has its limit, beyond which all objects appear to be in the *same focus*. If all objects in the unaided visual focus appear equidistant from the eye, the arrangement of the objects is in an apparent circle; and the appearance of the concavity of the convex heavens is inevitable. The heavens appear concave, because every part of their surface is beyond the limit of the visual focal radii. The limit is the

circumscribed visual compass of adjustment, which is not over 100 miles in every direction of the eye. Because of this, the whole heavens appear to be drawn down to a comparatively small dome. If you can admit that the Copernican heavens are thus apparently drawn down from a distance of billions of miles, it should not be hard to see that the Koreshan physical heavens can be foreshortened from a distance of 1,000 to 6,000 miles to the limit of the visual focus.

How can the stars at rising appear to be in a horizontal direction? Place a mirror at an angle of 45° at same altitude as the eye. Objects, even constellations, directly above the mirror will appear to be in a horizontal direction from the eye. Instead of there being such an abrupt refraction or reflection of the ray, there is a gradual curve of the rays of light and vision from a constellation just passing into view in the convex heavens in the hollow globe. The stars will appear to be in the direction in which the rays enter the eye.

It is evident from observation that we look at the constellations at *right angles* to their plane, at rising or setting, as well as at different altitudes. If we observe Orion at rising, with the star points in a given relation, with the lines of vision at right angles to their plane, they will appear to have the same relation that they do when the constellation is in the zenith. The question is, how can we see the constellation at right angles at rising, when it appears that we should see them edgewise?

If we see the rising constellations at right angles, the visual radiations strike the plane of the stars at all points at right angles. How does the visual substance, radiating from the eye in a horizontal direction, strike that part of the heavens in which the constellations are at rising, when that part presents a surface in a direction which is away from the eye? We look over the horizon; we project from the eye a finely attenuated visual substance, more subtle than electricity, with a greater velocity than light. Within an ordinary atmospheric medium the radiations from the eye are normal, that is, the radiations are in various directions, just as light radiates from an arc light. If these radiations extended indefinitely in straight lines, the heavens would appear differently from what they do; but the radiations do *not* continue indefinitely in straight lines; the visual substance decreases in force of transmission as to the square of the dis-

tance, and becomes more and more subject to the forces of levitation (the opposite of gravity); consequently, the visual rays are curved upward.

In Diagram No. 2, we undertake to illustrate the upward curve of the emitted energies of vision. XY is one half the earth's shell; PQ, hemisphere of the heavens; A, point of observation. The fine lines to the right, between the heavens and the earth, are the lines of visual energy, touching the heavens at right angles at every point. CD is the foreshortened dome, the apparent concavity of the heavens, at the limit of the visual focus. 1, 2, 3, are stars; 1, in the zenith; 2, at an angle of 45°; and 3, at time of setting. The corresponding numbers in the arc CD, sustain the same relation,—zenith, 45°, and on the horizon. The line EF is the line with which the usual objector tests (?) Koreshan conclusions; we place it in contrast with the curved rays on the right. If the visual lines strike the surface of the sphere of the heavens at right angles, the impression in the eye, of any constellation at different altitudes, will be the same, and Orion and other constellations will appear not edge-wise at rising or setting, but with the star points in the same relations of fixity, with the same angular relations that they do when directly overhead.

We suggest a careful study of an article on the same subject in June 24, 1898 FLAMING SWORD, which, with these suggestions, may appear clearer to the mind. We have a number of other questions on similar lines, which we will answer in coming issues.

Proof of Future Existence.

(1) What proof, if any, is there of a future state of existence or immortality?

(2) When a man dies is he conscious—does he have a memory of earthly forms and things?

(3) The Bible says that there will be a resurrection day. Will all who have died, or will die, remain in their graves until that day? What is it to be resurrected, if as the Bible says, the body goes to dust and the spirit to God who gave it? The spirit has already gone to God; then what is there to be resurrected?—D. C. W., Boonville, Mo.

(1) The fact that we now exist, when that fact is understood, is proof that the life we now possess will exist again,—in a higher or a lower state according as the life of the vidual is progressive or retrogressive. Human life has always been; it passes from generation to generation. Man continues his existence through series of embodiments. At intervals human life is renewed through processes of involution, just as the life of the plant is re-

newed in the seed. Immortality is not possessed today; man is mortal—spirit, soul, and body. The present state of humanity is dual,—male in one form and female in another form. The fact that there are two sexes that have their origin in one cause, is proof that that Cause is biune. The state of biunity of life is immortality.

