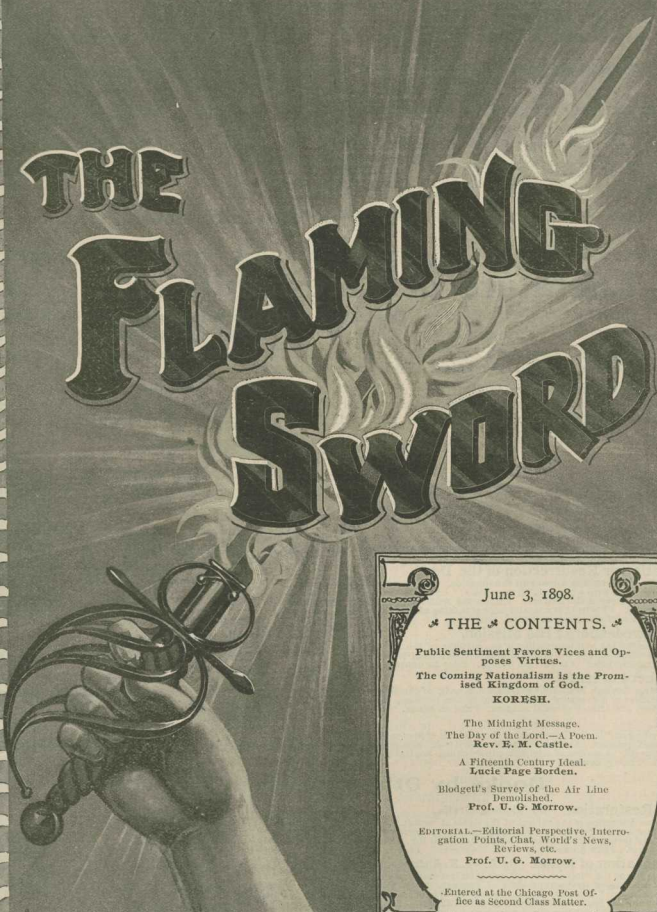


PUBLISHED UNDER THE AUSPICES OF KORESH,  
THE FOUNDER OF KORESHANITY.

# THE FLAMING SWORD



June 3, 1898.

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Prof. U. G. Morrow.

EDITORIAL.—Editorial Perspective, Interrogation Points, Chat, World's News, Reviews, etc.

Prof. U. G. Morrow.

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The Best Thoughts of Modern Times on all Leading Subjects.

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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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CHICAGO, ILL., JUNE 3, 1898. A. K. 59.

Whole No. 288

## Public Sentiment Favors Vices and Opposes Virtues.

THERE ARE some pronounced and flagrantly criminal pursuits on the lines of commerce, resting securely fortified under the eye of the Chicago Christian populace. Among these public enterprises—public because they are a source of revenue to the public treasuries, and encouraged as such, by the right honorable Christian community whose votes foster them—we will name the rum traffic, the prostitution traffic, and the tobacco traffic. The dens of corruption on every street corner in many parts of the great city of Chicago, —where the liquor is sold upon which is placed the revenue that constitutes a principal resource of the public treasury,—are carelessly passed by or wholly ignored by the very righteous citizens of this exquisitely righteous community. Nothing can be more infernal than this terrible calamity to the world, yet it is winked at by the Chicago saints. The saints of Chicago are no exception to the sanctimonious of other great and lesser cities. We mention Chicago, because of our particular experiences with these Chicago angels, many of whom are at the head of the daily press of this same great city.

The prostitution traffic is not confined to the so called houses of ill-fame; but we refer to this especially, as a commercial activity under the enduring walls of a public obtuseness, the indifference of which is appalling. A more subtle evil, and possibly more dangerous than either, is the tobacco habit, the pernicious influence of which is reaching the matrices of gestation, the inoculation of the hellish and abominable nicotine entering the very primary cellule of infantile life. The nations are being saturated with the narcotism of this hell-born traffic and practice. Do we ever hear a warning voice from the public press or from the pulpit concerning this abomination of desolation? These are crying evils among the many we could enumerate, fostered by public sentiment or public indifference; but they are sufficient for the contrast we would institute, in our esti-

mate of the analysis of the honesty of those who assume the sponsorship of public morals.

We have enunciated the doctrines of purity essential to the higher mental, moral, and social attainment. We have attempted in plain language, to show the primary causes of premature decay and the universal degeneracy of the race. These causes we have shown to reside in the functions of sex and their abuses, and with the forbearance of the reader we herewith reiterate some of the propositions regarded by the conservators of public morals as so radically objectionable as to place us under the ban of public sentiment, while the flagrant prostitutions of the principles of social order in the community are fostered and encouraged. There is a direct relationship between the voluntary wastes of the organism through sensual (sex) pleasure, and the brain cells where the force is necessarily generated, constituting the resource of expended potency. The sex function is for the special purpose of propagation as a primary use, and as a secondary purpose, mental appropriation. Wasted sex energy is a direct drain upon the brain cells, and results finally in collapse of cell and fibre. The unrestrained sex desire is one of the most disastrous encroachments upon the precincts of organic life, but to enunciate this truth is enough to bring down upon one's head the anathemas of a populace steeped in a pago-christian sensual corruption.

The sex function under the restraint and direction of a disciplined and exalted wisdom, holds within it the resource of immortal life; but allowed the unrestrained license of a prevalent social debauchery, it is the origin of death. Hence it is declared: "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." The arcanum of perfect health resides in an absolute knowledge of and power to control the sex functions; even the mystery of immortality and the resurrection from the present effete humanity, resides in



the power to utilize, divinely, the potencies of the propagative energies. The doctrine of purification is too much for the present rotten Christianity to endure, even as it was too much for the Jewish church to tolerate in the time of the Lord Christ. Sensualism is more rampant now than then, and the prostitutions of the

uses of organic life are a thousand-fold accentuated. Society can gracefully endure and generously foster the corruptions of the age, but truth is an innovation it will not brook with impunity; hence, if we desire a social standing, we must avoid the public introduction of the principles of purity.

## The Coming Nationalism is the Promised Kingdom of God.

**WE FIND IT** especially important to radically differentiate between our own System of United Life—which involves communism and co-operation, or, in a broad sense, the system of Nationalism to succeed the present forms of government under the competitive system—and that other and spurious nationalism of which Mr. Edward Bellamy was a representative.

Our readers will understand that there can be no organic unity in which the economization of industry, production, and distribution obtains, without a radical change in the character of human love. We agree with the advocates of the coming revolution, that the present system of competition is to be overthrown, and that united life with its equitable distribution, will be substituted. The government to come will so regulate the affairs of life, controlling the industrial system and equitable distribution, as to provide for every man, woman, and child within the province of the national dominion. Absolute and universal ownership will be indispensable to national integrity. This involves the most radical transformation in the construction of government.

