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In Editorial Perspective, Editorial Discussions, Chats and Correspondence, World's News, Reviews, etc.
Prof. U. G. Morrow.

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The Flaming Sword

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

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The Science of the Physical Resurrection of the Dead.

Physical Organisms Not Raised From Graveyards; the Astronomical Field the Burying-Place of Mortal Decompositions; Substances of Same Bodies Given Back in Subsequent Reincarnations.

THE FUNDAMENTAL and central principle of the Christian system, is that of the reincarnation or resurrection of the person. The Christian church is so far degenerated from its primitive conception of this faith, as to relegate it to oblivion and preclude its necessity as a part of the Christian's gospel. It is a notorious fact, that with those who have a lingering conviction of the principle of the resurrection of the dead, there is no scientific knowledge of its process and possibility. If the dead are not raised, then are both faith and preaching vain; this was the sentiment of the apostle. That the dead are not raised from what may be denominated the physical and material graveyard, can be positively known by the application of the slightest grain of common sense. Reasoning is not an essential principle and factor in the mental process necessary to an absolute and accurate conclusion regarding the *resurgam*, or *anastasia* of those whose bodies have gone to corruption. It is essential, however, that not only should the enlightened (illuminated) reason be brought to bear in the consideration of this question, but that the reason should entertain a premise from which the possibility of assumption should be expunged and precluded.

It would be impossible in our limited space, to set forth the processes of mental operations leading to our premise. The reader should consult the Koreshan literature to obtain a correct comprehension of the laws of alchemy, as the premise for the logic of this presenta-

tion. Primarily, the mental energies comprised of the two general departments of encephalic activity, namely, intellectuality and affection, are transmitted from mind to mind, even while these minds are active in the organic and physiological structures of their existence. After the demise of the person, the remaining spirit is also transposed to the minds of the living, through the activities of the principles of mental attraction. Succeeding the evacuation of the form by the spirit inhabiting it, the body passes to alchemical decay. Every atom of the organic form is transited to alchemico-magnetic or electric energy, the qualities of which must conform to the character of the organism while in a state of mental and physiological activity.

In every so called chemical transformation, there is a destruction of the atom and the mutation of that atom to its corresponding energy. This is true of both organic and inorganic (so called) chemistry. We substitute the term alchemy. If a man passes through the ordinary physical decay and corruption in what is called death, the body not only decomposes, but is literally transmuted; the matter of the organism passing into energy, while some of the energies entering into the process of combustion are deposited again as matter. This is true of the organic as well as the inorganic changes occurring in death.

A man may tumble into the maw of a man-eating shark, where he may pass through the ordinary process of the shark's digestive apparatus. It may be read-

ily observed that the substance of the man's body becomes the substance of the shark's body, by the common law of physical metamorphosis. The question might arise, upon the basis of the modern Christian idea of the resurrection, "How will the Almighty resurrect, at the day of judgment, the poor fellow who is so unfortunate as to have taken this circuitous route to heaven—or the other place?" The ordinary Christian answer, "Oh! all things are possible with God," will not do for this investigative period of the world's progress and history. If the man eaten by the shark is to be resurrected, then there must be some specifically scientific process through the operation of which this feat is performed. We do not question the doctrine of the resurrection; if we did, we would denounce the entire theory of the fall and recovery of men; but we ask, by the force of what law can it be accomplished? This question we purpose to answer scientifically. We will present our proposition in broad and general terms before proceeding to advance the argument, because we desire to impress upon the mind, first, the facts and laws of possibility.

The Physical Stars in the Physical Heavens Constitute the Graveyard (Cemetery) of the Physically Decomposed.

The astronomical field is the burial place of the dead, because the stars constitute the focal points of the convergence of all physical energy. After the spirit—the most vital part of the personality—has left the body, there still remains the organic structure. Every atom of this body is psychically impregnated and impressed with the character of the organ, whether it be the heart, liver, lungs, kidneys, muscles, bones, etc., in which the atom is deposited. When the body decays through alchemical dissolution, the atoms are reduced to energy in quality corresponding to the atom. If an atom of matter from the heart, liver, lungs, etc. is dissolved to energy, it retains, as energy, the character derived from the original organic form; and thus all the organs maintain a correspondence to the organic character from which the energy is derived. From this fact, the conclusion follows that as the energy is liberated from its material condition by transmutation, though transmuted from physical form to physical energy, it retains its human character as energy, without mental character or force. This energy passes on the converging currents of electro-magnetic conspiracy, to the focal stellar point to which it belongs, under the inexorable and inevitable law of astro-biology. Hence some particular star or constellation receives the energy of the remaining form of the man, after the primary spirit has left its tenement.