(2) The mind of a man who dies, passes into other bodies in humanity. It retains consciousness and memory of vidual existence in the natural world, until the completion of his dissolution of soul and spirit; finally, he takes on the consciousness of the interior human mind, the mind of the spiritual world.

(3) The resurrection is the putting on of immortality. There was a resurrection day nineteen hundred years ago; millions of spirits of men who had died looking for the coming of the true Messiah, were involved and resurrected in Jesus. Adam was made of the dust of the Almighty; he was a living, immortal man when he was dust. The Almighty said to him, "Dust thou art, and unto dust shalt thou return." He told Adam what he was, and what he would be again when he should be resurrected. When he was resurrected in Jesus, his spirit returned to God (for Jesus was God), and his body returned to dust,—the dust of immortality. The return to dust is the process of resurrection, not the reverse,—as usually taught.

There will be no resurrection from graveyards; the graves of the dead are the graven images of mortal humanity. The tombs from which the dead are always resurrected are mortal men; the tomb or grave, in Scripture usage, is from *μνημειον*, meaning places of remembrance—mortal, mental states. Our word mnemonics, the science of memory, is from the same Greek word.

There is no more of humanity than there is living today. The dead are *in* the living, the mortal forms of the present generation. It might be asked, will all the wheat grains that ever existed in the past be resurrected? but who would ask it? Wheat continues its existence by propagation; God and man perpetuate their existence by propagation, and resurrection is the highest product of generation and regeneration. Study the pamphlet on Reincarnation, by KORESH, and other Koreshan literature, in order to obtain an understanding of the science of immortality. Koreshanity is the complete antithet of all popular conclusions. The usual theories of resurrection, and the idea of *one* lifetime for each vidual, are fallacious and absurd in the extreme.

Projectile Ranges and Earth's Concavity.

I would like to suggest a thought regarding a possible evidence of the concave earth and the long distance rifles and their ranges for 4,000 or 5,000 feet or more. It seems to me that there is every evidence of the earth's concavity in the fact that the greater the distance the higher the gauge or subjective sight has to be set in order to strike the object in the distance. This seemingly proves a curve up of the earth's surface, instead of a curve down, does it not?—F. H., Rock Island, Ill.

The elevation of the gauge of back sight of a rifle in proportion to the distance of the object aimed at, is due, for the most part, to the curvation of the path of the ball. Any object left unsupported falls 16 feet the first second, three times that distance the second, and five times that distance the third second, and so on. The speed of a ball from a common rifle is about 1,500 feet per second. If the ball shot from a rifle placed in a horizontal position, travels 4,500 feet in three seconds, it will fall in that time the distance of about 144 feet, while the curvature of the earth in 4,500 feet is about 6.8 inches. The amount of actual fall of the ball is modified when the rifle is placed at an angle from the horizontal, from the fact that it is fired upward against the force of gravity; but the curve would still be greatly in excess of the curvature of the earth, so that for practical purposes the elevation of the back sight of a rifle is to make up for the fall of the ball in transit, which is constantly acted upon by gravity from the time it leaves the muzzle.

If a test were applied where all the factors could be made exact—with the forces of the explosion, gravity, and resistance of the atmosphere known and reduced to definite mathematical formulæ, the facts would show the spot on the target where the concave ratio of curvature would place it, instead of twice the amount of curvature of the earth in the opposite direction, to conform to the convex formula. At the present time, gunnery is not sufficiently accurate to make a practical test.

* * *

Thoughts by the Wayside.

Conversation About the Books Containing the Records of the Sayings and Doings of Jesus, Which the World Could not Hold.

A friend who had been investigating Koreshanity visited me recently; and when I asked him what he thought of it, he said, "I don't take much stock in Koreshanity; I can't swallow its Cosmogony."

"Well, how are you on the Bible? Do you take any stock in it?"

"Yes, some parts of it; but there are so many unreasonable things in the Bible."

"I want you to point out a single passage that is unreasonable."

"All right; the Bible says that if all the things which Jesus did were written, even the world itself could not contain the books that should be written."

"I admit that when you look at the passage from a narrow, contracted point of view it looks unreasonable. All that you see of Jesus is from the time he was born of the Virgin Mary till he was thirty years of age. If all he said and did in that short time was written and printed in books, I think myself the world could not contain the books.