National ownership and control of railroads, telegraphs, telephones, channels of commerce of every description, land, agricultural products, mines and mining enterprises, construction of every description and character, all these will be included in the coming organic establishment. In fact, the ripening Nationalism will constitute a corporation in which the monopoly will be absolute and all-pervading, all mankind

being included in the monopoly, every individual being an equitable share-holder in the United Order. These results cannot obtain with the present form of government. The revolution will be radical, thorough, and complete. There will not be left even a vestige of the former kingdoms and republics of the world. As in the destruction of Jerusalem there was not left one stone upon another, so in the preparation for the coming universal Empire there will not remain a fragment of imperial or republican greatness as a mausoleum, to mark the character of the crumbled ruins of governmental prostitution. The besom of destruction will sweep the nations from the earth. The old church and the old state will disappear, and upon their ruins will spring forth the glorious kingdom of righteousness, under the baptism of fire about to conflagrate the race.

The so called nationalism of an anti-christian, futile effort, is but the spurious antithetical offshoot of the divine kingdom proceeding as the fruitage of that communism planted by the Lord Christ 1900 years ago. The Lord Jesus was the promised Seed. He was the archetypal germ planted in the race. From that embodiment will spring the coming Empire. The Lord was the fulness of the Godhead bodily, in the least form of the kingdom,—its germinal form;—the kingdom to come will be the fulness of the Godhead bodily in its greatest form, namely, in the form and function of the Grand Man, not of the grand *old* man, but the Grand New Man—the kingdom in which God himself shall dwell and reign.



Communism cannot be maintained as an orderly consummation of the divine purpose, only as the animal propensities in their degraded manifestations, are expunged from the catalogue of human practice. The question is asked, "Would not the race run out, were your doctrines to find general belief and application?" Our reply is: If the principle of celibacy were not instituted and maintained as a counterbalancing principle to the gross sensualism into which the world and church have degenerated, no flesh could be saved. The principle of virginal purity brought forth the immaculate Son of God, and his power to overcome the lusts of the flesh made it possible for him, through the Holy Spirit which he generated from himself, to impregnate the humanity capable of receiving him, with his own

pure flesh and blood, through which the children of the resurrection are brought to life.

Humanity would degenerate, through the common tendency of sensualism, into the lowest kind of degradation did there not appear, in given periods of the world's history and march of human events, the counterbalancing principle of life. It was said of old: "Except those days should be shortened, there should no flesh be saved."

The whole mass of modern Christianity today is in the state of vitiation as pronounced in the parable by the Lord.

With the destruction of the money power will come the destruction of the wage system.

## CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

### The Midnight Message.

BY REV. E. M. CASTLE.

WHO does not know the story of Paul Revere's ride on the eve of Lexington? Who could read without a responsive thrill, Longfellow's stirring poem, "The fate of a nation was riding that night"?

Whoever has sufficiently escaped the carking, withering blight of the present's selfish, purblind materialism, to sense the rhythmic pulse of events, already begins to perceive, albeit dimly perhaps, the transcendent glory of history's repetition, in the relation of type to antitype. The forces that gather about the cradle of a nation are the same forces that, developed, rule in the supreme hour of that nation's career. When the grand count of the ages is made and the final balance cast, man will review the history of man and at last realize that there are no accidents,—that a law beyond man's control has operated, to the frustration often, of his imperfect plans—*because* they were imperfect; that man has been the thrall of destiny because thus and thus only could he learn control; that the purposes of God are certain, and that the forces which have baffled man's puny efforts have so operated for his enlightenment, and urged to broader, grander effort. When man's enterprise dares the supreme accomplishment, all the powers of the universe will contribute to its success. Again and again forces gather and break, gather and break, until the final combination is effected—when lo! from the crucible the pure gold!

The past is a guide for the present. Today is big with the events of tomorrow. And whoever with clear vision studies the page of History, in the type can read the antitype. It was *Paul Revere*—nor was he thus named by mere *accident*—who rode with the midnight message. Till dawn did he ride with his warning. In the morning, at Concord,

"the embattled farmers stood  
and fired the shot heard  
round the world."

But the liberty of which that shot seemed the signal, has not been realized. And now again the Messenger rides, in the dark hour before the dawn, warning the nation and the world, of the purposes of the great adversary to steal a march on mankind, and rivet the chains of old despotism on the limbs that are ready for freedom, while with weapons as destructive as the ingenuity of man can construct, the old order is making final preparation for the death-struggle.

"We see dimly in the present what is  
small and what is great;  
Slow of faith how weak an arm  
may turn the iron helm of fate."

When, after a hundred years of war, the Roman Republic went out at the battle of Actium, and he after whom the month August is named centered in himself all the Roman offices of trust, becoming at once imper-

ator, consul, censor, tribune, and high priest, what was the supremely significant fact for the world? That Rome turned her thoughts to literature and the arts?—that a city of brick was transformed into one of marble?—that the eagles of Rome were flying in undisturbed triumph from the Danube and the Rhine to the deserts of Africa and from the Euphrates to the Atlantic? Rather was it that in an obscure city of a despised province of that great empire, was born a man who could change the time-reckoning of the world, whose birth was the birth of an era, whose influence was to extend to the present, a man whose power—even by those who would deny it—is unconsciously confessed every time the number of the current year of *our Lord* is written! And today what is the fact of supreme significance? Is it that the end of Spanish power—once glorious with the cruel vainglory of man—has come? Is it that the terrible Muscovite, who lay so long dormant in his northern snows to wake at Pultowa, seems about to tremendously exert the strength he has been gathering for the last two centuries? Is it that Germany has an Emperor endowed with the restlessness of genius and therefore a menace? Is it that the spirit of French democracy that woke to self-confidence at Valmy when the rabble of France repulsed the veteran columns of Brunswick, and has since been a perpetual disturbance to the world with its successive convulsions, seems ready to perpetrate its final madness? Is it that America is moving in her young strength to battle for humanity? Is it that the great English empire, the wonder and the admiration and the shame of all History, is apparently ready to crave the aid of her young kinswoman in the bitter struggle she sees before her? All these things are significant, but the crowning fact is that the long-promised Sign of the great and dreadful day of the Lord is here—the testimony of Jesus, the Spirit of Prophecy! He is the Rider on the Horse whom John saw! the Messenger whom Malachi declared! His is the voice in the darkness telling that the morning cometh—and concord! In the type read the antitype. Well did Longfellow write, with the prescience of the true poet:

A voice in the darkness, a knock  
at the door,  
And a word that shall echo  
forevermore!  
For, borne on the night-wind  
of the past,  
Through all our history, to  
the last,  
In the hour of darkness, and  
peril, and need,  
The people will waken and  
listen to hear  
The hurrying hoof-beats of  
that steed,  
And the midnight-message  
of Paul Revere.



## A Fifteenth Century Ideal.

BY LUCIE PAGE BORDEN.

IN THE fifteenth century, the English language was enriched by a new adjective, and ever since the publication of Sir Thomas More's remarkable little treatise, any ideal scheme for the conduct of life, necessarily impracticable hitherto, because incompatible with the world's status of social progress, has been termed "Utopian."