It should be constantly borne in mind, that mental energy is the product of organic structure; that the forces transmitted from mind to mind are the products

of the destruction of atomic substance in the encephalic laboratory, and that these substances are carried up to the brain from every part of the body, and therefore represent the organic structure as a whole. Hence men are being transmitted from themselves constantly, while yet existing as vital forms. Every generation is the mental product of the generations preceding. Not only is this true, but, through the law of propagative transmission, the generation is projecting itself into the succeeding generation. It is seen, then, that both mentally and physically, one generation projects its life into the following one. The succeeding generations are so related astro-biologically, as to derive the stellar influx from the stars and constellations to which they are and were related, and to appropriate the bodies of the past dead, which were previously dissolved from matter to energy and transited to the star. We most emphatically declare that the physical (alchemico-organic) stars do not contain the mental forces of human existence. These are perpetuated and transmitted from generation to generation of human life. In the above, we have merely given a general statement of the facts regarding the laws of the resurrection of the dead.

Every Organic as Well as Every Inorganic Thing is Constantly Eliminating Energy.

A tree may be planted at the head of a grave, where the root of the tree passes—as it develops—through the entire length of the body, until the root has assumed the form of the man. Every atom of the organism has passed into the circulation of the tree and into its fruit. This fruit may be eaten by many. How is it possible for this man, no atom of whose body remains in the grave, to arise in the resurrection? It is possible for the original energies to enter into a star or group of stars, whence this energy may reflow to the person born under the influence of the group or of the star, whence he may derive into himself the veritable substance which this identical mind dwelt in as a body in a previous incarnation. Every tree performs the functions of respiration. It not only inhales oxygen and exhales carbon, but, in the activities of its life, it is constantly generating its electro-magnetic energies which pass, on the currents of physical energy, to the stellar points to which the tree is related. If a tree has absorbed the substance of the remains of a human being, in giving out its energies, these energies are focalized in their star and returned properly to the reincarnate form of the individual mind and form of the reincarnate existence.

In the above, we have intended merely to submit a general outline of facts and processes of the resurrection or reincarnation of the man, including the law and possibility of the restoration of the most material and physical part of his being, thus confirming the gospel of the resurrection of the dead, despite the effort of the material and infidel world to disparage this fundamental of the Christian theory of reincarnation.

The World's Great Prince of Peace.

The Pseudo-Peace Congress; the False Prince of Peace; the Age Culminates in Revolution; the Day of Vengeance is at Hand!

PROF. U. G. MORROW.

PROPHECY is the forecast of history. The spirit of prophecy projects itself in the channels of its fulfilment; it reads the future in its own energies, and ultimately expresses itself in the events of the world. The truth of prophecy is obviously demonstrated when the events predicted have transpired; and the integrity of the prophet is established when his visions have materialized in the external world. Prophetic delineations have found no more fruitful field of fulfilment than in the humanity of the nineteenth century. The entire modern world is filled with startling and surprising things; great events of peculiar significance and relation occur together. Students of history all over the world are expecting stupendous changes. The focal point of prophecy is approaching; the world is nearing a crisis—the crisis of history!

The civilized nations of the world are sending representatives to the Czar's peace congress, in the hope of declaring and creating universal peace. If universal peace could be declared and actually attained, and humanity's bondages and oppressions removed as a result of international agreement to go to war no more, it could be heralded as the greatest triumph of Christianity! If the Czar could inaugurate a movement that would ultimate in the redemption of nations from the horrors of war, and introduce a new order of civilization, he would be the world's great Prince of Peace, the great philanthropist of modern times. If the Czar undertakes to fulfil prophecy by the introduction of measures for the suppression of war, he should be careful to see that the integrity of seers of the past is vindicated in the fulfilment of all other prophetic declarations concerning the culmination of the age. The entire disarmament movement is full of significance; it is one of the great events of modern times. It does fulfil prophecy, and it portends the hastening end of the dispensation!

The tendency of the world is to monopoly; there is a rapid federation of all the forces of fallacy. The World's Parliament of Religions was for the purpose of breaking down competition of the great religious systems. The formation of syndicates and trusts characterizes the close of the dispensation. Fallacy finds greater facilities for promulgation when its elements are leagued together; and the money power multiplies its strength through the formation of trusts. And the nations, without changing their real character, may increase in despotism and corruption through the formation of a *gigantic trust of nations*. If they can agree to be at peace among themselves, they will be the better prepared to fight the subtle and internal forces of revolution.

The plan of the Czar is to perpetuate the old order, not to introduce the new. His cry of peace was foreseen

by Jesus and his apostles. There is no peace, and the cry portends the immediate and inevitable destruction of empires. It is a false cry of security by the false prince of peace! The councils of peace are the councils of war! Universal peace cannot be brought to the world by mere decree. The great questions of the hour have not been settled; human greed and despotism have not been eradicated, and the bondages of the people have not been removed. The wrath of justice is not appeased; the great volcanic fires of social discontent have not been extinguished; the restless sea of humanity has not been calmed!