"But let us take a broader view. We turn to the first chapter of Matthew, and find, 'This is the book of the generation of Jesus Christ.' Your father is one generation, you are the next generation, and your children are the next generation. The record of generations is a genealogy. Now, we read about the generation of Jesus Christ: 'Abraham begat Isaac, Isaac begat Jacob,' etc., down through a line of generations, until the time of the birth of Jesus. Through all this line of generations, he lived and died in forty-two generations before he appeared as the Messiah.

"Now, if we take all that he said and did during all these embodiments,—in the thousands of personalities in which he was, and print it in books, I think you will admit that the pile of books will be somewhat larger than you first thought. And if we go back twelve dispensations of 2,000 years each, and get all that he said and did in the long cycle of 24,000 years, and print it in books, your stock of books would be considerably increased. And that is not all; go back millions of years,—and where will you find room to stow the books? One more point to be considered: no reasonable person would undertake to stow away books in the ocean. Three fourths of the surface of the earth is water, and only one fourth is land; therefore, you see, you haven't as much room in the world to put the books as you thought you had when you first quoted the Scripture!

"Oh no, my friend; that old Bible is not unreasonable; it is all right. It is like a stocking that I once undertook to unravel, to get yarn for a ball. When I commenced, I got hold of the wrong end, and it would kink up a break. After working at it a long time, my mother showed me how to do it; and when I got hold of the right end, I could unravel it as fast as I could run, without a kink or a hitch in it. When we undertake to unravel the Bible we must get hold of the right end, or it will snarl and kink worse than the stocking! When we get the truth out of the Bible, we can readily see that it is a reasonable book."—HIRAM.

* * *

Koreshan Work in New York.

Rev. Mitchell Stirring Up Towns and Villages With the Cellular Cosmogony.

I am getting along very nicely here (Ogdensburg); have sold 27 books in two and a half days, and left 15 copies in the very best homes in the city; consequently the CELLULAR COSMOGONY is being talked about in the very "highest circles." I am

expecting to remain here about two weeks, as it will take me that length of time to canvass the city. I am expecting to dispose of about 75 books before leaving; at least, I will do my best. I shall go directly from here to B—, Canada, a distance of 12 miles from this place; then work down the river from there to Montreal, stopping at all the large places. I am hearing from the book all the time. A gentleman told me this morning he heard a heated discussion about Koreshan Astronomy on the railroad.

By next fall I want you to furnish me with a stereopticon outfit; if you will do this I will "raise Cain" with the Copernican system. I understand the lantern well. I can lecture and run the lantern myself without an assistant, and be my own advance agent. I can make an outfit of this kind pay, and it would be unspeakably useful. Now plan, by all means, to furnish me with an outfit by the first of September, and I will be your "apostle to the Gentiles" with a vengeance.—REV. U. GORDON MITCHELL, New York.

* * *

The Trust Climax.

Chicago Chronicle Cannot See that Trusts are the Legitimate Fruit of Democracy and Competism.

The money centers of Europe are said to be shaken up over the new international copper trust, and the London and Berlin financial papers are warning European investors to fight shy of the new enterprise, presumably because its chief promoters and chief properties are American.

Some conception of the hold which the American trust bugaboo has taken in European financial circles may be gathered from the wild prophecies and solemn warnings that are being sent broadcast. It is claimed that the Rothschilds, who have a large holding in the Anaconda mines in this country, have a settled purpose of cornering the copper supply of the world. It is now seriously announced that Senator CLARK of Montana has interested the Rothschilds in the international copper trust, and that soon the mining and financial world will be startled with the tidings that the copper supply of the entire globe is practically under one management. From this the Europeans reason that the Rockefellers and the Rothschilds are about to be brought into corporation relationship which will overshadow the biggest combinations ever conceived in the economic world.

The note of alarm by the European financiers has its parallel in the prediction of some American economists, that the time is speedily coming when the industrial world will be ruled by a single universal trust. These prophets point out that the tendency of the great industrial combinations to enter into still larger combinations, even though the individual industries are widely dissimilar, is unmistakable and the logical fruit of present conditions. They reason that the successes of the smaller combinations, not necessarily in legitimate profits, but in promoters' profits, have been so enormous

that the momentum toward a universal trust cannot be checked.