Thomas More was the son of a Baronet, but according to the custom of those days, acted as servitor in the household of the Lord Chancellor, Archbishop of Canterbury. The boy's ready wit delighted his patron who predicted, "Whoever shall live to try it, shall see this child here waiting at table, prove a notable and rare man."

In those days, the influence of Italy was predominant over English letters, and in Italy originated the movement known as the Classic Renaissance, by virtue of which Greek studies were transplanted from the Italian universities to be incorporated into the curriculum of Cambridge and Oxford. Among the first to show an appreciation of Greek philosophy was this noble youth, who, on quitting Oxford, applied himself to the study of law. Possessed of the ascetic temperament, the young student supplemented the severity of legal pursuits by various methods of self-discipline, such as wearing a hair shirt, sleeping with a log for a pillow, fastings and castigations. Notwithstanding its tendency to excessive rigor, the ascetic is, after all, the ascending or aspiring temperament, demonstrating the superiority of mind over matter as opposed to the laxity of self-indulgence.

In his profession, Thomas More rose to great eminence and made an honorable record by refusing to plead unjust causes or to accept fees from widows, orphans, or the poor. His *Utopia* (*Utopia*—or *Nusquam*, as he called it sometimes—"Nowhere") was first published in Flanders in 1516, under the editorship of the learned Erasmus, but did not appear in England during the author's lifetime. A few extracts will show the character of the work and demonstrate how far it anticipates the later ideas of Bellamy and Howells, as developed in "Looking Backward" and "Altruria."

The government of Utopia is an ideal communism where money as the standard of value is unknown.

Every city is divided into four equal parts, and in the middle of each there is a market-place. What is brought thither and manufactured by the several families, is carried thence to houses appointed for that purpose, in which all things of a sort are laid by themselves; and thither every father goes and takes whatsoever he or his family stand in need of, without either paying for it or leaving anything in exchange. There is no reason for giving a denial to any person, since there is such plenty of everything among them; and there is no danger of a man's asking for more than he needs; they have no inducements to do this, since they are sure they shall always be supplied; it is the fear of want that makes any of the whole race of animals either greedy or ravenous; but, besides fear, there is in man a pride that makes him fancy it a particular glory to excel others in pomp and excess; but by the laws of the Utopians, there is no room for this.

Among the Utopians, iron is preferred to gold and

silver, which are devoted to base uses, being especially employed about the persons of slaves who, as a badge of infamy, wear chains, coronets, or earrings of these metals. Diamonds and precious stones are esteemed only as baubles for children, who on reaching years of discretion, despise these playthings. It is related that upon the entry of a foreign ambassador splendidly decked out in gold and jewels, the children would cry in contempt: "See that great fool that wears pearls and gems as if he were yet a child!" Rich habits are equally despised, and only the plainest clothing desired. Pleasures are noble and elevating, the improvement of the mind and the attainment of knowledge ranking first. Hunting with hounds, the favorite English pastime, the Utopians look upon as one of the basest parts of a butcher's work, as they esteem the desire of bloodshed, even of beasts, as a mark of a mind already corrupted with cruelty.

Perhaps, the most remarkable example of the author's perspicacity, is shown in his appreciation of the fact that by an equitable distribution of the products of industry, the hours of labor might be reduced to six. He says:

If all those who labor about useless things were set to more profitable employments, and if all they that languish out their lives in sloth and idleness (every one of whom consumes as much as any two of the men that are at work) were forced to labor, you may easily imagine that a small proportion of the time would serve for doing all that is either necessary, profitable, or pleasant to mankind, especially when pleasure is kept within its due bounds.

The statement that all existing governments are a conspiracy of the rich who on pretense of managing the public, only pursue their private ends and engage the poor to toil and labor for them at as low rates as possible, together with the following passage, seem too pertinent to the present situation, to be three hundred years old. It is not surprising that, like most men who see so far beyond their times, Sir Thomas More forfeited his life for nonconformity to the behests of a tyrannical sovereign.

Consider any year that has been so unfruitful that many thousands have died of hunger; and yet, if, at the end of that year, a survey was made of the granaries of all the rich men that have hoarded up the corn, it would be found that there was enough among them to have prevented all that consumption of men that perished in misery; so easy a thing would it be to supply all the necessities of life, if that blessed thing called money, which is pretended to be invented for procuring them, was not really the only thing that obstructed their being procured.

Those who label the Koreshan Communistic scheme, wild, visionary, and impracticable, may be surprised to find many of its provisions, especially the abolition of money, already advanced at so remote a period. It argues favorably for our System that the superiority of many fundamental points which it advocates, was perceived by one of the most brilliant and enlightened intellects of England, a man of solid learning and unquestioned integrity.

The fact that for three hundred years, no percep-

tible advance has been made toward the establishment of such an ideal commonwealth, proves, also, that Koreshanity is right in maintaining that there has been a general declension of thought during that period, instead of the constant and steady intellectual and social progress claimed by evolutionists. While it is a fact that man's highest conception of ideal conditions is capable of realization in the fulness of time, it is equally true that human nature can never attain to social perfection by natural means. On this point, the learned author of "Utopia" shares in the universal ignorance. In one of the passages above quoted, the writer says: "But, besides fear, there is in man a pride that makes him fancy it a particular glory to excel others in pomp and excess; but by the laws of the Utopians, there is no room for this." Although discerning enough to recognize in the inherent weakness of human nature, the great obstacle to an amelioration of social conditions, Sir Thomas More did not and could not see the utter futility of hoping to reform it by external means such as legal statutes. Neither laws, preaching, nor phi-

losophy can cope with the lower nature of man,—that pride which thinks its own happiness shines brighter by comparing it with the misfortunes of others. "This is that infernal serpent that creeps into the breasts of mortals and possesses them too much to be easily drawn out." Sir Thomas himself, notwithstanding his great qualities, was weak and inconsistent enough at one time, to take part in the persecution of heretics, although he strongly advocates religious tolerance in his writings.

Where every other reformatory system fails, Koreshanity comes to the rescue and not only pictures the ideal to be attained, but proclaims the manner of its attainment, specifically declaring that at stated intervals, man's nature is transformed by an influx of divine life through the office of a mediator who imparts and lives the truth. Before the competitive system can be destroyed, the hearts of men must be changed by a spiritual baptism emanating from the Messianic center of this age. Thus Koreshanity differentiates its communistic hopes from those of every similar project, past or present.

## The Day of the Lord.

BY REV. E. M. CASTLE.

Hearts of men with fear are failing—

Adonai! Adonai!

In this day of terror quailing—

Adonai! Adonai!

'Tis the day so long foretold:

Day of Doom to all that's old,

Just before the Age of Gold!

Adonai! Adonai!

Just before the Age of Gold!

Adonai!

In this day of fierce temptations,

Adonai! Adonai!

There is trembling in the nations;

Adonai! Adonai!

And the fearful world divines

That a mighty purpose shines

Thro' the wonders and the signs!

Adonai! Adonai!