Events of the modern world were foreseen and outlined centuries ago. The present religious, social, political, and economic conditions of humanity were anticipated by both the Jewish and the Christian prophets. The factors of fulfilment were indicated, and the results foreshown. The great prophetic system of primitive Christianity outlined the course of the church, its apostasy and perversion. It anticipated a new age; it predicted the establishment of a universal kingdom. It foretold peace; but it also foresaw a stupendous revolution, a reign of terror, a time of trouble, a day of vengeance, the great battle of Gog and Magog, a time of tribulation such as never was in all the history of the world; it foresaw the smouldering fires of revolution, the lawlessness and corruption in both church and state, anarchy and chaos in society, and the final societal upheaval and fall of nations. Jesus and his apostles are directly responsible for these declarations, couched in the strongest, the most emphatic, and positive terms.

It is obvious that the effort of the so called Christian nations to inaugurate universal peace is *not* in accordance with the prophecies of the great Head of the Christian world. Does the Christian world desire to set aside the great course of events which must transpire before real peace is realized by humanity? Does it desire to repudiate the predictions of the Christ concerning the fate of iniquitous nations at the close of the dispensation? If the millennium of peace be introduced without a struggle, where is there room for the great war of revolution? Where is the great time of trouble and tribulation? The nations cannot sweep away their own iniquities and corruptions in an effort to put an end to war. The powers cannot escape the terrible chastisements for their crimes of centuries. The judgment of church and state is inevitable!

The candid student of prophecy and history cannot fail to read in the conditions of modern humanity the very elements of revolution. The money power, the church, and the state are federating their forces; they belong to the one great system of corruption, and will oppose to the bitter end every measure looking to their overthrow. Capital will finally marshal to the great

field of conflict all of the institutions and departments of church, society, and government, in its support and defence against the forces of labor! The masses will endeavor to reclaim the wealth they have produced, and to dethrone the despots who have usurped the power of the world and controlled the wealth of millions. There has never been a period in human history when the world is so ready for the world-wide conflict as now,—never before so ripe for revolution!

The prophecy of Jesus and his apostles is being fulfilled to the letter, right in the face and eyes of the modern world. The age has been one of war; the forces of life projected into humanity at the beginning of the age, began the warfare—the warfare of life against death, truth against fallacy. The war of the church militant began *in the mind*. The mental revolution wrought in the heart and soul of a group of progressive humanity, through the operation of the Holy Spirit, must ultimately express itself in the most external affairs of the world. War will not, cannot end, until it is fought in *every* domain, and victory won for righteousness. Ominous war clouds, with increasing blackness, are arising from the horizon of the religious, social, political, and economic fields of the old world. The victory achieved must be in the highest domain, the victory over the arch-enemy of mankind—the last enemy, death; and from thence, win throughout the world. All of the affairs of humanity are linked together in the great system of human existence; peace in any department of human activity would be short-lived without peace in all.

The one great battle for human freedom covers the entire ground of human relations. The reconstruction of society and government, after the awful vortex of revolution is passed, is the work of true science; it must, in short, involve the climax of divine wisdom in its application to man. The entire Christian world professes to believe in the coming of the true Prince of Peace to restore to humanity the long expected Golden

Age of universal peace; but it inconsistently repudiates the idea of the establishment of a kingdom of righteousness, in its efforts to perpetuate the modern fragments of power, and in its answering to the beck and call of the false prince of peace, a despot of darkest Russia! The church no longer desires the reign of righteousness; and it undertakes to blockade the way of the coming of the new era.

Koreshanity takes up the threads of prophecy, interprets current events, and removes the veil of obscurity from the future age. It is the golden chain of truth which links the primitive Christian church with the dawn of universal light and peace, through the application of scientific law. Koreshanity proclaims the same truth that Jesus proclaimed; it heralds the coming of the world's great Prince of Peace, not from the clouds of the physical heavens, but from humanity; not a despot guilty of crimes against humanity, but the ideal and the real man of integrity and ability to achieve the victory of the world's freedom! Death as well as oppression must meet its defeat at the hands of the man of science, the Prince of Peace. The reign of Jesus in the hells of the Christian age has been a militant reign; David's throne must be succeeded by the throne of Salem, the throne of the antitypical Solomon,—the Shiloh of the scientific age.

The prophecy of the great false cry of peace is being fulfilled in current history; the fallen church, the corrupt nations, and the money power seek to insure safety by a treaty of the great trust of nations. The unerring index finger of Koreshan scientific prophecy points to the approaching fulfilment of the prediction of swift destruction of the powers that raise the false cry of peace and safety! It insists upon the truth of primitive Christianity, the truth of the prophecies of Jesus; and with Him it declares that the day of vengeance is at hand; the age is closing; the time of trouble is approaching; the elements of war are being drawn toward the seething vortex, and the final revolution is inevitable!

The Prescient Eye of the Poet.

The Work of Shelley Contrasted With that of Voltaire; The Positive Element in Shelley's Poetry; the Triumph of Prometheus Presages the Conquest of the Christ.

L. E. BORDEN.

IT IS the poets who have kept alive the heavenly vision in the sad-eyed world. They alone, unmindful of the grim realities of pain and sin, looked forward to the golden dawn of peace in earth. The hope of philosophy was lost in the fogs of speculation; that of religion lay fathoms deep in a stagnant sea of dogma, but in every age, some poet's listening ear has caught sweet echoes from life's discords, then a thrilling cadence mingled with his song.