If we admit that the trust fever has nearly reached its climax, and that the power of combined industrial capital to destroy individuality in industry is well-nigh complete, there is still a stubborn economic fact that the alarmists seem to have overlooked. The entire trust fabric, so long as present overcapitalizing methods rule, is an inverted pyramid that merely awaits an inevitable fall from its own weight. Even were the pyramid to reach the proportions prophesied the past history of the industrial world furnishes conclusive testimony that the trusts themselves are the greatest breeders of oppression, resulting in renewed individual competition. There may be defiance of economic laws for a season, and even defiance of civil laws under the stupendous power of aggregated capital; but the reaction to wholesome individualism is as certain as that day follows night.

There cannot be a universal trust so long as true democracy exists as the basis of government.—Chicago Chronicle, May 8, 1899.

* * *

The World's News.

Wednesday, May 10.—Gen. Lawton places Filipinos in offices in municipal government of Baliaug; Americans gaining favor among the natives; rebels abandoning insurgent leaders.—Prof. Morgan, of Drake University, Des Moines, Ia., accused of heresy.—Catholics of Hungary excited over bill to keep the priests out of politics.—Officers in Cuba endeavoring to make final terms of settlement with Cuban soldiers.

Thursday.—Aguinaldo grows insolent; says his offer of peace was to oblige Americans; assumes attitude of false magnanimity!—Episcopal committee opposes ordination of Dr. Briggs.—Dewey is given permission to return to U. S.—Disgraceful conduct of drunken troops of Ft. Sheridan, Chicago; small riots in Highwood.—Pope is selecting cardinals for election at coming consistory.—Dock workers on a strike at Christiania, Norway.—Parliament and archbishops of England discussing new church laws.

Friday.—Gold finds in Arizona.—Dewey, on Olympia, to come to U. S., via Suez canal, to New York.—McKinley orders vigorous prosecution of war against Filipinos—to destroy or capture every warring rebel; 10,000 insurgents encamped near San Fernando.—U. S. agrees to pay England for damages by bombardment, to English properties in Manila.—Industrial commission at Washington threatens to throttle the trusts.—Dreyfus revision nearing a fact.

Saturday.—Mrs. Maybrick, famous victim of British injustice, soon to secure freedom.—R. P. Flower dies suddenly at Eastport, L. I.—Terrible collision of passenger trains near Reading, Pa.; many killed and injured.—Chewing gum trust next.—People of Roumania praying for rain.—\$6,000,000 sash and door trust.

Sunday.—Tesla visits Chicago, and exhibits his marvels.—Diplomats see failure in Czar's peace scheme; powers distrust him.—Death of Flower almost causes a crash in Wall street; required \$100,000,000 to save favorite stocks.—Filipinos still on the run.—Germany withdraws help from the Boers of Transvaal.

Monday.—Sensational newspaper man reports death of Grover Cleveland; rumor denied.—Cuba faces a crisis; Gen. Gomez grows rebellious; will not consent to surrender of rifles on payment of the \$3,000,000 by U. S.—Dr. Briggs ordained at New York; no protest from churchmen.—Filipinos continue overtures for peace.

Tuesday.—Gen. Brooke concedes to Cuban soldiers the privilege of keeping their rifles; difficulty with Gen. Gomez settled; the gift of \$3,000,000 to be paid at once.—Aguinaldo reported to have fled for safety to Nueva Ecija; Gen. Pilar anxious to surrender; indignation of natives forces rebels to countermand orders to burn all towns from which retreat is made.—Cuban dock laborers cause a riot at Cienfuegos.—Rumbles of revolution in Spain.—500 students of Princeton University attack a circus parade and precipitate a riot.

* * *

The Flaming Sword's High-Class Exchanges.

The Saturday Evening Post.

As a popular journal of the very highest literary merit and excellence, we commend to our readers the oldest periodical in the United States,—the *Saturday Evening Post*, published at Philadelphia, founded in 1728 by Benjamin Franklin; it is now in its 171st year. It is a 16-page illustrated weekly, printed on fine paper, giving it a neat and clean appearance. The letter-press is next to perfect; we like the arrangement of the matter and its display of subjects. We do not know of any popular journal published that strikes the eye with a more self-evident dignity. There is a fitness about it that is pleasing and inviting. We know that it will be of great benefit to us in our editorial work, and therefore, we are sure it cannot fail to be of interest and help to any of our readers. We peruse its many departments with interest. We have before us the issue of May 13. Robert Barr, the well-known writer of fiction and travels, relates his experiences in "My Travels and Troubles in the Orient," in which he artistically portrays the character of the Turk. There is a story also of excellence, "The Vengeance of Prioleau," by Molly Elliot Seawell. This issue contains a page under the display heading "New Blood in American Literature;" also "Public Occurrences that are Making History," a sifted glance at current events: "Men and Women of the Hour," editorials, Letters to the Editor, etc. 5 cents per copy; \$2.50 per year.