Thro' the wonders and the signs!

Adonai!

Bitter, bitter is our wailing;

Adonai! Adonai!

Fear and grief our faces paling;

Adonai! Adonai!

Grieving sore beneath the sun

For the race that we have run,

And the deeds that we have done!

Adonai! Adonai!

And the deeds that we have done!

Adonai!

As night's shadow melts to morning,

Adonai! Adonai!

So our hearts to God are turning;

Adonai! Adonai!

For His Sign to us appears—

Come to drive away our fears,

And to wipe away our tears!

Adonai! Adonai!

And to wipe away our tears!

Adonai!



Immortality cannot be insured except through equilibration of the desire and the conviction. The desire must be in accord with facts as inhering in inexorable law. This is obvious from the fact that the laws of being are not the arbitrary creations or productions of a voluntary energy, but obtain as inherent properties of life itself. Laws exist because of being itself. God himself could not, either by voluntary or involuntary act, annul or violate them.

We enter energetically upon the active processes of enforcing the conflagration which shall baptize, with

the fires of dissolution and recreative potency, those who dare merge into the crucible of transformation.

Koreshanity has come to shorten the days, put an end to sensualism, and gather from the debris of crumbling Christianity, the material for the resurrection of the dead.

The curse of our modern state is, that there is no bond of obligation between morals and business.

Commerce is piratical when deviating from its only legitimate use—equitable exchange.



# Blodgett's Survey of the Air Line Demolished.

BY PROF. U. G. MORROW.

## THE FLORIDA GEODETIC SURVEY.

Should the World Consider It a Conclusive Test that We are Living on a Concave Surface?

I am pleased that the editor of THE FLAMING SWORD has consented to open the columns of that paper and agreed to publish my criticism of that survey. I shall be better pleased when I get through, if I find that he actually does it without abbreviation or mutilation. I wish to do the subject reasonable justice, but I will try and not be very prolix. Please remember that in this writing I am not trying to show what the contour of the earth is; I am simply trying to show that the Koreshan Unity has not given evidence to the world on this subject that should be regarded as conclusive. I intend to show that that pretended demonstration is no demonstration at all, and that they have presented no evidence from any other source that does not leave plenty of room for honest doubt.

I am willing to concede their paper indicates decided ability; it possesses a large store of mental acumen and magnetic power; but no man has ever lived free from errors, and no person is great enough so his wrong thinking and wrong teaching should be respected by common people. And when one becomes self-conceited and arrogant enough to claim to know everything, there is a particular reason for scrutinizing his position. No better evidence can be adduced that he is deluded himself or is trying to deceive others. One wrote me a letter the other day, and wanted, in the goodness of his heart to teach me for nothing, and he appeared to really believe he had solved all mysteries. When I was living in Colo. I had the pleasure of talking with a man who was traveling around through the country, claiming to be Jesus Christ, but I did not notice anything about him worth worshipping, and I have come to the conclusion that it bodes no good to ordinary people to become inflated with such monstrosities.

The first question that confronts me is concerning the character of that pretended demonstration. What evidence have we that it was made in good faith as represented? On this point I confess I have grave doubts. Who composes this "surveying staff"? There is not another solitary name appears as having been associated with Prof. Morrow during that survey, from the beginning to the end, and who vouches for its fairness and accuracy. It would appear from the record that this "staff" consisted of Prof. Morrow, a walking stick, and a palmetto cabbage-head; Prof. Morrow being spokesman for the trio. Besides this, the shore of Lake Michigan affords just as good an opportunity for such a test as the shore of the Gulf of Mexico, and why should he take himself away from scientific scrutiny, and hide in the wilds of that far off region if he did not desire to make his test away from the eyes of intelligent critics? I have read in an old rusty book why "men love darkness rather than light."

Then again, this demonstration that they have claimed would be apparent to every one who would make the experiment, they finally concluded would not be tangible to a disinterested party, when I offered to meet them on that plan. It was decided it would not go except with the right man after they had taught him how to run a straight line. I say, away with demonstrations that cannot be made to demonstrate to unprejudiced, disinterested parties. And this leads me to remark that the only evidence we have in the matter is not only interested, but very much interested to make out that the world is a shell, and we are living on the inside. The theory was adopted years before, and they say the experiment was not instituted as an investigation for themselves, but to prove to the world what they already knew was so, but found it very slow work to convince other people by any arguments they could adduce. They had their reputation as scientists at stake if they admitted their enterprise a failure, and they also had a business that in such a case would all go to smash.

I do not know but Mr. Morrow has manhood and moral endowment sufficient to have faced the mortification and loss by owning beat if the survey did not turn out as anticipated; but in that case the temptation to falsify the facts would be very great. There are so few men who would stand such a test, I would suspect any one that I was not intimately acquainted

with, and knew to be a moral giant. And it does not lessen my suspicion when I notice one takes pains to put himself in a position that a misrepresentation on his part would be hard to detect. I do not charge unfairness in that survey, but I do say the circumstances are such as to warrant suspicion. The evidence of fairness is not so good as the founder of Mormonism presented that the angel directed him to the hidden plates, containing a new religious revelation; for there were several parties besides Smith who testified to having seen the plates. The great personal interest that Dr. Teed & Co. had in making the experiment appear a success, and the utter absence of corroborative testimony ought to be enough to cause us to scrutinize every item of the report carefully. Here is the first break. "Not until about 400 feet had been passed over was there manifest any deviation from the level at the starting point."

A Yankee would ask, "What was the reason? Was his rectilinear too inaccurate to note the difference? Did the operator think at that point it was time to begin to have a show and 'get a move on himself'?" Now let me ask in all seriousness, what can we expect of such an apparatus, or of any instrument that you have to adjust 1064 times to get three miles with, and that there is no possible way of verifying except visually, and his first claim is that our vision is so imperfect that it cannot be taken as conclusive evidence on any thing? A very slight variation all one way as a Koreshan would look at it, would get astonishingly out of the way in that distance. But at any rate, he got a hustle on himself and got down to the surface from a ten foot altitude at the beginning, and used the visual method as is commonly employed for nearly half of the way—for one and three fourths miles; a method that he claims gives a curvature upward of some 13 inches to the mile. And by the way, such curvature, or any curvature of the vision, is pure assumption on their part, they never having presented any evidence of the fact. But notwithstanding this, it is right to use their assumptions against them when they can be used to show up an absurd pretension.

There is another question comes in here. If the extension of the visual line can be employed successfully for half the distance, why could it not have been made equally effective for the whole distance? Every one ought to see that it could have been, if the line had been an extension of a right angle from the perpendicular at the starting point. He evidently saw that he had then got the line so far removed from the direction of the initial that the visual method would bring him there about at the point pre-determined on. There is one more point that I wish to call attention to. There is no earthly reason why, when he found it necessary to finish his survey with a telescopic view, he had not adjusted his instrument near the end of his rectilinear survey, instead of going back three fourths of a mile, and so avoided the imperfections of a visual line for that distance, except that he had got the down grade at the stakes he used to suit him, and those at the end of the line he had already gone over would not suit his purpose so well. Are not these suspicions well taken?

