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In Editorial Perspective, Editorial Discus-
sions, Chats and Correspondence,
World's News, Reviews, etc.

Prof. U. G. Morrow.

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EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE,**
ASTRO-VIGILUS,

REV. BERTHA S. BOOMER,
LUCIE PAGE BORDEN,

AMANDA T. POTTER,
PROF. O. F. L'AMOREAUX, Ph. D.,

MARY EVERTS DANIELS,
ELIZABETH C. ROBINSON,

W. H. PAVITT.

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The Flaming Sword

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

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Whole No. 328

Establishment of the Tangible Kingdom of God in Earth.

The End of the Dispensation; Relation of Spurious Christianity and the Godless Commercial System of the World; the Coming Stupendous Revolution.

THE WORK of social construction to be inaugurated and pursued until the organic unity of the Theocratic Kingdom is complete, will be conducted under the auspices of the amplified intellectual and rational faculties of man. The acquisition of natural immortality depends upon a condition which may be expressed in a single word—equilibrium.

The modern church theoretically believes in some kind of a "kingdom of Christ," either in earth or in heaven; but there is no unity of thought, and consequently it practically believes nothing. There is an extensively prevailing sentiment in the church,—and this permeates largely the great body of Trinitarianism,—that the kingdom of heaven, so far as it is related to the earth, is already established, and has been since the personal presence of the Lord in the earth 1900 years ago; and the work of evangelization since that time is merely to extend the ramifications of Christianity to encompass all nations, and to pervade and influence in its present character, all the civilization of the world. This belief is contrary to every principle of progress and development, and to the prophetic declaration regarding the conditions to follow the Lord's advent and theocrasis.

That which is called Christianity in the world today, is the spotted beast of Revelation;—the result of the cross of the church of Christ with the world's paganism, a result which the very laws of development determine, and which also any reasonable mind may observe if it will. This spurious thing called Christianity—gone to seed in a dozen or more modern fads, where it is degener-

ated into the vilest conception of religious use in abominable practices under the guise of Christian virtues—is merely the *debris* of the gospel of the Lord, immaculately propounded and personally and practically applied by him and his church. It is not the kingdom of God in earth.

The purpose of the Lord in the declaration of his gospel, was to provide a material kingdom of righteousness as the pediment and groundwork of the heavenly status. There shall be "a new heaven and a new earth: for the first heavens and the first earth were passed away." The first heaven was established in the doctrine of the Lord, and the first earth, in the practical application of it to life. These both degenerated in the mind, soul, and body of men. The garment has waxed old and is full of rents, and, like that of Judaism, must pass away as an earthly kingdom.

The Lord's advent and the development of his church were marked by the declaration: "Peace on earth, good will to men," and its demonstration in the inauguration of a communistic church, which ultimated in a material hierarchy, involving a secular kingdom as well as an ecclesiastical rulership. The temporal power of papacy terminated in 1870, when the king of Italy forcibly dethroned God's vicar on earth, and dispossessed the papacy of its temporal power. Peace on earth, good will to men, did not fructify during any period of the supremacy of Roman ecclesiasticism, nor can any of the daughters of the old harlot boast of any very great achievement on the lines of ameliorating the condition of the poverty stricken and suffering children of God's

kingdom in the earth, as it has existed since the retrograde of the church into its present stage of paganistic worship and practice.

Every dispensation is ushered in through the destruction of the adulterated religious and secular systems characterizing the age. God's chosen people, the Jews, were allowed to remain as a kingdom, but subordinate to the powers of paganism in externals, until the Christ was matured and his little church established. The Jewish dispensation ended at the destruction of Jerusalem. The doctrines of Abraham, Moses, and the prophets had degenerated into the traditions of the elders, and the practices were the abomination of desolation spoken of by Daniel the prophet. The dispensation ended in catastrophe, and the Christian church came into its secular power through the *debris* of this destruction. The Christian church has become as corrupt as the Jewish church in its day, and it knows as little of the character of Divinity as did the Jews when they crucified the Lord God of heaven on Calvary.

There can be no patching up of the old garment of Christianity. "Behold, I make *all* things new." Even a new name will usher in the material royalty of the new earthly and heavenly kingdom. It was in the order and province of law, that the old Christianity should die even in the very beginning of its dominion;—for no seed can reproduce without its disintegration. The germ of the kingdom was material. Christ the Lord was a visible and tangible man. In his descending degree, he was planted in the race. The product of that planting will be as material as the tangible Lord.

The divine earthly kingdom will be so intimately related to the things of this world as to constitute the fulfilment of the divine purpose in humanity, in establishing peace and good will. It has not yet matured. When its fruition manifests, every person in the kingdom will be a subject of the equitable distribution of the products of industry. It will not proceed from a simple progressive evolution.

The sins of this world must be remitted; and there

is no remission of sins without the shedding of blood. The "evolution" of Christianity into the spurious application of the gospel of the Lord by the so called Christian nations, is represented in Castilian chivalry and honor in Cuba; in the commercial avarice of France, Russia, Germany, and England in their piracies in China, Africa, and India, and in the financial and mercantile profanations by the most Christian representative of them all, the United States, in the creation of a government the legitimate tendency of which is to reach its ultimate fruition in the production of a thousand multimillionaires, to grind the face of their poor Christian brethren whom they have robbed of the products of industry, and thus reduced to starvation.

If Christianity has evolved thus far into the generation of the Godless trusts—of which the good Baptist Rockefeller is a prominent sample—and the antithetical poverty stricken millions who belong to the same brotherhood of man, then how much further must it evolve in the same direction, before the completion of the abomination of desolation? Will some one who is standard authority on the present righteousness of the Christian church, kindly inform us? For by setting us right on this question, we might be able to define the progress made in the attainment of the assumption of the Fatherhood of God and the brotherhood of man.

The Christian church is closing its career; the dispensation is ended. There will follow, from this onward, the resurrection of society from the dead past; but first of all, the sons of God—who shall constitute the head of the new social system—will ripen and appear. Christianity reaches its end both in fact and in name; and it will become as absolutely a thing of the past as Judaism recidivated upon the advent of the Lord and his church. We are not reaching the fruit of social evolution in the ushering in of a peaceful but Godless fruitage of the age; but, rather, through turbulent revolution we will pass through the end to the inauguration of the peaceful beginning of a new dispensation, new in character and in name, and headed by the immortal sons of God.



Chicago Republican Municipal Platform.

"We congratulate the country upon the return of generous and general prosperity. We congratulate the people upon the increase of work and the increase of wages. We congratulate the republican party upon its leadership and legislation which have produced these happy results. We congratulate the nation upon the successful termination of the war with Spain and the making and ratification of the Paris treaty of peace. We note with pride that our country has dared to accept the responsibilities of new possessions, and we have no fear but that the new problems arising out of our island possessions will be righteously solved under the wise and humane leadership of the republican party in our national councils."—*Chicago Record*.