In the days when this old century was young, there came a singer whose brief life was but a prelude; yet so daring was his flight, so bold his song, men hated him

and have but lately learned to praise, where once they cursed. The crude mistakes of the boy Shelley have furnished many a jest for gossip-critics; his warmest admirers must admit that some of them were grave indeed. He was only eighteen when he flung himself, single-handed, at the throat of the world. If his confidence in his own strength was overweening, did he not pay the penalty? Was he not bruised and torn? Did he not walk, as he said, "a phantom among men, companionless as the last cloud of an expiring storm"? Was he not, as Trelawny describes him, "excommunicated by the Fathers of the church, deprived of his civil

rights by the fiat of a grim Lord Chancellor, discarded by every member of his family, and denounced by the rival sages of our literature as the founder of a Satanic school"?

When Byron said his bookseller wanted him to write to please the ladies, so his works would find a better market, Shelley replied emphatically: "Write nothing but what your conviction of the truth inspires you to write. Time will reverse the judgment of the vulgar. Contemporary criticism only represents the amount of ignorance genius has to contend with."

Shelley followed his own advice with the result, as he admitted, that he could only print his writings by stinting himself in food. Time has amply justified his words, and reversed the judgment of the crowd. Contemporary criticism branded him as an atheist, and Oxford expelled him for the crime. Shelley said that he used the word atheism to express his abhorrence of superstition. The world has arrived at so just an understanding of his motives, that the general opinion of his biographers may be summed up in the eloquent language of Symonds. "Shelley," writes the critic, "had a vital faith—faith in the gospel of liberty, fraternity, and equality; faith in the divine beauty of nature; faith in the love that rules the universe; faith in the perfectibility of man. The man who lived by this faith was in no vulgar sense of the word an atheist."

When Shelley was twenty-one, he published *Queen Mab*, a work that is, perhaps, more widely known than his other long poems, and one which is said to have influenced the working classes to freethought. Both in substance and style it shows great immaturity, and Shelley himself condemned it for this defect, five years later. On the title-page, it bore as a motto Voltaire's sinister cry, "*Ecrasez l'infame*" (down with the monster), meaning the Catholic religion.

This suggests the question whether Shelly must be classified with Voltaire, who was essentially a negative force. To tear down, destroy, raze to the ground, this was his mission, but he showed no reconstructive energy; when he had pulled down the old building, he had no plan of a better. Shelly, too, was an iconoclast, but he had what Voltaire's eyes never saw,—a vision of the reign of love in earth. "Prometheus Unbound" is full of the happiest presage. The poet said it was never in-

tended for more than five or six persons. He gauged his readers well; when the poem appeared, it was greeted with scornful laughter, the crackling of thorns under the pot. "This poem," they mocked, "is rightly named, for who would bind it?" Today, the few who know, rank it as something unique in literature; the many find it hopelessly obscure.

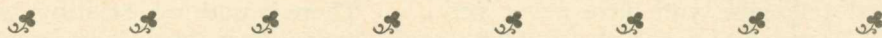
It is known that Æschylus wrote a sequel to his "Prometheus Bound," in which he showed the final reconciliation between Zeus the oppressor and Prometheus the champion of humanity. The fragments are too brief to show what that reconciliation was. In Shelly's drama there is no reconciliation; the two actors represent the primitive forces of good and evil. Prometheus bears all pain, moral and physical, suffering for the race, secure in his knowledge that good will conquer. The hour comes; Jove drops from his seat and the burdens of the world are lifted; all things put off their evil nature, and men pass in fair and lovely forms as those from whom some foul disguise has fallen.

* * * But soon I looked,
And behold, thrones were kingless, and men walked
One with the other even as spirits do—
None fawned, none trampled; hate, disdain or fear,
Self-love or self-contempt, on human brows
No more inscribed, as o'er the gate of hell,
"All hope abandon, ye who enter here."

Shelley gave his philosophy no systematic form,—indeed he could not, for he had himself no clear idea how the discords in the universe would melt in supernal harmonies. He had only "a luminous poetic vision of the fact that man would reach perfection in eternal love." This was his message, and here he becomes a positive force making for truth and righteousness.

Prometheus, the central figure in the world-drama, veils under the Greek title the character of Christ the Deliverer. The magnificent passage which hails the Titan's triumph, shows the conquest achieved by the divine man:

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy power which seems omnipotent;
To love and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory!



The spirit, on leaving the body of corruption, enters the spiritual world with memory and consciousness. When, however, the spirit terminates the spiritual part of a minor cycle, it merges into another domain or sphere, in which the change is analogous to death in the body, except that, in entering from the spiritual into the domain of transposition, previous memory is obliterated. The resurrection of the dead, or reincarnation, is the return of consciousness when a series of retrogressive and progressive minor cycles culminate, through re-embodiments, in the termination of the grand cycle.