Leslie's Weekly, May 25, 1899.

Those who think that there is an abatement of interest in stories and pictures of the war in the Philippines, will change their minds after they have glanced over the brilliant issue of *LESLIE'S WEEKLY* this week. Photography has added a decided charm to illustrations of the battlefield, and the double-page of *LESLIE'S WEEKLY* filled with photographs of stirring scenes about Manila take the reader to the fields of battle. Another double-page

shows the Twentieth Kansas Volunteers and the Third Artillery wading the river and charging the Filipinos. It is a thrilling war picture. Other illustrations include a drawing by Schell, of target practice by the North Atlantic squadron; a snap-shot of General Wheaton's flying brigade while in action (an excellent full-page picture); Governor Roosevelt's daily receptions to the newspaper men in his executive chamber; "Yale Boys in the War;" a page of illustrated personals; "The Strangest Masonic Lodge-room in the World;" and many other pictures of interest. The letter-press contains editorials and other matter of decided interest—Roosevelt as governor; Dewey's return; the Tragedy of War, and the usual page of personals.

Leslie's Weekly, May 18, 1899.

The fearful cyclone in Missouri gives *LESLIE'S WEEKLY* a fine opportunity in its current number to show, by photographic reproductions, the indescribable destruction wrought by the violent hand of nature. We doubt if any cyclone in the country has heretofore been pictured more clearly than that in Missouri by the photographers of *LESLIE'S WEEKLY*. The first page is one of Schell's beautiful drawings, showing the American and British war-ships watching the German war-vessel at Samoa. The double-page is a superb picture of the two brave Kansas soldiers swimming the Rio Grande River in the Philippines, under the galling fire of the enemy, to gain a point of strategy. The unveiling of the superb monument to General Grant in Philadelphia by the granddaughter of the great general; a double-page of illustrations of the warfare in the Philippines; and a page illustrating steeple-chasing on the farm of ex-Secretary Whitney, help make up an unusually interesting paper. The letter-press embraces discussions of a number of important topics and a variety of matters of current interest.

The American Monthly and Review of Reviews.

The student of current history and thought has not the time to peruse all the great publications of the world, nor the means to obtain them. The great drift of events, and the great maelstrom of thought flow on, but what is in them? The *Review of Reviews* opens up a view of the world in a way that is unsurpassed by any popular journal in the world; it is the standard index of current thought. Progressive editors all over the country find this great magazine indispensable. It occupies a field of its own—it differs from other magazines, in that it is the involution of them all. The May number contains a half dozen excellent contributed articles, among which are "Our Delegates to the Peace Congress," and "International Law in the War with Spain." It quotes a number of articles from other magazines; its editorials are high class and reliable, in which the subject of municipal ownership, which is assuming proportions in the political world, is discussed. Its index to 600 leading articles for the current month enables the reader to obtain the best cur-

rent thought in his particular line. 25 cents per copy; \$2.50 per year; at news-stands or through *THE FLAMING SWORD*.

Frank Leslie's for May.

A good magazine is an art gallery of current history, a display of the higher phases of the world's progress. *Frank Leslie's* for the current month reflects national life and history through the character of men who have made events. The principal illustrated article is Dewey at Manila—one year's retrospect, by E. W. Harden, U. S. commissioner to the Philippines; it places one in touch, as it were, with the peculiar situations at Manila which have put the islands in American possession. Following is a description of the surrender of Manila by the Spaniards. The discussion of the question by Agoncillo, Are the Filipinos Civilized? cannot fail to interest all students of the problem of the Philippines. Mrs. Leslie was fortunate enough to obtain this article from the Filipino representative just before his leaving Washington; hers is the only magazine containing original matter from the pen of a genuine Filipino concerning his people and country. Other articles, such as U. S. Army and its Commanders (by Gen. Miles), sketch of Gen. Fitzhugh Lee, and Women as Dramatists, are excellent, and full of interest.