The republican platform forgot to congratulate the

country upon the fact, that the last Congress made appropriations to the amount of a billion and a half of dollars, on which the poor working men must pay the interest, and the principal also—if it is ever met.

A knowledge of the structure and function of the alchemico-organic cosmos, constitutes the basis of a structured theology which is essential to the organic unity and perpetuity of the human race.

Racial perfection must comprise the groundwork of societal order and fellowship.

Osteological Analysis of Structured Man and Cosmos.

Part XII.

Creation and Birth of the New Kingdom Analogous to Vidual Development; Breathing the Breath of Life Into the New Order.

IN THE description of the creation of man as defined by the writer of the book of Genesis, when critically examined, is revealed the fact that man was structured before the breath of God entered him. The development of prenatal growth conforms to the same specific law, for the child does not respire until the form is physiologically developed. Gestation completes itself in the matrix of its development, subject to and dependent upon maternal life until pulmonary contact with the elements of respiration in the atmosphere and the function of the lungs provide an independent breath of life. The man is first created, then born, when the act of respiration initiates another stage of existence and progress. Not only is the principle true in vidual growth, but correspondentially so in the development of the universal. In his description of the reconstruction of society in the resurrection of the dead, Ezekiel has portrayed—in the language of symbolism or correspondence—the laws and order of social development. He says the bones are first emplaced, then flesh is placed upon the bones; after which God's respiration completes the process of the resurrection.

In Part XI of "Osteological Analysis," we differentiated the two forms of the resurrection, making the distinction between the *spiritual* resurrection which characterized the beginning of the Christian dispensation, and the *natural*, which must characterize the beginning of the new age. Nineteen hundred years ago, the birth was a spiritual one for the new man; now, the birth will be a natural one for the new man. This corruptible shall put on incorruption, and this mortal shall put on immortality. The mortal *spirit* of the Grand Man (the church) was transformed to immortality in the beginning of the age, but the *body* was not thus changed. It remained mortal, and was to so continue until the resurrection of the dead at the end of the age.

It ought to be needless for us to reiterate the truth that resurrection, *anastasia*, *resurgam*, standing again, are terms which apply to the fact of reincarnation, or the coming again of those who lived in the beginning of the age; and that the coming resurrection, to define the line of demarcation between the Christian and the Koreshan dispensations, is but the reincarnation of those who, nineteen hundred years ago, were quickened in the spirit, but who in the beginning of the new age will attain the immortal flesh.

There is coming a new universal *kingdom*. It will be manifest in fulfilment of prophetic declaration, and in answer to the prayer indited by the Lord: "Thy KINGDOM come." It will develop from the germinal be-

ginning of that kingdom planted in the race (the church) at the beginning of the age. The Lord was that kingdom in archetypical structure. He was the germ, the kingdom in its least (its individual) form and life. The Grand Man, the kingdom in its greatest form, will be as absolutely structured as was its germinal beginning. It will be as natural in its universal form and function, as the Lord was in his individual organism. Not only is this true, but the time is at hand when this kingdom shall be resurrected. It is already resurrected as to its spiritual life; it must be formulated in its external and material structure, when, through the descent of the spiritual, the material will be made alive.

This leads us to the inquiry: What comprises the bones of this natural organic kingdom? This question can only be answered upon the basis of a knowledge of the law of correspondence. The vidual man and the individual man in the least form, microcosmic, possess natural, material bones. The universal individual (undivided) man, macrocosmic and natural, must also possess natural bones as the framework of the socio-economic fabric. If we are able to define the bones of the microcosmic natural man, we should be able to define the bones of the macrocosmic natural man.

Bones Constitute the Framework and Basis of Ligamentous, Muscular, and Articulate Construction.

The universal muscle is represented by the various characteristics of industry. The bones, then, are the resources of life, as represented in the classification of industry in the social kingdom. Bone will come to its bone, in the development of the coming order.

A railroad combination is a bone; a great coal combine is a bone. Every trust involving the co-operation of millions of dollars, and representing a specific form of industry and commerce, is a bone; but all these belong to the cadaver of the closing age, and are merely the antithetical ensamples of what will comprise the readjusted bones of the resurrection. These bones of the universal man will be readjusted in the anatomical framework of the universal social fabric, and industry—the muscular system of this anatomy—will be so adapted as to constitute it a reconstructed manhood, governed by the absolute relation of subordination until, when the readjustment is complete, the breath of God will move upon the universal man, to engender independent life and social liberty. It is only through a comprehensive knowledge of the law of correspondence, that the social order can be re-established in the organic formation of an immortal fabric; and no *individual* can

exist as an immortal being, until the universal structure attains immortal life. When the anthropotic macrocosm is so corrected in its organic character as to correspond to the alchemico-organic cosmos, the individuals consociated in the aggregate grouping of the Grand Man will necessarily have become immortal. By immortality we do not mean eternal life, for immortality is the stage of transitional being, from the arch-material to the invisible and eternal.

Immortality is the product of the conservation of the natural resources of our being, and the key-note of conservation is *rest*. Therefore we reiterate the state-

ment, that the conservation of the sex potencies is their sabbath of rest; and when it is declared that "Thou shalt remember the sabbath day to keep it holy," allusion is made to the seventh principle or ultimate of human existence, and through its conservation and divinely legitimate appropriation, the fruit of immortality will be assured to the race of men.

We have set forth the law of the order of the resurrection of the bones, in the kingdom of the resurrection, whence we shall continue the analysis of the vidual framework, relating each bone as we proceed, correspondentially, to the osseous structure of the Grand or Macrocosmic Man.

The Pantisocracy; Two Poets' Youthful Dream.

L. E. BORDEN.

THE VICARAGE of Ottery-St.-Mary in Devonshire was overflowing with children, thirteen in all, the unlucky number to be sure, but of this it would have been hard to convince the good Vicar, a simple-hearted, unworldly soul whose parishioners looked up to him with awe and reverence. Did he not quote Hebrew to them in the pulpit, and was not Hebrew, as he assured them and they devoutly believed, "the immediate language of the Holy Ghost?"

Among the younger children of this motley brood, was a boy with great dreamy eyes and the soul of a poet. Better than all boyish sports he loved to lie under the yew trees in the old churchyard, poring over some fairy tale. When the story was done, he would spring to his feet and run up and down, acting over all he had read, with the docks and the nettles and the tall, dank grass for his audience. The little actor was a marked character in the village; the schoolboys hated him, trying all their wily arts to torment him; he was not of their ilk; he did not think their thoughts nor speak their words. But their elders, especially the good old dames, had only praise and smiles for the precocious lad who was in a fair way to grow up indolent, passionate, and spoiled.

When he was nine years old, a great change came over the boy's life; his father died, and he was sent up to London as a charity pupil at Christ's Hospital, a free school, called also the "Blue-coat school" because its pupils wore a blue uniform. Here the shy, sensitive lad was wretched and felt himself alone among six-hundred playfellows. He longed for home, and used to lie upon the roof and dream of the old churchyard and his favorite haunts on the banks of the river Otter. But, being in the main, a brave lad and lovable withal, he plucked up heart to make friends, and warm ones too. In feats of learning he led all his mates, and one of them has told us how the walls of Grey Friars re-echoed to the music of his voice as he recited Homer in the Greek. Poetry was his pastime; while others sported on the playground, Coleridge, for it was he, turned Greek

odes into English verse. No genius, however, could save a lad from floggings at that school, and he had his full share and throve upon them.