There is an absurd notion prevailing with many, that in the final victory of life over death, the physical body will remain in its outward and visible form. The belief that immortality will be acquired by the outward man; that his physical organism will be perpetuated in the earth domain, is the result of impression independent of the science of immortal life. The people who entertain this belief invariably confess their ignorance of the law of immortality, or as to how immortality is to be attained, and they demonstrate their helplessness to avert the calamity toward which they are inevitably tending.

In the Editorial Perspective.

THE EDITOR.

AMERICA cannot be considered as a highly civilized nation, while its people continue to commit atrocious crimes against humanity. The western world still contains obnoxious cesspools of vice, still harbors the world's worst criminals, still produces sensual minds and savage dispositions. No truly civilized government would permit the gigantic forms of oppression which exist in the modern world; no civilized people would perpetuate the cancerous evils and vices which prevail in all large cities. *Leslie's Weekly* removes the veil from nocturnal New York, where the greatest possible human degradation exists. It is unsafe to walk scores of Gotham streets either day or night, while in hundreds more, the pedestrian takes his life in his hand at night. The dangers lurking there are greater than in the African jungle; savages can commit no more atrocious crimes than are daily committed within the limits of the American metropolis! Not alone in cities are American crimes committed; inhuman monsters are found everywhere, ravishing virtue, disregarding law, degrading society. The inquisition of Judge Lynch is as terrible as that instituted by the mediæval church, as devoid of justice as the courts of Salem. The people who torture human beings at the stake, dangle their forms from trees, and riddle their defenseless persons with bullets, can lay no true claim to civilization. The facts are stern and stubborn; and no amount of argument can remove the stigma of crime from the American mobs! There are governmental, religious, economic, and social evils, through which millions of people are made to suffer; and the greatest crimes are in the world-wide abuse of all the factors of modern civilization. Man's inhumanity to man continues relentlessly; and our charges against the modern world are sustained by palpable and tangible facts! A new civilization must come; a new system must spring from a central point of order, as light from the sun, radiating to the uttermost parts of the earth. Christendom has been looking for a millennium, and the world for a Golden Age; the expectation on the part of millions is proof that national and social destiny has not yet been reached. The new civilization must be universal in its application, and embrace all of the affairs of humanity. The new world begins in the founding and establishment of Koreshanity, the rational light of humanity.

Many minds cannot conceive of how the great solar system, and all the stars and nebulae can be placed inside of the earth. Really, no matter how large the mind conceives the universe to be, it is but the expression of the mind of Deity; and consequently the point of impression in that mind must be almost infinitely less than the vast expression. Our worthy cotemporary, *Word and Works*, referring to the nebula of Cancer, says: "If you never looked at it in a good telescope, you have never yet realized how an infinity of sun-worlds can be packed into a mere needle-point of space." Of course, its editor refers to the point in perspective, but he may not understand how the Almighty is able not only to crowd nebulae inside the earth, but also inside microscopic brain cells in the complete involution of the universe in its seed form. The breadth of his comprehension of the universe and of its Creator may be seen from the statement that the nebula of Cancer, "a bunch of nebulous light, is only the blended glimmer of countless worlds standing behind each other on a narrow line of vision, reaching back into immensity, for aught we know, even to the citadel and throne of God himself"! Jesus involved the universe, God the Father, heaven, his throne, and the earth, his footstool, and all the corresponding stars, nebulae, and atmospheres. In him all things were created,

as in the seed the great oak is involved and reproduced. Jesus the Christ was the Creator of the universe; and he is not in the physical heavens, but in humanity.

Calvary Episcopal Church, of New York, has condescended to originate a plan to aid the poor, not by endeavoring to change the economic conditions of the world, nor by providing employment for the poor, but by selling goods to them at low prices on the instalment plan! If the church has considered this the best plan for helping the struggling poor of New York, we pity the wisdom of their counsels! *Success*, a popular New York weekly, while commending the plan in a general way, observes that "the chief aim in too many churches seems to be to attract the moneyed class with the lure of sycophancy, which is as degrading to the preacher as it is disgusting to the observant and intelligent masses. Scenes of robbery and oppression, which cry to heaven for vengeance, pass without rebuke from the pulpit, while the perpetrators listen calmly and smugly to antiquated belaborings of threadbare property scarecrows." And further, that "If there is a widespread public impression that mammon-worship is the rule in ecclesiastical circles; that the poor and struggling are looked down upon while the rich are flattered and fawned upon; that too much attention is given to securing pew rents that only the wealthy can pay, while the seedy coat and tattered gown are regarded by clerical eyes with suspicion, if not contempt,—the clergy have themselves chiefly to blame."

The well-known cartoon paper, *Judge*, of last week, contains a cartoon pregnant with significance; it indicates the direction of popular currents, and betokens the fact that the American people are face to face with political issues fresh from the fields of reform. The old tariff issue is practically dead; and the political platforms of 1900 will contain planks in striking contrast with those of 1896. The feeling is prevailing that the principle of monopoly could be successfully applied in the conduct of municipal business. The cartoon in *Judge* represents a modern city; its power is personified in the form of a goddess standing upon the city hall. In her hands are the reins of government, to which are attached the various factors of public utility;—the street-cars, power-houses, electric light and gas-plants, water-works, the telephone, street work, docks, bridges, and underground and elevated railways. The goddess presents the aspect of a gigantic May-pole, about which the city industries are joyously moving on May-day. In the East the great sun of municipal ownership is rising, in the halo of which is written: "Municipal ownership is a saving of 50 per cent to the people."