Again, while he succeeded, by the aid of his befuddling rectilinear, in getting to the surface at or near the place appointed, I wish to show that he did not appoint the right place. We agree that the curvature of the earth is about eight inches to the mile. Eight inches to the mile for four miles is 32 inches. Thirty-two inches is not ten feet, even in Florida. Supposing the earth to have a concave curvature of 8 inches to the mile, a true line at right angles with the perpendicular, starting ten feet from the surface, would not reach the surface about 75 miles. "Hold on, hold on," I hear Koreshs and his cohorts shriek; "here is this authority and that authority, that say the first mile would be 8 inches, and the second would show 32 inches, the third 72 inches and so on." I will hold on long enough to say we are not hunting for authority in this matter; we are calling for actual demonstration. Two straight lines converging to a point will approach each other in an equal gradation. At half the distance they are half as far apart, and at three fourths the distance they will be one fourth as far apart. If one of the lines is curved and the other straight, the ratio will be in proportion to the curve and the nearness of the lines to each other at the initial point. The rule given would not



apply to a survey like that, except on a globe very small as compared with the earth. With so slight a curvature as 8 inches to the mile, and a survey line starting so near the surface, in practice it would be almost like the convergence of two straight lines. See figure 1. This is not presented as a true,



perfect illustration. I have not the facilities for drawing one; but I will say it would give a curvature so slight that it could not be detected from a perfectly straight line in going clear across a page of THE FLAMING SWORD. It would look, even under a powerful magnifying glass, precisely like the convergence of two straight lines. I give the best illustration I can draw with a compass spanning a two foot circle, and I think if it is properly inserted in THE FLAMING SWORD, it will set all who have any mental balance left to thinking in the right direction.

Supposing the earth to curve concavely 8 inches to the mile, and the survey had been accurate, the approach to the surface would have been somewhat less than eight inches to the mile for the first few miles, and somewhat greater than 8 inches to the mile for the last few miles; making an average of about 8 inches to the mile till the surface was reached, and taking about 15 miles to get there. If they will publish a correct drawing of that survey as they say it was made, stating the scale on which it is drawn so the readers can take measurements, which, by the way, you can bet your bottom dollar against a pin they will never do, that drawing will show that the line of survey must have curved down to meet the surface much faster than the surface could possibly curve up to meet the line, and that if we admit the concave theory, that survey that they blow so much about was the greatest farce of modern times.

I have not attempted to show in this paper what is the form of the surface on which we dwell, whether flat, concave, or convex, what I have shown is that the Koreshan Unity has not presented good evidence as to what the form of the earth is. If this is published according to contract, and I receive an invitation to make remarks concerning other experiments they have made, I will do so, and I will also tell of a simple, inexpensive way that each party can use in determining this matter for himself.—SAMUEL BLODGETT.

**WE PUBLISH** the above attempt to overthrow the premise of the Koreshan Cosmogony—Mr. Blodgett's best effort, weak as it is. We do so, not because there is any merit or truth in his arguments, but simply to satisfy the minds of a number of our readers concerning the character of the opposition we receive from those who pose as scientists. The writer of the above claims to be a scientist, and has written what he terms the greatest scientific work of the age. A careful reading of his article will disclose seven principal features involved in his attack, which are as follows:

- (1) Doubts that the Florida Survey was made in good faith.
- (2) Insinuates inaccuracy and deceit.
- (3) Denies our calculated ratio of the earth's curvature.
- (4) Attempts to show that the extension of such a line is impossible.
- (5) Challenges us to publish a scale or drawing so that measurements may be made by any one.
- (6) Professes ability to criticise our other experiments.
- (7) Promises specifications of an experiment by which each one can settle the question for himself.

We will notice these points, and demolish the whole business for him! Doubts never prove anything one way or another; for they represent the condition of vacillation between two points—a state of indecision. In his state of indecision as to whether the Geodetic Survey demonstrates the earth's concavity or not, he decides to give our readers the benefit of his doubts, and you have them for your consideration! He devotes

over one half of his article to the expression of doubt and insinuations, and we suppose he is blind enough to consider them scientific arguments. We notice one very striking feature about his stricture, and that is, while he begins with insinuations of doubt, he grows emphatic, and presumes to suggest points that we are particularly anxious to overlook! It is remarkable how a man 2,000 miles from the Operating Station can sit in his office and criticise a work of which he has only a few items of information. He knows but little about the *modus operandi* of the Geodetic Survey—no more at least than our readers; for in our articles we only gave results, not details. One point of his ignorance may be clearly seen in his assertion that "there was no possible way of verifying except visually," the work of the apparatus. It needed no verification; it verified itself by its own right angle adjustments. Did we use our vision at the end of the first 400 feet when there was manifest a deviation from the original horizontal at the beginning of the survey? Yes; we had to look at the bubbles in our leveling instruments applied to the apparatus itself. The apparatus is *not* an optical instrument. These criticisms are very consistent (?), coming as they do from a man who makes no claims to having conducted a single scientific experiment. What evidence can he offer to overthrow the premise we have demonstrated? Absolutely none!

Why did we not run the line the full four miles with the apparatus? Because at the end of the 2½ miles the lower cross-arms were within 7 inches of the ground, and because directly in front of us at this point, were the waters of Gordon's Pass, 30 feet deep, and we could not cross it with the plan pursued on land. Was the survey conducted at all? Sworn testimony says it was. Who composed the Staff?

PROF. MORROW,	Geo. T. ORDWAY,
Geo. W. HUNT,	P. W. CAMPBELL,
ALLEN H. ANDREWS,	J. J. WILLIAMSON,

whose signatures are attached to the daily reports in the books of the Staff. Besides, we have the testimony of the *seven* witnesses who were not members of our Staff, who were present at the operations at the end of the line. The reason Mr. Blodgett has not seen this testimony, is because he has not visited our establishment in Chicago, and we do not make a business of sending our records around over the country; we have them nevertheless.

Why did we go to Florida to do the work? It was our intention to conduct the work on Lake Michigan, but the instrument maker, Mr. Van de Roovart, of Fernwood, Ill., could not complete the apparatus until November, 1896, and the parties at whose request the work was undertaken, and who paid for the apparatus, would not wait until the next summer. The plans of our work were published in every daily paper in Chicago weeks before the Expedition started South in December, 1896. The experiments were conducted at a winter resort owned by Col. Haldeman, proprietor of the Louisville *Courier-Journal*, in full view of every man, woman, and child in the town. Why did we not have some sci-

entists there? Because they would not go. We made our appeal to the Chicago University, to the U. S. Geodetic Department at Washington, and many others—men of more means and greater ability and calibre than Mr. Blodgett, just as Galileo appealed to men in his day, and Harvey when he desired to demonstrate the circulation of the blood to those who denied it; but men of influence in the world refused to become parties to the experiments. Up to this date, we have not been able to get a single scientist to agree to accompany us to test the surface of standing water. So you see, we are forced to perform our own experiments, and give to the world our own testimony. The strength of our testimony will become appreciable upon repetition of the experiments whenever a scientist will champion the other side upon the open field of contest, if by any means—by challenges or offers of reward, we can induce any man to commit himself to an agreement. These are the circumstances which have led to suspicion—to our suspicion that the so-called scientific world does not want to know the facts involved in the question of the form and function of the physical universe.