At the end of their course, some few of the best pupils were awarded scholarships at the university, Coleridge among them. For the past year he had been feeding on Voltaire, and in consequence of this diet, boldly announced himself an infidel when his master proposed to send him to Cambridge to study for the church.

"Come here, you young rascal," said his master; "I'll soon flog your infidelity out of you;" and he proceeded to conquer Voltaire by force of arms.

Coleridge's career at the university was chequered; it was the last decade of the seventeenth century, and revolution was in the air. He became an ardent democrat, and being a wonderful talker, the students flocked to his room to hear him discourse entrancingly on the rights of man. In his second year the eloquent apostle of liberty, equality, and fraternity mysteriously disappeared, and for several months seemed to have dropped out of existence. He was at last found in a regiment of dragoons where he had enlisted in a fit of melancholy, under the name of Silas Titus Comberbacke, which represented his initials.

It was after the prodigal son had returned to his alma mater, that he first met and loved another youthful poet, like himself a dreamer of dreams, a seeker of the ideal, and an apostle of liberty. Robert Southey was tall, with high-poised head, bright hazel eyes, and a noble expression of ardor and energy; he had been expelled from Westminster for writing an article against flogging, and was now at Oxford.

It was a moment of discouragement for enthusiastic souls; the French Revolution had raised fond hopes which the Reign of Terror had blighted. Here were two young poets all aglow for freedom. Southey had already written an epic which was a glorification of French patriotism, but France seemed to have failed. Whither should they turn? "The only ray that enli-

vens the scene," writes Southey, "beams on America." Coleridge, "the eloquent madcap of genius," had already a scheme in mind and lost no time in confiding to his new friend what lay nearest his heart. Southey listened, approved, and soon waxed enthusiastic over the plan, which was nothing less than to leave the old world with its falling thrones, and found a colony of congenial persons in America on some spot outside the range of governments, untroubled by laws and taxes.

Together they wrought out the details of the scheme, which received the learned title of Pantisocracy or equal government by all, and was intended to be the starting-point of a great social regeneration. Possessions were to be held in common, each would work for the good of all; their wants would be few and simple, yet every rustic cot would contain some of the best books. It was thought that the labor of each man two or three hours per day would support the colony. Why should they toil like the slaves of luxury? There would be abundant leisure for healthful recreation, much converse on high themes and the pursuit of literature. Even a poet might learn to wield the axe or guide the plow, so small a fraction of the day. Every man was to enjoy his own religious and political opinions, provided they did not encroach on rules previously made. Whether the marriage contract should be dissolved at the wish of one or both parties, was left an open question to be decided upon experience.

It was in the summer vacation that Pantisocracy was born, the brain-child of two fermenting spirits. Coleridge said it combined the tactician excellence of the mathematician with the enthusiasm of the poet. From day to day it shone in brighter hues, borrowed from the kindling fancy of its progenitors. "This Pantisocratic scheme," writes Southey, "has given me new life, new hope, new energy; all the faculties of my mind are dilated." The location of the colony was decided by an accidental meeting with an American land-agent, who recommended the valley of the Susquehanna on account of its natural beauty and its security from hostile Indians; on the subject of another enemy scarcely less bloodthirsty than the redskins, the minds of the Pantisocrats were set at ease by the assurance that the mosquitos were no worse than gnats, and "did not bite much after you were used to them." With all the obliging qualities of his class at the present day, the agent declared that money could be made there from literature, and the reformers longed to set sail without delay.

Yet will I love to follow the sweet dream
Where Susquehanna pours his untamed stream;

* * * * *

And there, soothed sadly by the dirgeful wind,
Muse on the sore ills I have left behind.

Thus wrote Coleridge in anticipation of the new life in a fairer land.

There was only one drawback to the immediate realization of their hopes—to charter a ship, buy land and farming implements required money, and neither of the poets had a penny. Southey could sell his epic, "Joan of Arc," and Coleridge could lecture; but first of

all they must find twelve men of resolute spirit, education, and liberal views, able to furnish £125 apiece, to join them in colonizing the wilderness. So instead of emigrating at once, the reformers betook themselves to various forms of literary work; but literature is a thorny road for young poets, and gold is hard to win. Gradually the bow of promise faded in the West. Southey, indeed, proposed to take a farm in Wales and put their principles into operation there, until it became possible to emigrate. Coleridge objected that a fair test could not be made in the midst of an effete and hostile social state; besides, even farms in Wales cost money, and where could enough be found?

Persecution is the fate of reformers, and it is amusing to note that one at least of our Pantisocrats could not escape the common lot. Southey had expectations from a rich aunt, and it was not intended that a breath of the grand project should reach her ears; but the secret leaked out as secrets will, and poor Southey was turned out of doors on a wet night without a penny in his pocket, with a walk of nine miles through rain and mire before him, in order to reach his mother's house at Bath. But he trudged on in the dark, taking comfort, no doubt, in the thought that he had joined the noble army of martyrs, and like a true knight, stopping to befriend an old drunken man whom he found hardly able to stumble forward in the mud.

Pantisocracy was destined never to reach the experimental stage, but to be embalmed in the annals of English literature only as the Utopian project of two young and ardent souls. As such, however, it is a significant index of the hope for better conditions and nobler ideals that springs eternal in pure hearts. With holy ardor it possesses some in every age, who see in youth a vision of the beautiful possibilities of life, where the best things are held in common and each works for the good of all. Who shall say such hope is not an earnest of its own fulfilment? Say that every effort toward united life has failed and split upon the rock of selfish human nature, what is failure but a spur to noble minds? We know *the kingdom is to come in earth*.

Pantisocracy was never tried, but it is interesting to conjecture the effect, personally, upon its authors could they have found in America a larger, freer life before the frost of custom laid its withering blight upon their youthful aspirations. Might not the "inspired charity boy" have shaken off the fatal weakness that, later, held his will in thrall? Might not his dawn of unsurpassed promise have settled into a glorious afternoon of performance instead of that sad death in life? Would not Southey have written something better than forgotten epics, and the ordinary reader know more of the contents of his one hundred and nine volumes than the "Battle of Blenheim" or the ballad of Inchcape Rock?

But the scheme, if put into practical working order, could never have succeeded as a communistic attempt, lacking the bond of religious unity that held the Pilgrim fathers together through danger and sorrow in the

wilderness. The very name Pantisocracy, as meaning equal government by all, shows also that the poets in their thought were clinging to the idea of liberty, (equality and fraternity) that had wrought such disaster in France. The deeper meaning of that great object-lesson of history, the Reign of Terror, had escaped them. There

is no equality in nature, nor in human society. Why does nature set great men as beacon lights in all the dark places of history, if not to guide their humbler fellows who form the general body of society? The sun's rays strike the hilltop before they flash into the valley; so truth comes first to men of noble mind, and God chooses the pure in heart for his Messenger.