There is nothing existing in the abstract; if the Christian church has fallen, Christianity has fallen. There can be no Christianity apart from the people who profess it; and if it does not exist in the organization which has come down through apostasy from the original and primitive form, who has had authority to institute and form Christian chaos of Protestantism? The character of modern Christianity is manifest in the modern church, and nowhere else. In both doctrine and practice the church has degenerated; it will not be perpetuated as the channel of divine operation any more than Judaism, after its fall, constituted the chosen system. A new church and state, a new order, a new system of human thought and life, must succeed the age of corruption. Primitive Christianity did not deny Judaism; Koreshanity does not deny primitive Christianity, Judaism, nor the system of Noah. Koreshanity is in accordance with the

laws of evolution of life and truth in humanity, and is the scientific religion of the new era.

If peace were now declared in all the domains in which war is being waged, it would be a virtual surrender of humanity to its enemies. The forces now clamoring for peace are not righteous; they proceed from one of the greatest powers of oppression. The evil powers of the world are inviting a cessation of war that is being waged against them. No more favorable movement could be inaugurated for fallacy, for false sentiment and mock righteousness than that which asks that all of the inharmonious elements of the world be let alone to covertly plot against truth and progress, and to undermine the rights and liberties of the people, free from the dangers of open warfare. The final war and revolution will come; the battles of Gog and Magog, and of Armageddon, must be fought to the finish, and the world's great victory achieved in the establishment of the orders of the new world. On with the dance of nations; let war be unconfined, until the devil's drum can beat no more!

Chicago receives a blow from one of its noted literary men; Prof. Fuller startles his colleagues and others by telling the truth about the so called great city, and the character of its inhabitants, its literature, and its art. He says "Chicago is not a city at all. It is just a rough-grained substitute for a city. It is a huge parody on a city; it is ugly, it is horrid. Few of us know this, and fewer care. The average American is cheap; he is not so cheap as the Englishman, but he is pretty cheap. The text of the American mind is flimsy and whining. The soil of the American mind is light and sandy, and nothing but cactus grows in it. The American character is made up of layers of slush and grit. Our business is to grab the dollar, and slaughter crude creatures,—human creatures indeed also, if they are the proper shade of brown; to run corners, to drink tea, to make new kinds of coffee pots, to go to football games and prize-fights; but to create works of art,—never!"

A freethought journal concludes that the Bible is wrong in its account of the creation of the universe; wrong concerning the flood, diversity of languages, chronology, history, interpretation of nature, God and man, Christology, the origin of species, and moral science—demonstrated by science and scholarship to be wrong. What "science" is the truth concerning all of the above departments of being and existence? Of course, it means modern astronomy, geology, chemistry, Darwinian evolution, and other phases of modern nonsense and non-science, with its constantly shifting hypotheses. What does such a science know about God, and creation, and man? Knowledge obtains only by contrast. Fallacy cannot be demonstrated to be false until the truth is known; but the truth of the Bible will never be rightly tested by the standards of men who illogically and absurdly guess that it is wrong!

If critics say that the Koreshan System is fallacious, they must be very careful to demonstrate that it does not discover to the mind any new truth. It is easier to condemn a system because it does not agree with a few conclusions of an old and unproven system, than to comprehend truth on lines never before considered by the objector. If there is nothing logical in Koreshanity; if it contains no truth, and is entirely fallacious in its conclusions, why may it not be easily demonstrated that it is fallacious? If the universe is so intricate in its nature and complicated in its construction; if the mind of the modern world is so illogical, unreasoning, and ignorant as to make absolutely conclusive demonstrations of popular systems impossible, how is it that so many minds scientifically inclined, can so easily and quickly determine that its absolute opposite is false?

Day after day, the handwriting on the wall of the stock exchange is read by the broker and speculator. Even there we can read the startling signs of the times; we are approaching the time when even there, the announcement of the fall of the money power will be written, the news of crash and crisis. We can read its approach on the walls at the great feasts and banquets of the aristocrats. The millionaire is feeling secure in his possessions, and nations are crying peace, while permitting the iniquities and corruptions of the modern world. There is a calm before the awful storm, which will wreck every modern institution and lay bare the field for the construction of the new society of the new age!

Modern Christians who are denouncing the American policy in the Philippines, may find it hard to harmonize their anti-imperial, anti-conquest, anti-war, and anti-expansion sentiments with the fact of the conquest of Canaan by the Israelites under the leadership of General Joshua, who succeeded Moses in the work of expansion of the possessions and territory of the Hebrews. They literally drove out, killed, or conquered the natives, and established a government of their own. The Americans have done the same in making room in the world for a people of destiny, and may they not continue the work of conquest? Is the Almighty less warlike now than he was 2,500 years ago?