We point out a few inconsistencies in the above criticisms: It is admitted that we have an extraordinary amount of force and ability, and yet we are fools; he does not "charge unfairness in the survey," but insinuates



ates inaccuracy and deceit; thinks perhaps the experiment was not made at all, yet proceeds to argue against that which was accomplished. He concludes that it is impossible to run such a line, and yet our readers remember that a short while ago he "blowed" so much about refuting the Koreshan System, finally proposing to use our methods! His article is full of blunders. He thinks 1,064 times 12 feet make 3 miles, when it would make only a little over 2½ miles. He says we do not desire to leave the testimony of our demonstrations to disinterested parties, and cries "Away with such demonstrations!" that cannot be made in the presence of any class of minds.

Once more he alludes to his propositions which have been published in *THE SWORD*, to have a committee appointed composed of men already convinced that the earth is convex. Notice this point particularly: We made no such objection; our point was, that we would not enter into an agreement to have such a committee decide for us concerning the experiments which he proposed to make. Quite a difference, you see! He was afraid to leave it to a committee of scientists from the two sides. Do not wonder that we have our eyes open, and do not trust implicitly very many that we do not "know to be moral giants." Look at your proposition, Mr. Blodgett, from your own standpoint of argument against us now, and see how inconsistent you are! We could assume the same attitude toward the testimony of your committee concerning your pro-

posed experiments that you assume toward our Staff in the conduct of our experiments. If we have reasons for performing experiments to demonstrate the Koreshan System, we have all the more incentive to be truthful in our testimony that the System might be maintained in the future.

The most astonishing thing about this bundle of inconsistent criticisms is the "new geometry" set forth. We confess that we have never before, in all our experience, met such a display of ignorance concerning the simplest principles of the mathematical and geometrical functions of a circle. We had expected a little better of the man who has assumed so much, but he has lowered himself in the scale of our estimation. We make a diagram for him to illustrate his article, just as he drew it, and go even better than that, presenting one running "clear across the page of *THE FLAMING SWORD*," in order to "set all who have any mental balance left to thinking in the right direction"—that Mr. Blodgett does not know what he is talking about! If authority is not looked for, and demonstration is asked, we refer to the geometrical principles which demonstrate our figures. If he does not understand geometry, and the display of his ignorance proves that he does not, we have demonstrated the ratio of curvature on the west coast of Florida. Finally, we present the matter plainly in a dia-



gram before his eyes. Want any other demonstration? If he does, he will have to get another head!

Our critic has a wonderfully large earth in his system; it curves only 32 inches in 4 miles, which would make it nearly 200,000 miles in circumference, and yet for the first mile the curve is about 8 inches, according to his own admission. Now, if he has not scientific sense enough to see that if it curves 8 inches from a tangent in one direction, and 8 inches in the other direction at the same time, we will illustrate it for him in the diagram across the page. XY is the arc of the earth's curvature. AB, the external tangent; 1.2, the miles from the starting point. CD is the secant, cutting off the segment two miles long, with 8 inches concavity; while EF is the second secant, cutting off segment 4 miles long, the cosine of which is 2 miles, the second mile of curvature under consideration. Now if the distance from CD to AB is 8 inches, it requires only a glance to convince any one having any "mental balance left," that the distance from EF to AB is just 4 times the distance from the external tangent to the first secant, or 32 inches, the amount the second mile has curved from the external tangent, and has covered the rise of 32 inches, in accordance with our figures. If the earth curved only 32 inches in 4 miles, the ratio would be 2 inches per mile. The invariable rule, applied to all circles of all dimensions is, that the amount of curvature from a tangent, is as to the



square of the distance, and not in accordance with the divergence of two straight lines. Draw a diagram, Mr. Blodgett, and step it off again and again, until the idea strikes you like a thunderbolt, and brings you to your senses! If one diagram does not answer the purpose, keep making more,—as large ones as you can conceive, and save yourself from the blunders you are making!

We are challenged to publish a scale on which the survey was made; some of our readers lost the opportunity of staking a pin against his dollar arguments. We cannot print it for the simple reason that our type forms are not large enough, but it can be *drawn*; but we do better than that, we give the scale which can be verified by any one who knows anything about geometry or mathematics:

SCALE: 1 to 586,667; 9 ft. = 1 mile; 36 ft. = 4 miles.

The scale is projected on the basis of a circle of 42.5 miles circumference; 13.5 miles diam., with 6.75 miles radius.

.204 in. represent	10 ft.	.0136 in. represent	8 in.
.0204 in. "	1 ft.	.2176 in. "	10½ ft.
.0017 in. "	1 in.		

Length of sine of arc, representing 4-mile line of survey, 36 ft. Curvature of arc in 36 feet, from external tangent, .2176 in. In the opposite direction, if the drawing be extended to complete the chord (making diagram 72 feet long), curvature would be the same.

.2176 in. : 36 ft. :: 1 : 1980.

Diagram consists of two principal lines, each 36 feet in length, beginning parallel to each other, .2176 in., or more than one-fifth of an inch, apart; upper line straight, the other being the arc of the circle of 6.75 miles radius, curving concavely in the direction of the sine of arc at the ratio given below, converging with the sine at the distance of 36 ft.

Curvature per mile on the scale;

First mile, .0136 in.	Third mile, .1224 in.
Second mile, .0544 in.	Fourth mile, .2176 in.

On scale of 1 to 586,667,

.0136 in. represents	8 in.	.1224 in. represents	72 in.
.0544 in. "	32 in.	.2176 in. "	10½ ft.

The distance from the external tangent to the point on the arc at end of measure of 2 miles, is just 4 times the distance between the point on the arc at end of first mile. This is demonstrated to be so on drawing true to scale as above. Now if the man wants a little common-sense mixed up with his conclusions, he will cease to guess at his figures and ratios, and get some competent draughtsman to make a drawing on this scale,

and then he can have the demonstration so complete that even a child can see it!

The trouble with Mr. Blodgett at this time is, that he has met the wrong parties to bulldoze. Our statements are definite, and give the reader something to work on; our demonstrations are definite, for the reason that we do not *guess* at our premises or conclusions. We do not often attack a man's arguments so mercilessly as we have this time; we do so in this case, because he has made such a blow for the past three months about what he was going to do, and we think it a good plan to give him such a terrific jolt with the demonstrated facts of geometry and mathematics, as will awaken him from the spell of his fallacy. If we were discussing a question concerning which the premise were unknown and the facts uncertain, we could afford to be less positive; but in a case of this kind, where the objector is so full of insinuations that are not pertinent to the question, we make short work of the arguments with the force and ability that he recognizes in THE FLAMING SWORD!