In the Editorial Perspective.

THE EDITOR.

THE WORLD is on the threshold of a marvelous era of progress and civilization. No man who candidly considers the fact of the world's rapid progress, will deny that a glorious future lies just beyond a thin curtain of years, though it be the folds of a stupendous revolution. The past four centuries have witnessed rapid changes in the condition of the world. Asia, long walled in by ancient customs, has been invaded by railroads; Africa bears marks of the dividing hands of European powers, while America, the great western world, has undergone complete transformation. Four centuries ago, Indian tribes roamed from the Atlantic to the Pacific. All this vast territory is inhabited by a new people, now the most advanced of any in the world;—a new world of 150,000,000 people in the last few centuries of the Christian dispensation! The transformation is unparalleled in the history of the age. The world has received a powerful impulse. The mighty sea of humanity pulsates with new ambitions; inventive geniuses have been manifest everywhere; maelstroms of thought are pouring forth from a mighty reservoir. Should this great stream of progress continue, who can describe the possibilities of the future? The world's progress has reached its focus in the manifestation of the Light of Ages; the Guiding Star has appeared to lead humanity to its true destiny. The Angel of Truth stands at the door of the New Age, with the keys thrust in the lock, ready to push the door ajar. When it opens, the race will rise as far above its present condition, as the present civilization is above the conditions discovered by Columbus. The possibilities are in *man* rather than in the physical energies; the greatest transformation is to come to the human mind and form. The bond age is about to end, the reign of fallacy is nearly over; and death must die when man begins to live!

The physician notes the changes which take place in the human system from youth to old age; he sees the man grow to maturity, to the prime of life, with the system teeming with vitality, and then observes signs of decay, the silverying of the hair, the wrinkling of the face, the stooping of the form—and then the tomb. He asks, "What produces these changes in the body, which drag us down to the grave? Is there no way to retard or prevent them?" What life is, he does not know; he only observes that something impulses the form to activity and expression, and then it leaves the form lifeless. Is it possible that the medical fraternity has not solved the problem of life? They have *not* solved it, nor anything; empirical methods employed in all other branches of research have solved nothing. There is no solution to the mystery of man, until the mind reaches the plane of knowledge of the source of life and the laws of its conservation. Man dies because of dissipation of living energies. He parts with life by degrees through promiscuous sowing of seed. There is no way of preventing the tendency to death, except through obedience to the laws of life revealed in Koreshanity, a system founded for the purpose of overcoming

death here in the natural world. It purposes to stop the ravages of death, to build up the human system, to beautify the form, and make men that *are* men—immortal and deathless!

A number of minds have undertaken to analyze the Koreshan Geodetic Survey, and to account for the results without accepting the logical conclusions of the earth's concavity. Every critic thinks he has discovered the secret by which the results were obtained, by intuition, by keen and superior mental perception, or conceited ability to "see through it." We have a number of diverse views of it and contradictory explanations. Of course they cannot *all* be right. All such minds agree that the demonstration does not prove the concavity, but they disagree as to *how* it does not! For the benefit of the diverse critics, it turns out in their minds that the apparatus was not accurate; results came by chance; first sections inclined on purpose; inclined by mistake in leveling; apparatus was constructed to run a curved line; the thing settled by gravity as the line progressed; was not run at all; big fake; line extended into space, but you lied about the facts; tampered with adjustments; ran it to suit yourselves; you were sharp enough to hit the spot, though running in open space; made false adjustments and deceived the operators; some trick about it; the subjective mind forced the results, though apparently correct. All wrong; *guess* again; but guesses have no weight; we *know* the results. There is but one secret of our success, and that is thoroughly explained in the CELLULAR COSMOGONY.

The Pittsburg man who wanted to suspend plumb-lines from the top of Washington monument to determine whether the earth is convex or concave (and he says he has tried the experiments such as he proposed to us!), has become enraged because we do not submit the Koreshan System to test upon the basis of his absurd propositions. We publish his communication. We consider that our readers will be perfectly satisfied with his letter, without particular comment or reply; we have given him the opportunity to do himself all the injury that the reflex of his insults will inflict. It illustrates to what extremes a man will go when at a loss to find logical arguments or facts, or legitimate methods of procedure against the Koreshan System. He has gone his full length in revealing his original motive in soliciting our acceptance of his offers—that if we did not agree with him he would resort to abuse; this is the real animus of his effort to convert us to Hooverism! In the meantime, if he desires to find some Chicago paper that will publish his jocose productions, we will give him permission to *advertise* us as extensively as he wishes!

The saltiness of the sea has puzzled the scientists for centuries. The amount of salt held in solution in the oceans of the world has been computed to be about ninety quadrillion (90,000,000,000,000,000) tons, which would make a solid layer of salt all over the world 1,000 feet in thickness. Are the waters of the

ocean dissolving a salt mine of such immense proportions? If so, where is it? The perpetual, universal alchemical laboratory is the only source of marine salinity. In modern geology, the saltiness of the sea is simply inexplicable; in Koreshan physics it is simple. All energy is substance; energy is matter in solution or sublimation. The salt of the sea is the product of the sun and earth; the chlorine of the sun meets the ozone of the sodium of the water, and the precipitate product is chloride of sodium, known as common salt. The process is continuous; the product is the perpetual result. The universe has existed throughout all eternity of the past, and has not yet exhausted its salt supply, and it never will; it is continual creation.

The famous nebular hypothesis—which has made so many worlds for the modern astronomer, and explained so many mysteries for the men in the astronomical and theological watch-towers—is soon to be laid upon the shelf with other relics and discarded views of the past. This theory made the solar system out of burning gas, which upon cooling reduced more and more, until the nuclei became solid. Prof. See, of the Lowell Observatory, at Flagstaff, Arizona, has made the announcement of his “discovery in astro-physics of a new law in the grander generalization of the science. It (the law) is the assertion that nebulous, starry, and planetary bodies of all kinds now luminous, are growing hotter rather than cooler; subverting the previously accepted notion laid down in Laplace’s famous nebular hypothesis.” Truly, the Creator is having a hard time to keep the worlds running, on the basis of these ever-changing plans devised for their general management without the permission of the inventor of the universe!

Three great railways are being projected in the world. Russia is building a road across Russia and Siberia; another is to be constructed from Cairo to Cape Town, Africa, the entire length of the dark continent. The third is the great Pan-American railroad, tying together the business of North and South America, extending from New York to Buenos Ayres, having a total length of 10,221 miles. The world is almost girt with railroads; soon it will be possible to start from Cape Town and travel northward to Cairo, thence through Palestine and Asia Minor to Russia, across Siberia, over Behring Strait to Alaska, thence down the western coast of North America, through Mexico, Central America, and finally through South America to its southern extremity, making the entire journey, almost around the world, by rail!