The Scientific American.

This well-known scientific weekly comes to us regularly; it has the largest circulation of any scientific weekly in the world, and is now in its 54th year. The issue before us, that of May 13, is a special number, devoted to the subject of bicycles and automobiles, giving the history of the development of horseless carriages and bicycles. Besides, "Recent Researches on the Great Nebula of Orion," in the Lick observatory, is of interest to astronomers. This special number appears in beautifully illumined covers. Price 10 cents per copy, \$3.00 yearly. Published at 361 Broadway, New York.

* * *

The Cranks of Progress.

Be a crank! It pays. It pays somebody else. Of course you will make yourself disagreeable, and people will shun you, and what is more, they will say harsh things about you. This world does not like to be disturbed. It never did, and it never will, take kindly to a man who is forever stirring things up. The individual does not like to witness a perpetual warfare against evils which do not particularly affect him. And this is why he kicks at the crank.

Every public benefactor is of necessity a crank, for he disturbs the quiet of the selfish, and interferes with the schemes of the men who would rob their fellow-men. All the great leaders of religious thought have been cranks. The men who have died for liberty have been cranks. Every man who has led slaves out of bondage has been a crank. It is only under the leadership of cranks that "humanity sweeps outward toward the circle of the younger day." A country without cranks is a country without progress, barbaric, a land of blood.

Let us honor the crank wherever we find him, in church or state. He stands for something. He improves our laws, our houses, our shops, our farms, our modes of travel, our manners, in short, he is indispensable.—*Ex.*

Religious Delusion in Modern Pharisaical Journalism.

Religious delusion is the subject of an editorial in that eminently respectable Presbyterian periodical, the *Chicago Interior*. It reads like a satire on religion, yet it is doubtless sincere—as sincere as the prayer of the Pharisee. Religious delusion would appear to be, in the estimation of the *Interior*, any religious tendency—good or bad—which leads away from worldly success. For it explains how, “except in extreme cases of degeneracy,” the victim of religious delusions may be led to see that “they destroy that public confidence in him which is essential both to happiness and to success.” If an *Interior* had been published at Jerusalem some 20 centuries ago, under the patronage of the temple where the flagellation of the money-changers took place, it might have addressed just such an editorial to Jesus and his disciples—unless it had regarded them as “extreme cases of degeneracy.”—*The Public*, Chicago.