It has been said that Rockefeller is a Christian, notwithstanding the fact that the competitive system, which is entirely anti-Christian, has permitted him to steal the products of human energy to the extent of \$300,000,000 in thirty years. Who decides that he is a Christian? Evangelist Moody, considered to be the most stalwart defender of the modern Christian religion. Rockefeller, the Standard Oil magnate, casts a few barrels of the stolen product on the troublous sea of modern Christendom, and calms the hearts of those who are directly benefited by his donations!

When Christendom declares for universal peace, what will it do with its past record, when it waged war under "divine sovereignty"? Must it acknowledge to the Mohammedan system its crimes of the Crusades, and must every Christian throw down his armor and cease to be a soldier of the cross?

If the reform elements combine with democracy against territorial expansion, and national supremacy and greatness, and in favor of free silver, it will not be a proof that democracy is progressive and full of reform, but that "reform" is retrogressive and full of democracy.

The only difference between the republican and democratic parties is, that the former seems to have a knack of improving its opportunities and accomplishing what the latter would do if it could. Party jealousy determines the difference in platforms.

The cry of protection of American industries has been changed to protection of the people against the gigantic corporations which, in the aggregate, under "protection," have reached the mark of billions of dollars of stolen wealth.

An item says that scientists conclude that children think before they talk. Perhaps; but we conclude from observation that millions of people talk without thinking! Real thinkers are few and far between.

"Chemistry deals with material things." Just so; and knows nothing of the nature and character of either energy or matter. Alchemy is the science of substances,—matter and spirit.

The limited influence of the modern church in the greatest city of the world, may be seen in the fact that only 500,000

persons out of 4,250,000 inhabitants of London attend church.

Astronomers upon their little earth-ship on the sea of space, have sailed far from the truth; and now they drift with the currents, or sail in the direction of the shifting winds.

If all the modern fallacies were true, they would be expressed in one harmonious system; they are false, and therefore mental segments and fragments.

Hundreds of phantom vessels of fallacy are floating on the sea of humanity; and millions of people are following them to unknown destinations.

Speeches and arguments may be considered with both gravity and levity; voices are often weighed on music scales.

Koreshanity is the seventh wonder of the world, the seventh great system in the order of human development.

Our story of the Koreshan Geodetic air line is straight; our methods are upright, downright, and straightforward.

Millions are toiling for money, but no money is toiling for the millions; money does not produce anything.

While the pessimist asks, "Is life worth living?" Koreshans assert that death is not worth dying!

Koreshanity annihilates infinite space, while other systems are made to kill time.

If you drive a sharp bargain into your neighbor, you may injure him for life.

The devil is clamoring for peace; he does not want evil exterminated!

In the mint of the mind truth coins new words by which to express itself.

Job was a great physician; he had lots of patience, and even cured himself.

Every modern fad is a new wrinkle on the face of the old world.

There is a great deal of wait in modern reform effort.

Everything in the universe is a part of the whole.

The great truth is quickest told in fewest words.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Calculating Path of Totality of Solar Eclipse.

EDITOR FLAMING SWORD:—I hear it argued by Copernicans that while pre-Copernican astronomers could and did foretell eclipses approximately, from a study of their cycles in the past, they could not map out the path of totality, as is now done with great accuracy by calculation. It is claimed that modern eclipse predictions are necessarily by calculation, since the path is never twice the same, and that no amount of study of cycles could furnish the slightest data for it. And it is further contended that these calculations being based on the Copernican system, their verification by the event demonstrates the truth of that system.

Could that path of totality be correctly mapped, exclusively from cellular data?—C. B., Salem, O.

The reason that neither the Ptolemaic nor the Copernican astronomers could map out the path of totality until recent times, is because the geography of the earth was not known. In addition to the tables of eclipse cycles, other factors must be considered. An eclipse cycle being of definite length (6,585 days, 7 hours, and 42 minutes), indicates the exact time and duration of eclipses; but the place and path must be computed from the basis of astronomical data, in connection with latitude, longitude, and time. The whole earth must be taken into account; its whole surface must be known and mapped before the belt from which the sun is seen to be totally eclipsed, can be mapped upon it.

Any system of astronomy can be made to embrace all of the observed relations of the sun and moon; and any system devel-

oped to the extent of the Copernican system, could be taken as a basis of eclipse calculations with results equally accurate. When a theory is developed sufficiently to incorporate an accounting for all of the movements of the physical heavens, it may express, in terms of its own, all of the eclipse elements; and no matter what the system may be, if it contains a system of orbits, with their angular relations, with observed speed of the orbs determined in terms of degrees of arcs, it may give values to each element in time and space, to fit all of the observed relations; and if fictitious values be taken as a basis of calculations, the results are the same. We contend that the accuracy of eclipse predictions, as per astronomical calculations, is not a proof of the correctness of the Copernican theory; the "proof" would prove *too much*, for it would prove any other theory developed to the same extent, true as well!