Spiritualists believe in an external spiritual world, holding that “human beings at death throw off their mortal vestures and exist in the spiritual world, which refined, etherealized world is all around us,” becoming spirit beings in the earth’s circumambient atmosphere or aura, being nothing but mind without brains, pediment, or tangible form. What is there in the atmosphere or ether, substances which belong to the physical world, to attract mental substance? To what is the departing mind most likely to be attracted? It would seek the mental world, the spiritual world, in structured humanity. “Christian science” asserts that infinite mind is in infinite ether; Koreshan Science, in its analysis of the functions of the brain, finds the spiritual world in the cells of the human brain.

The new asteroid recently discovered, supplies the modern scientific world with a new field of speculation, not only concerning its erratic orbit, but also concerning the purpose of the planet and its probable habitability. A French scientist advocates a new theory concerning life on the planet, that caps the climax of speculative science, holding as he does that so small a globe could be inhabited by microbes alone. He asks, “Who

can say that microbes as well as men, have not received the breath of life from the Almighty, in whose eyes naught is small and naught is great? Are we other than microbes fastened on the surface of our earth—grains of dust whirling around one of the smallest suns that the Omnipotent called into being?”

The seed infolds the plant; that is, it folds it in. The form of the plant in its least form may be found by dissecting the seed. The exterior of the seed corresponds to the interior of the plant, and *vice versa*. Man periodically infolds the universe. The surface of man is external; the corresponding surface of the earth is the reverse,—it is internal. The habitable surface is the inner wall of the gigantic cell. Man sustains the same relation to the surface of the great cell after birth, that he does to the womb before birth. If the universe, on the scale of its present dimension, were infolded, or turned in itself, its inner surface would become the outer surface; in such an *inverted* sense, we live on the outside of the earth!

When the modern mind has minified man to the small compass of the microbe in the Copernican universe, he asks, “What is man that thou art mindful of him? or the Son of man that thou visitest him?” What *is* the man about which the Psalmist inquires—a being too insignificant for the Almighty to notice? Rather, viewed in the light of Biblical symbolism, in the light of Koreshan Science, the man that the Almighty visits is *God*, just as the seed, visited by the energies of the life of the plant, involves all the powers and attributes of its father seed which produced the plant. The apex of human life, the climax of human attainment, is the throne of the Most High,—the perfect Man!

Rev. Dr. Frank has been endeavoring to locate the seat of the soul of man, and announces that he has solved the problem;—that it is located in every part of the body. He has not solved it; the soul problem was solved nearly thirty years ago, by the Founder of Koreshanity; and the Bible, a work of antiquity, declares that Adam, the *man*, was a living soul. But Dr. Frank thinks that the soul, the spirit, and mind and memory are all one and the same. The spirit, soul, and body are the three principal divisions of man; the body is the material; the soul belongs to the vascular system, the spirit to the nervous system.

The business of the western world is being swallowed up by gigantic trusts; and the government of the United States quietly allows the syndicates and corporations to gain firm hold upon the supreme power of the nation. The well known Gen. Bragg announces it as his conclusion that unless the trusts are wiped out they will control the world at the expense of the people. He says: “The courts are powerless, and the laws to avert trusts are vain. The trusts are bidding defiance to the courts.” The boasted republicanism of America is being swept away, and the money power is being enthroned, a veritable oligarchy!

President Faure, of France, is meeting with new experiences in the interior world. A number of mass-meetings have been held to celebrate his departure from the natural; requiem masses have been sung in all the principal churches of the East. Ordinarily, one mass with promptly paid fee is sufficient to lull the patient in purgatory; but it seems that the church has considerable trouble in calming a distinguished man who has been compelled to cast his misfortunes on the other side. Why should not *one* good, expensive mass be sufficient for the president, if it is sufficient for the peasant?

It is frequently asked by way of reflection on the Koreshan System, “Has any modern scientist accepted or investigated your System?” A similar question was asked nineteen hun-

dred years ago, "Have any of the chief priests or scribes believed on Him?" Harvey was taunted with the question, "Have any of the anatomists or physicians accepted your conclusions concerning the circulation of the blood?" Founders of new systems always encounter ridicule; but they move right along in the lines of human progress, regardless of the attitude of the leaders of fallacy.

The Methodist psychological guns are to be turned upon the world in full force during the coming three years, which tie the two centuries together; the idea is to capture "one million souls for Christ, and \$20,000,000 for the church." It is the new battle-cry of a phase of diluted Christian paganism; it is the battle-cry of one fallacious element in the great battle of Armageddon,—fallacy against the truth,—the most stupendous mental revolution the world has ever known. The Wesleyan church is a daughter of Catholicism, and will ultimately share the fate of her mother!

Gallantry in the great cities of America has become exterminated. True politeness and gentility have never been the common property of the average American. Refinement of conduct is looking for a resting place in the western world; it must come with the refinement of the human mind. The competitive system, with all the accompanying disintegrating elements, has driven out consideration for the neighbor, and selfishness is the supreme guide to all modern conduct. The modern humanity is abnormal, materially gross, and mentally coarse and crude.

Pan was the great "hollow god." Pan means a hollow or concavity; it also means all or whole, for the whole world is hollow. Koreshanity is the genuine, scientific Pantheism, which differs as much from the modern pantheism as the primitive Christian system differs from its modern perversion. The symbol of the "all thought" is the pansy; the purple pansy is the Royal flower of Koreshanity.

Human thought today is but the re-elaboration of human thought of the past. The dead of the past generation impulse present humanity. The mortal world is the dwelling-place of the dead; in an actual and literal sense, the mortal human body is but a tomb or sepulchre. The corruption within betrays all attempts to whitewash the exterior.

A definite report is made concerning the alleged discovery of the south pole, and its surrounding land inhabited by 100,000 people. The discoverer is a Frenchman, and the people who inhabit the austral continent are Frenchmen. When the German discoverer reaches the moon, he will find that it is a solid ball of limburger!

While the great political parties are discarding old issues and endeavoring to find the best side of the question of American expansion and imperialism, the would-be reformers will have time and opportunity to change the color of the patches they desire to sew on the tattered garments of the old dispensation.

It would be a terrible blow to modern astronomy, if the inhabitants of Mars should signal to the people of the earth that they could not accept the Copernican system, owing to the fact that they live inside of the earth! Genuine Mars people live on the earth's surface.

Koreshanity holds that a world-wide revolution must precede the establishment of the era of universal peace. We do not advocate the disaster; we simply foresee it. Our work is constructive.

The mistake of the modern Christian socialists, is in supposing that they can make the transition from the old to the new dispensation without the mediation and function of the Messiah.

Man is the microcosm, the small world; the human mind is the quintessence of the universe.

The scientists cannot interpret the handwriting on the wall of the cellular universe.

The Luna-ticks in the physical heavens regulate the great clock of the universe.

Judas was Judah's dark pole; he was the supreme personal devil.

The perfect man was manifest nineteen hundred years ago.

The modern theory builder employs a "working hypothesis."