We shall be glad to have his further criticisms of our other experiments if he will confine his articles to 500 words each, get down to facts, and leave out impertinent insinuations; and we shall be pleased to publish them for the profit and interest of all concerned. We are especially desirous of receiving the details of the "simple, inexpensive way that each can use in determining this matter for himself." We thought we had found it, but we are living in a fast age, and it might be thought that even we might be surpassed! If we can do so without his knowledge, we might sell the specifications of his experiment to "scientists," who are anxious to discover some absolutely conclusive evidence that the earth is convex; they have heretofore considered that the evidences were "cumulative and circumstantial." If the author of The "Scientific Skeleton" has found a simple proof that the earth is convex, he is on the highway to fame and wealth; because, in the first place, he gets our \$1,000, providing he proves his point, and he would be looked up to as the greatest discoverer of all the multitude of so called scientific men. We welcome his efforts!

## In the Editorial Perspective.

BY THE EDITOR.

THE PRESENT WAR affords the public ample opportunity to test the veracity of the newspaper fraternity. It is not to be supposed that the character of the daily press has suddenly changed; no one would think of such an assertion. Its character has been the same all along. Every reader of the war news today, knows that there have been deliberate falsehoods published morning and evening; and all have learned that there is no confidence to be placed in some of the most positive assertions of the war correspondents. They are the same correspondents who have been in the reporting business for years; they have lied about other things than the movements of the Spanish and American fleets. During the past two weeks, there has been manifest the most notable activity in the invention of war fabrications, and if the reports published were accepted without

question, the fleet of the Spanish Admiral Cervera has been in fifteen different places at the same time—all over the Gulf of Mexico, the Caribbean sea, at Cadiz, and to the Philippines, on the other side of the earth! The reason the character of the press has not been so apparent to the public before, is because in times of peace there is not such competition among the news gatherers; the news monopolies had things all their own way, but now it is different. The newspaper business is a gigantic evil; the fraternity is conscienceless, and will lie to suit its ends. We have known this all the while, and have said so emphatically for years. With few exceptions, the newspaper reporters and correspondents have maliciously slandered the Founder of the Koreshan System every time they have had opportunity to mention his name or System.

Gladstone, ex-Premier of England, is dead. The popular chord which has vibrated tributes of honor in the past years, is now resounding the tone of mourning. His name is known throughout the world; he was looked upon as the champion of the people. He was one of the few men the world has produced, upon whom favor has been bestowed by a thoughtless people, without his having achieved anything great. He was the ideal of the church, full of its fallacies; he was an ideal statesman, full of the policies which enabled him to oppose a movement when it was new, and to champion it when it became popular. He was a man who could stand a great deal of opposition when he found himself entrenched in public sympathy, but he could not stand alone in the promulgation of a single progressive idea. He was not a man of independent thought—he was not seeking anything that was new. He was the great ideal of the old order of the world; he contributed nothing toward the advancement of the new. He had the misfortune to die at the time war excitement prevailed, after a lingering illness, and his death was no surprise, and did not create the intense feeling that sometimes attends the tragic death of a great man. He was orthodox through and through; he was whatever that is, for he did not rise above it.

There is a great difference in the character of the Koreshan System, which demonstrates that the earth is a cell, and the "proofs" of the earth's convexity, which require all the hypotheses of the Copernican system to make plausible. You may watch the "proofs" of Mr. Blodgett for instance, when he begins the task of proving that we live on the outside of the earth. We ask our readers to notice one thing: He is quite skeptical regarding the Koreshan System of Optics and Physics, which proves the incurvation of light and vision, because he says it has never been proved to be true; while at the same time, any optical experiments that he may insist upon as being the thing to settle the question of the earth's contour, will involve as its main factor, the supposition on his part that the line of sight is straight. Has any one ever proved it to be so? How is it possible to determine that it is rectilinear without referring it to some tangible surface? The contour of that surface must first be known, which furnishes the absolute basis for the measurement and survey of a ray of light in simple engineering. Blodgett can't take a step without an assumption; we go all the way on a proven premise—we assume nothing!

The Koreshan System is simple in its principles; these principles are susceptible of comprehension by the rational mind. The System is complex in its application; thousands of factors are to be considered, when it comes to entering into its many departments and ramifications. There is just one little trouble encountered by many investigators, and that is, they are not satisfied to begin with a premise and reach logical conclusions. They want to jump from the premise to a score of conclusions, asking, "What do you think of this," and "How is that," etc., without bridging the stream scientifically by means of the rational process. Do not undertake to investigate Koreshan Science as one would begin a story, and then hastily thumb the last pages to see how it will turn out! You could not study mathematics, geometry, nor even the old school astronomy in such a manner.

The very latest "scientific" conclusions concerning the planet Mars, are that the planet is analogous to the moon, and has no atmosphere, no clouds, no canals, and therefore, no human life. M. Antonadi, of the observatory of Juvisy, Paris, after a long study of Mars under Flammarion, undertakes to deny Schiaparelli's theory of the parallel canals on Mars. The French astronomer attributes the appearance of canals to optical

illusion. When it is found that the planet Mars is analogous to the moon, is it evidence of the truth of the Koreshan System, which demonstrates that the planets belong to the lunar system, instead of the solar? When it is concluded by recognized authority that the Martian canals are optical illusions, is it to the credit of Koreshan that he reached such conclusions 30 years ago?

The thrones of the world are tottering, and kings are feeling insecure. Why should they? There are more battleships today than ever before; the armaments are complete, manned with a great soldiery—what should they fear? The forces are not solely those of powder and dynamite. To defend a nation means more than to protect its forts and palaces; there are mental forces more subtle than the forces of war, that will visit a swifter destruction to old institutions than armies could ever hope to accomplish. Revolution begins in the mental domain. The vortex is nearing, and no man can stop it. The whirlpool is merciless and mighty to destroy; it will sweep before it everything that is not worthy to become factors in the life and institutions of the new order of the Golden Age.

The life of the wheat that is sown, is the life that is resurrected in the natural order of propagation of that life. The wheat grain is the savior of the life of the wheat. The modern church sings about its salvation, the salvation of sinners, etc., while Koreshan Science demonstrates the necessity of the salvation of the Almighty—we "Stand still and see the salvation of God." It has never occurred to the modern church that the Almighty needs to be saved, in order to perpetuate his own existence and that of the universe.

There is only one way to know absolutely what is wrong, and that is to know absolutely what is right. There is positively no means of knowing anything except by contrast—not even in the mind of the Creator. It is a mistake for people to undertake to say what is fallacy without knowing what is truth. Thousands of people are ready to denounce Koreshanism as false, while they admit their inability to know what is true. Some men are blind as bats, but claim to see as clearly as Gods.