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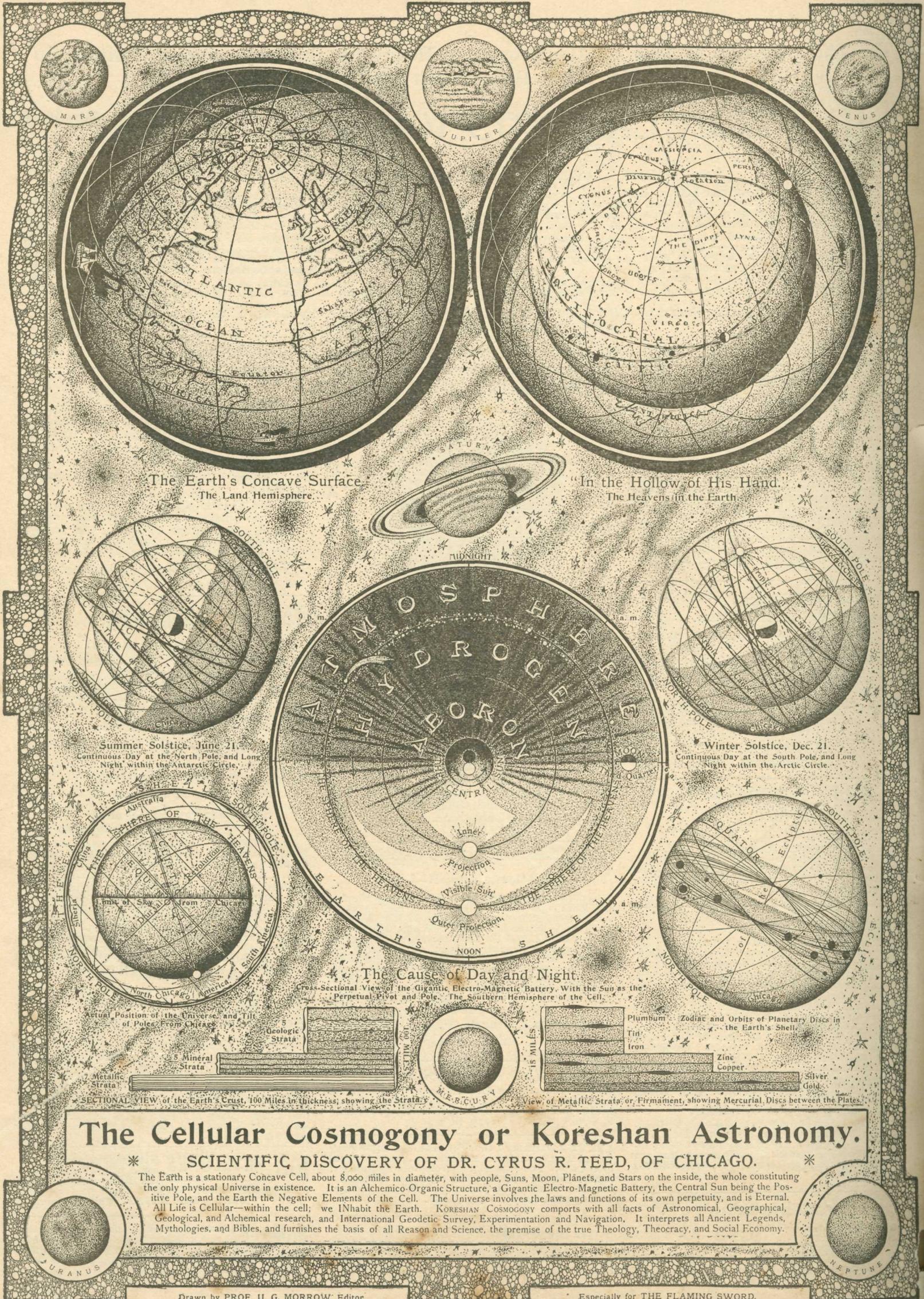
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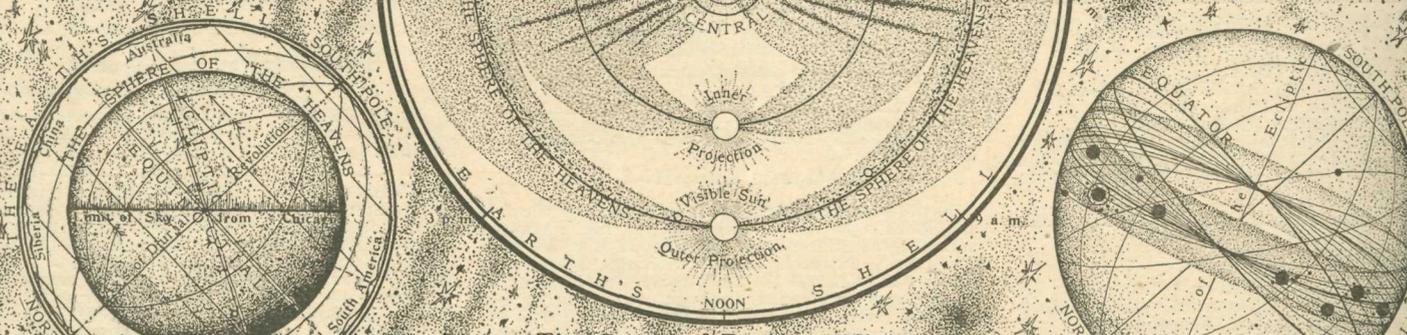
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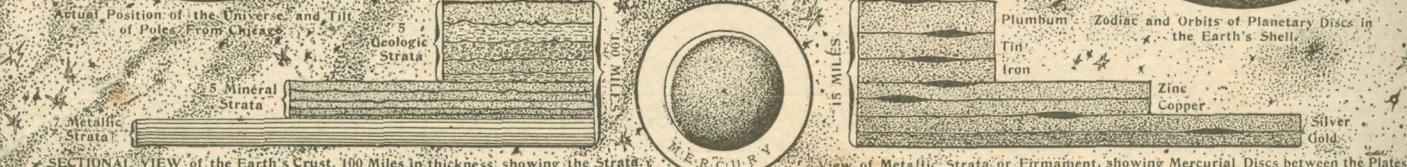
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