Tyranny always wears a false face.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Logical Conclusions From the Cellular Premise.

I shall esteem it a great favor if you will kindly inform me upon the following points: (1) I have read the entire series of Koreshan literature, which I regret is so limited. I feel favorably disposed toward the doctrine of the earth's concavity, but I do not as yet see my way clear to accept the other doctrines. Can you explain how the latter logically follow the former?

(2) How can I learn the history of Dr. Teed?

(3) Are there any Koreshan periodicals published at the present time, besides *THE FLAMING SWORD*? If so, give particulars.—A.L.B., New Haven, Conn.

Nature is the perpetual result of eternal cause, and is the true and infallible index of the character and laws of cause. The universe is the outermost expression or foundation of its interior life; therefore,

the science of the physical universe is the foundation of all knowledge. The laws of the relation of the human and physical worlds were discovered through comparative anatomy. The apex of the interior life of the great universal cell, is necessarily the exact counterpart of the outer world. The perfect man is that apex, the analogue of the great world; he is the microcosm, the small world, containing all of the functions of the great alchemico-organic world. Humanity at large constitutes a universe analogous to the material cosmos; the perfect man is its seed, sun, or cause. The apex of the physical world is the central sun, the seed of the mineral kingdom, the pivot of alchemical activity, the focus of all the

energies generated in the negative elements of the great cell, the point from which the revitalized and renewed energies radiate or gravitate to the earth. It follows, therefore, that the sun of the anthropotic world is a man, the product of human activities, which are analogous to the activities in the physical world which produce the seed of the mineral kingdom. The sun of the human world is the supreme manifestation of life, the Most High, the Jehovah, the Almighty. Such a man appeared nineteen hundred years ago. As a basis of analogy we have the sun of the physical cosmos, and the sun of the human world,—the Light of the world.

The Koreshan theology is founded upon

the knowledge of the physical universe, or the knowledge of the human form and functions analogous to universal form and functions. The two universes, the physical and the anthropotic, are interdependent and mutually perpetuating. The physical sun is the seed of the physical cosmos; the perfect man is the seed of the human world. Every kingdom is perpetuated through the sowing of the seed of its life. As the physical universe is the outermost expression of its interior life, its highest product is necessarily the highest seed, the supreme cause, of all kingdoms from the mineral to the human. This conclusion excludes the modern idea of an unknown God, and restores to humanity the science of Deity, which is the science of human life. The Messianic law is no more nor less than the law of seed sowing and harvest,—the sowing of human life in human soil for the purpose of divine regeneration. The circle of Messianic activity in humanity is the church; and the science of divine activity in humanity is the scientific theology.

Through the laws of cellular life, we learn that all *energy is substance*; that all energies, in all domains, in all circumstances, must return to a center or vortex for revitalization and renewal. The perpetual activity of life in the human world demonstrates its constant embodiment and re-embodiment, and its reincarnation or resurrection in perfection at the end of specific cycles. Through the law of opposites, it is demonstrated that light becomes darkness in the metamorphosis of use; that good becomes evil, that God becomes devil, that heat becomes cold, and that gravity becomes levity. On the other hand, darkness is convertible to light, cold to heat, evil to good, and the devil to God, else there can be no progress from darkness to light, from evil to good. Men are willing to admit that a sinner may be saved, that evil can become good, that a mortal man can become immortal; but they are not willing to admit that good becomes evil, and that the immortal may become mortal. Jesus became mortal when sown in the race of man,—when he took upon himself the corruptions of humanity in humanity, that he might overcome death in the circumference or extremity of the age. In the demonstration that all energy is substance, we prove that alchemy is true and chemistry is false. Following the lines of alchemy into all domains of activity, from the mineral kingdom to the action of the brain cell, we determine the character of the resultant energies, their determination and ultimate effect. *Alchemy is the key*; and it must be

understood before logical conclusions can be made from the premise of the cellular world.

Finding that the human world is analogous to the physical cosmos, it follows that the human world when governed righteously, must be governed by the same laws which govern the alchemico-organic world. Hence, our conclusion that the true human government is that of the divine imperialism or theocracy, the antithet of democracy. We know that in the human body there is no such thing as competition, except in dissolution or death; the physical universe holds its goods and its life in common; it is a system of organic unity, and is a perfect pattern for all social and economic relations. In conformity with the formula of nature, we hold to scientific communism and co-operation. Koreshan Science in its many ramifications includes every part of the universe; and at every point, our conclusions are the exact opposite of the conclusions of modern fragmentary systems of so called science.

(2) The history of Dr. Teed has never been written. His true history cannot be obtained from his enemies; the Koreshan Unity is the only source of reliable information regarding his life, while his doctrines, when understood, are the truest index to his character. The volumes of THE FLAMING SWORD in past years contain frequent references to the Founder of Koreshanity, before and after the founding of the System.

At the present time, THE FLAMING SWORD is the only Koreshan periodical. The former publications were THE GUIDING STAR, THE PLOWSHARE AND PRUNING HOOK, and the SALVATOR AND SCIENTIST. All these have been merged into THE SWORD. However, many of the back numbers of each of these publications, as well as THE SWORD, may be obtained. All of these volumes would afford you matter for reading and study for a number of years. Considering the vast amount of matter contained in these volumes, the Koreshan Literature is *quite voluminous*, instead of being limited, as you suppose. Bound numbers make several large volumes. If you desire these, communicate with the Manager of the Guiding Star Publishing House.

The Cellular World's Tangible Zodiac.

The hollow globe idea and your efforts to mathematically demonstrate it in Florida, interest me very much. For a long time the limited width of the Zodiac in a limitless universe has seemed queer! I have always hung it up with a pin's amount of faith! While I am not yet ready to fully subscribe to the hollow globe idea, it certainly fits the limited width Zodiac far better than unlimited space. It also has some other excellent points.—PROF. P. A. EMERY, Cal.

The Zodiac in the physical world would be of no use as indicative of the progress of the human world, if the human world were not analogous to the physical cosmos in form and function. It is because the human world and the human body, as a vidual of the whole, contain functions which correspond to the great alchemico-organic world, that we are enabled to trace the thousands of lines of correspondence existing between man and cosmos. Man himself is an elongated cell, having his spiritual world or heavens, with the twelve divisions of the Zodiac in the brain—functions which preside over the human system from head to foot,—from Aries to Pisces. If the universe were not in the form of the incubated man, there could be no relation between the solar precession in the physical world and the progress of the anthropotic world through the twelve dispensations of divisions of the human Zodiac, in cycles of 24,000 years.

The physical cosmos has a tangible Zodiac in its shell. Its middle line is the ecliptic on the earth, near which the material planets or mercurial discs move in the bowels of the earth. The belt of the material Zodiac is the field of electro-magnetisms which impulses the projected sun north and south in its spiral or helix. It forms a part of the great battery of the universe, the motor of universal activity. The projected sun is in a corresponding belt in the physical heavens, a limited sphere of force, containing the divisions and functions exactly corresponding to the human brain; the human brain constitutes the heavens of the human cell. In the physical heavens the sun has a distinct path of equal declination north and south of the equator. The physical sun has specific functions in the physical world, because it has specific relations; its relations are sustained by virtue of the fact that it is within a universe of *form*. A universe without form would be limitless, functionless, lifeless, and non-existent.