It is the prevailing idea in the world that God never sleeps; but there is also a great pent-up feeling of fear that he will never wake up! He has been asleep for nearly two thousand years; at the end of this dispensation there is a mighty awakening, an Almighty awakening, not of the world to create its own light, but the awakening of God himself. The awakening of the Almighty is the resurrection of himself, the resurrection of the dead.

Many modern church people strenuously object to any idea that the devils will be saved. In the meantime, we are reminded by Jesus that there are but two general classes of humanity—one class from above, and the other from beneath. Nineteen hundred years ago every last offspring of humanity except Himself, was from their father, the devil! Pray for the conversion of the devil, for herein lies the hope of your own escape from the visible and tangible hell, right here in the earth!

To even things up, the astronomer undertakes to arrange the universe so that it has no bounds—eternal in extent in all directions, while the church limits the sphere of existence by asserting that man has only one lifetime on earth. The opposite is true; the universe is limited in size to the dimension of 8,000 miles in diameter, while the propagation of human life through re-embodiment and reincarnation is an eternal process.

Millions of people are certain that the universe needed to be



created, for otherwise how could it be? You can cut short the logic of the modern churchman by asking him, Who created God? Try it! God experiences creation and recreation. The processes of his creation began nineteen hundred years ago—Jesus was "the beginning of the creation of God," just as wheat sown is the beginning of the creation of the crop for the harvest.

If procrastination is the thief of time, we are sure that the hour-glass is getting demolished in the U. S. war department. There are a few cowards in the United States, but they are not on the battleships of the American squadrons; they are the members of the peace party at Washington who are endeavoring to conduct war with humane and peaceful policies; they are afraid to act contrary to the dictates of Wall street.

## Query, Chat, and News Departments.

BY THE EDITOR.

### Chat With Readers.

For the obvious reason that much of our space is taken up this week with reply to the Blodgett attack of the premise of the Koreshan System, we omit our Query Department. As this is an important and interesting feature of THE SWORD, only extraordinary matter in other departments can crowd it out. We have a number of questions on hand, which we will consider in coming numbers. We are kindly disposed toward all our correspondents, and enjoy taking the questions received and replying as fully as space permits. We have received numerous expressions of gratitude because of the cheerful disposition we manifest toward investigators and friends; we have come into close touch with a number of inquirers, and in many ways we have repaid you for your support and kind words. We have also kindly considered and published many criticisms and objections to the Koreshan System and THE SWORD, and shall continue to do so. We are glad to hear from all. We are free, open, candid, frank, and considerate. Write us often; you are welcome!

We are in position to appreciate kind words from our friends; we are also quick to perceive unkind insinuations. In a few instances, critics have crossed the bounds of respect for our endeavors to benefit them, and have used insinuations and caustic terminology instead of argument. We resent impolite criticisms, and where you see a brief reply in THE SWORD that shows a little earnest belligerent force, you may safely conclude that the cause of it is a letter just a little too unkind to publish. We receive some letters that are intended to be insulting—of course inconsiderate people write them, and they should be demolished *before* mailing; but in some instances, it is necessary to do the work after we receive them. We are fair to critics always. We will kindly meet objections with facts—that is our work in the world. We welcome inquiry, and are pleased to see the candid mind cautious and capable of suggesting difficulties met with in the study of the System. But for those who are insultingly personal in their remarks, we must temper our steel to suit the occasion. This is fair. We

deem it advisable to consider each critic in the spirit in which he approaches us.

Our readers are welcome to all of the force of the Blodgett arguments that is left in his article in contrast with our reply. He presents no facts, is too indefinite to be conclusive, and too much lacking in knowledge of the fundamentals of geometry to make a single point against the results of our Florida Survey. We still challenge contradiction!

THE FLAMING SWORD is a terror to fallacy. As there can be no fallacy floating around in the air, our thrusts at fallacy necessarily strike somebody that contains it. This is why we have enemies.

In last week's SWORD, page 11, middle column, paragraph 8, in clause, "but in the atmosphere of the one element—nitrogen," read *oxygen* instead of nitrogen, which was used by mistake.

There is always a great calm after a destructive cyclone. Calmness will gently hover over the field of demolished arguments for a few days after this issue!

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\* \* \*

### The World's News.

Wednesday, May 25.—Spanish Armada located at last, bottled up in bay at Santiago de Cuba, by Commodore Schley.—Affairs at Manila remain unchanged; Dewey maintaining blockade; German ship endeavors to land food, and is driven back.—Battleship Oregon arrives safely at Key West.—Hawaiian Senate objects to annexation; will not declare neutrality; will furnish supplies to U. S. government.—Russia, Greece, Netherlands, and Venezuela declare neutrality.—Spanish reserve fleet soon to leave Cadiz.—Grievous famine threatens Havana.—War movement slow.

Thursday.—War department promises early invasion of Cuba and Porto Rico.—McKinley calls for 75,000 additional volunteers.—Lieut. Sobral, former attaché of De Lome, arrested as Spanish spy on Steamer Panama,—2,500 men leave San Francisco for the Philippines.—French papers suddenly assume friendly attitude toward U. S. government.

Friday.—Public sentiment compels Washington war council to undertake vigorous campaign against Spain.—Cloud of revolution darkens in Spain.—Dearth of definite and truthful war or any other news.—21 captured prizes condemned by federal judge, and ordered sold.—Queen Regent urged to leave Madrid to escape danger.—Cuban colony at Key West goes to join Gen. Gomez.—Fall in stocks and grain.

Saturday.—10,000 U. S. troops said to have successfully landed and joined insurgents.—Uncertainty as to location of Spanish fleet.—McKinley reviews Camp Alger, at Falls Church, Va.—United Presbyterian general assembly in session at Omaha.—Cyclone strikes St. Louis, Mo.—Directors of Omaha Exposition decide to keep open doors on Sundays.

Sunday.—Newspapers allow escape of Spanish Armada from Santiago, but Schley is maintaining blockade.—Daily press loses ends of war skin, and resorts to other yarns.—Officials at Washington confident Cervera is in a trap at Santiago, and prepare for land and naval attack on forts, city, and fleet.—Bishop Fallows denounces the peace party at Washington as traitors.—Dewey cuts cable from Manila to Iloilo.—Wildest rumors that Manila is retaken by Spaniards, give false encouragement to Spain.—Gladstone entombed at Westminster, England.—Entire Italian cabinet resigns.

Monday.—Definite reports at Washington indicate that Spanish fleet is in Santiago bay; Schley ready for attack upon forts and fleet.—War department plans tripartite attack on enemy's forces in eastern Cuba.—Sampson waiting for orders to bombard Havana.—Cruiser Columbia accidentally collides with and sinks British steamer.—Knights of labor denounce Leiber for bulling wheat market.

Tuesday.—War department gives orders for immediate Cuban invasion; armies to co-operate with Sampson and Schley.—Blanco has 128,000 soldiers to be met by American troops.—Reported bombardment of Santiago forts by Schley, and attack of armada.—British steamer captured while endeavoring to enter Santiago harbor with coal for enemy's fleet.

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