There is no Zodiac in the Copernican concept of the universe; there is no room for any, no use for any. In such a concept, a Zodiac could only be an expanse of space. What function a belt of measured space amid regions of stars trillions of miles distant, having no relation to each other;—what function space extending illimitably could have in such a concept, has never been defined in modern astrology. Whatever in the physical heavens of the Copernican system can be found to correspond to the human brain, is more than we can conceive. The Copernican system does serve to indicate the mental condition of the world accepting

it; it is an expression of the modern mind in its disintegration and indefinite conclusions, an expression of the dissipation and perversion of life in the several planes of human activity, which are leading the world to ruin and revolution.

Silence in Heaven.

In Rev. viii: 1, when the seventh seal was opened there was silence in heaven for half an hour. Please give me the interpretation of the same.—J. H. M., Warren Center, Pa.

Revelation is a book of scientific symbols, and cannot be understood except through the application of the knowledge of the universe and its laws. The book refers specifically to human life, the experiences of the Almighty from cycle to cycle in humanity. The seven seals are the seven Messiahs of one cycle of 24,000 years, corresponding to the seven planets and their points of sealing of physical energies of the cosmos. The loosing of the seals is the unfolding of the life of the Almighty in his offspring, the 144,000 sons of God.

Silence in heaven means the conjunction of contending elements, the cessation of war in heaven, wherein one element, the element of sin, is overcome and death destroyed. A "half hour" in the natural world would be a space of time of a number of years, the year being a cycle of 24,000 years.

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First Impressions of Investigators of Koreshan Universology.

A Teacher Relates Her Experience in Investigation and Acceptance of Koreshanity.

Since I was about fourteen years of age, I have had a secret longing for something that I was not getting in the Sunday school and church. What they were presenting to me was wrapped in mystery. I was an ardent student, an attentive listener, but had my doubts as to the lessons taught, and I cherished those doubts. Consequently I read everything on the subject of religion, pro and con.

When about eighteen, I became quite an agnostic in my views, and so remained till my attention was called to the Episcopal church, in which I became interested and tried to be a devout member from 1887 to 1894, when I became interested in books from the "Science Department" of the Public Library. Although these books gave me a stronger desire for further development, they did not appease the growing thirst for real knowledge.

The first time I heard of Dr. Teed was in June, 1896, through a neighbor who invited me to hear him at a public lecture given in a private parlor in this city. A more eager and attentive listener never sat before him. His lectures appealed to me at once as the simplest, most methodical, and rational, I ever had the pleasure of

hearing. Thoughts that were entities penetrated the brain and appealed to the sense of reason. I made application for membership as an investigator at once.

A few days after the Doctor's departure from our midst, I went to the mountains, carrying with me the Koreshan literature. Each day while there, I found a secluded spot in a canon, and together with the combined music of the birds and pines, I studied the Koreshan literature. Though deep, it was the grandest study I yet had found, and my soul bounded in ecstasy at the sublimity of its nature. What I could not grasp, I laid aside for a second perusal, or till I could consult some one better versed on the subject. I could not hold my tongue, but felt that I must spread the "glad tidings that publisheth peace" to all peoples.

Having been a public school teacher all my life, I assumed a position in this city in the fall of 1896. I attended the Tuesday evening meetings of the Auriga Branch of the S. A. T., reading on the subject when I had any time; learning what I could, and giving it out to all who would listen or accept the literature. Thus I taught and studied for two years, learning to understand the Koreshan Universology better each day. It has proven itself to be the only simple and yet comprehensive Science in existence. One not only has a demonstrated premise, but can also reason by hundreds of different comparisons.

The Copernican theory was always a monstrosity to me, and like all other modern, so called sciences predicates its theories on assumption. It is no wonder, then, that the Koreshan Universology, founded as it is upon a demonstrated premise, appeals to one's highest reason.

My appreciation of THE FLAMING SWORD consequently needs no further comments, except to say, each article it contains invigorates me with newness of life, notwithstanding all that has been said in a disparaging way about the Koreshans. Koreshanity with its pure teaching is the only impetus that makes life worth living. It is the only scientific solution to the great problem of Life.—Josephine K. Lesler, Colo.

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ACTIVE SOLICITORS WANTED EVERYWHERE for "The Story of the Philippines," by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific, with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, H. L. Barber, Gen. Mngr., 356 Dearborn St., Chicago.

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A Personal Insult.

Mr. Hoover Charges Fraud as a Last Resort to Find an Argument Against the Koreshan Premise.

EDITOR FLAMING SWORD:—In answer to my last communication you say: "Mr. Hoover may make propositions to us which he has not tried and does not know what the results would be." Now, there are two unwarrantable assumptions in the above statement. I have tried such experiments, and do know what the result would be;

and it was for the purpose of proving to you and Dr. Teed what the result would be that I made the proposition. You deny treating my first proposition with ridicule, but do not improve matters much by treating my second with contempt. I must remind you that such arguments are dangerous weapons in the hands of any one except a master of "tierce and quarte."

You charge your opponents with neglecting to investigate your premises, and with ignorance of "the principles of optics." You are not warranted in doing this. We do understand your premises, but do not accept them. They are not true. Your assumption that sight is something that proceeds from the eye to the object observed and is reflected back to the eye is not true. Your assumption that the line of sight "curvates" (?) [curve is the proper word.—Ed.] upward at the rate of 13 inches to the mile is not true. These fundamentals in your system are the boldest of assertions, put forth with an audacity only equaled by its mendacity, and are tenaciously clung to for a questionable purpose.

Your insufferable twaddle about "fore-shortening" is simply sickening to any one who understands the first principles of optics. You object to my placing the telescope 12 inches from the water level. Now, you know, if you know anything, that on your theory of a concave earth, nothing but space would intervene between the telescope and the Canadian shore, and that when such is the case, the ability to see an object is determined by its size; and I opine Canada is large enough to be seen 52 miles. I stood on Mt. Shasta and saw the city of Sacramento, 175 miles distant, with the unaided eye, and had I possessed the aid of a telescope I might almost have counted the houses. On the contrary, on the theory of the convexity of the earth's surface, all the telescopes in the world would not enable me to see the Canadian shore, because Lake Erie, instead of space, would intervene. Yet Dr. Teed, November 3, 1897, said to me: "An eye placed at the Cleveland dock one foot above the water could not see the Canadian shore, but a telescope so placed would reveal it." Which of you infallibles am I to believe?

You call my proposition absurd, and demand that all tests shall be made on your terms. Just here allow me to say that if your Florida "fake" is a fair sample, I do not wonder that men of "scientific influence and integrity" pass you by as unworthy of notice. I read all you had to say on that subject, and it proves most conclusively that the whole affair was an "exparte" one, and your conclusion a foregone one; or, in plain language, a carefully planned and rigidly executed fraud. The proof of this is found in the testimony of three of your witnesses. George T. Ordway says: "The part of the work performed by Prof. Morrow on the field of operations was the directing of the movements of the set screws." J. J. Williamson

says: "All the bolting or fastening together of the facings, was done by Prof. Morrow." P. W. Campbell testifies: "The sections had been bolted by Prof. Morrow at the close of each adjustment." Just so! The fine Italian [not Italian.—Ed.] hand of Prof. Morrow is visible all through this finely executed farce-comedy.

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* * *

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* * *

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tion upon Labor and Morals, the discussion of the sex question, and short history of Cyrano de Bergerac. It will pay you to get this number; better take it right along with THE SWORD—both for \$1.75 a year.

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* * *

The World's News.

Wednesday, March 1.

Big steel firms raising wages 5 to 10 cents per day for each employe, for political purposes.

Germany feigns friendship for U. S., and withdraws warships from vicinity of Philippines.

Pope reported very sick.

U. S. in control in the Ladrone.

Thursday.

Steamship Labrador beached and wrecked on Scotland coast; Agoncillo, Philippine agent, on board; all passengers saved.

Big whiskey combine formed to control all liquors of America; capital \$128,000,000.

Sagasta cabinet in Spain resigns; crisis due to opposition to cession of Philippines.

Compromise army bill passes in Congress.

Friday.

Cecil Rhodes predicts Pan-American empire; Americans controlling all south of U. S.

Big combine of 20 salmon packing companies; capital \$5,000,000.

Dewey is made Admiral of U. S. navy.

Schley-Sampson contest ends in Congress; Schley advanced two places above Sampson.

Saturday.

Aguinaldo holds Spanish prisoners for \$7,000,000 ransom.

Ocean liners cutting rates; cabin passage across Atlantic for \$25.

While newspapers are making so much over Kipling's sickness, he is well enough to read what they have to say!

Retrial of Dreyfus reported begun at Paris.

Sunday.

Gen. Otis to begin active campaign against Filipinos in jungles; effort to put down rebellion at once.

Dewey hoists his new admiral flag on Olympia, and is saluted by foreign warships.

Pope said to be convalescing.

Chicago telephone trust forming.

Prof. Rudolph Falb, of Vienna, predicts collision of earth with returning comet of 1866, and probable destruction of the earth.

Monday.

Rains and floods in eastern U. S.
Explosion of powder magazine in France kills 40 people.
Macedonians and Turkish troops in battle; heavy loss of life; prisoners taken by Turks to be executed.
3 German military officers ascend 15,000 feet in balloon, and sail 421 miles.
Pope is reported out of danger; Kipling convalescing.

Tuesday.

Rev. Dr. Cadman, eminent Methodist divine, declares against accuracy of the Bible, and questions its inspiration.
Lively fight near Manila; rebels attempt to take Manila water-works.
Spanish populace indifferent to results of war; Weyler forced to resume his normal size in the world.
Embassador Choate and wife visit Windsor castle, and are presented to the Queen.

* * *

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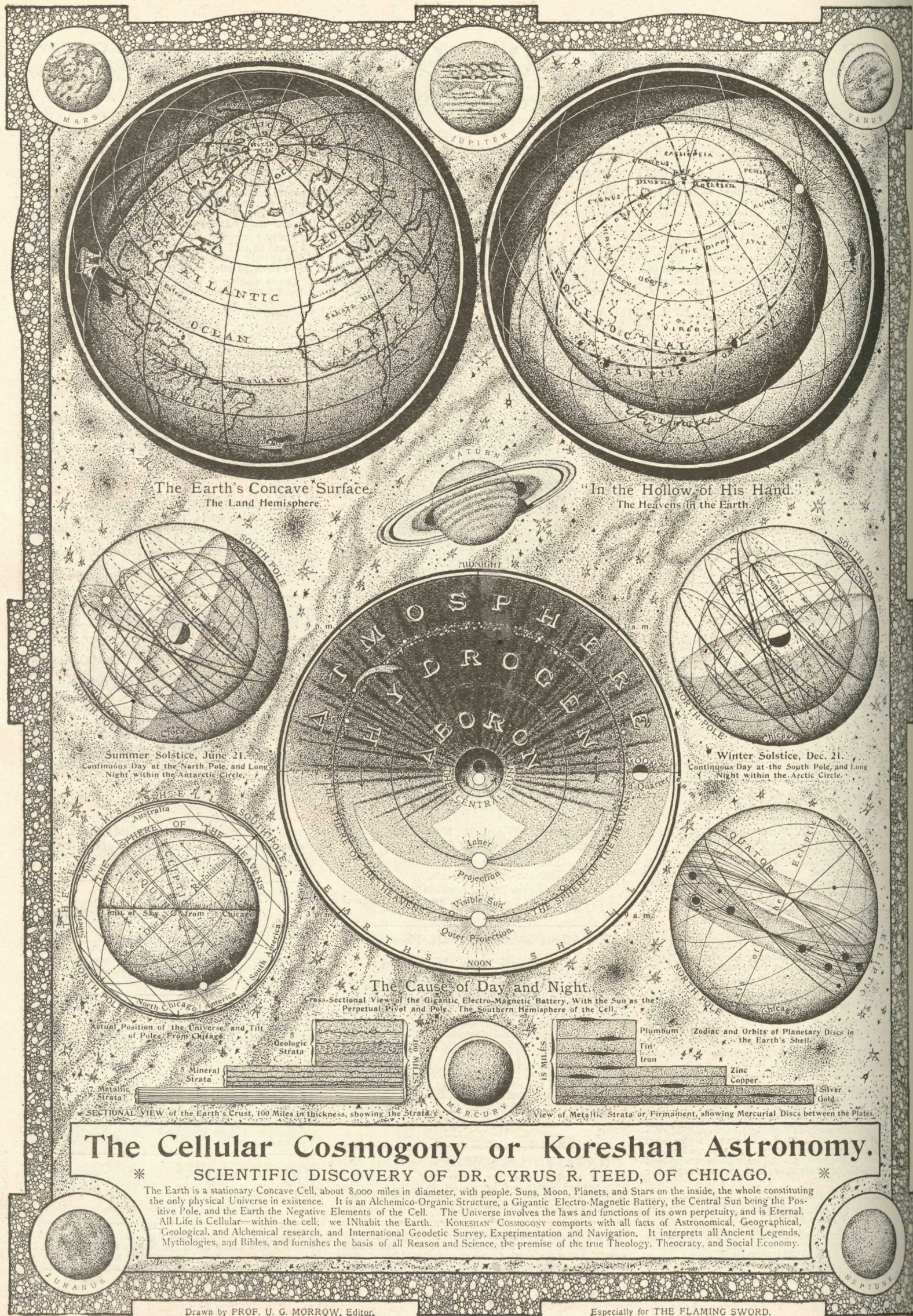
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