The Copernican system embraces all of the facts of the observed relations of the sun and moon; by observed relations we mean the apparent relations of orbits, eccentricities, nodes, apsides, etc. The surface of the earth is commonly supposed to be convex; it has its latitude and longitude, its poles and equator, its ecliptic and tropics, and consequent different periods of daylight, with the dividing line between day and night cutting the equator at different angles at different times, according as the sun is north or south of the equator. The revolv-

ing earth brings noon to each successive meridian; and the moon has an observed revolution in the heavens, covering a specific number of degrees in a given time. In the Koreshan System, the earth is of the same size, with same map and same relations of latitude and longitude. One half of its surface is illumined by the sun; it has its seasons; the obliquity of the ecliptic is in accordance with the observed facts of solar declinations, and the moon's relations, orbit, and lunations are the same as in the Copernican system, so far as celestial latitude and longitude are concerned. The Koreshan System is the *antithet* of the Copernican; it is the complete inversion of all of the principles in the popular theory; and different periods, cycles, changes, eclipses, transits, and all other astronomical phenomena which may be predicted by Copernicans to take place, by means of calculation from the basis of values in which it expresses all of these elements, are susceptible of being as accurately calculated from the basis of the Koreshan values given to the same facts of observation.

Suppose, for instance, that the ecliptic, the equator, and the lunar orbit were in the same plane. It is evident that a solar and a lunar eclipse would occur respectively at every new moon and full moon. It is easy for the reader to see that whether the earth be considered to be convex or concave, the path would be exactly the same—the middle of the eclipse path would

be the equator throughout the time of the eclipse. But the ecliptic, equator, and lunar orbit do not sustain these relations; but different relations. But these different relations are constant; and if both the Copernican and the Koreshan systems use exactly the same facts of observation, the same observed relations, the line of totality of a solar eclipse would be marked out in exactly the same direction on the earth in each.

Both the Copernican and the Koreshan astronomers observe and measure the sun's discular diameter, and express it in terms of minutes of a degree—about $32'$; and the moon about the same. Each observes that the moon's orbit sustains an obliquity to the ecliptic of $5^{\circ} 19'$ (maximum; $4^{\circ} 57'$ minimum); in each system, then, the eclipse limits are the same, for in each system the lunar parallax is the same, and the earth's semidiameter the same, the times the same, and the circles in each system contain exactly 360° ! If the moon falls within $9^{\circ} 30'$ (its minor eclipse limit) of its node, it will enter the zone of the lunar cut-off. By observation, we determine the angular distance of the moon from the sun, at which the moon will just escape producing a solar eclipse. The breadth of the solar eclipse belt or limit is about 3° ; if the moon, when it is new, should come within this belt of 3° ($1\frac{1}{2}^{\circ}$ north or south of the sun), an eclipse will occur. These 3° are related to 180° of the earth's surface; and when the moon is within the belt of the 3° , when it is new it will cast a shadow somewhere in the circumference of the illumined hemisphere of the earth. Where?

Now, suppose the moon becomes new at noon on June 21, when the sun is on the meridian of Washington;—that is, suppose the middle of totality occurs at that time. The shadow would, at that moment, be projected onto that part of the earth of which the sun is the zenith—just north of Cuba. For any solar eclipse we can determine the path of the moon as related to the sun, and with equal accuracy determine the point of projection for every minute of the eclipse.

In both systems, the revolution of the moon in the heavens from west to east, covers exactly the same number of minutes of a degree per hour; and in both systems the moon has crossed the ecliptic at exactly the same angle. In the Koreshan System, the heavens complete a revolution in the same time that the earth is supposed to turn over in the other system; therefore, the speed of the spot of totality (about 100 miles in diameter) toward the east would be exactly the same in both systems; for we are both considering the

facts as they are actually known beforehand, from astronomical data, to occur. The difference is, the one is supposing that the shadow is projected on a *convex* surface, while the other holds that it is projected in a *concave* earth. No matter whether the earth be convex or concave, the angle at which the moon crosses the ecliptic during the eclipse will project a shadow in the same direction on the earth's surface; and the calculation of the direction of its path, or the path of any eclipse, after the time is fixed, is a simple problem in spherical trigonometry.

Jesus Was Born Immortal.

(1) Was Jesus' body changed to the immortal state, and then transmuted to spirit and planted in his disciples?

(2) Will this planting produce in humanity the 144,000 sons of God spoken of by John?

(3) Will the 144,000 be the Christs or Saviors for another planting?

(4) Are the people of the present generation the reincarnation of the spirits of their ancestors; and will their spirits be given to their progeny?—W. T. D., Wolfe City, Tex.

(1) Jesus was born immortal; he was resurrected from the mortal plane through a higher form of generation—virginal propagation. Through his death at the hands of the Jews, and his resuscitation from the tomb of Joseph, he was changed to the arch-natural state, the highest condition of physical, immortal existence; and then he was transmuted to spiritual energy and projected into his following.

(2) The planting of Jesus in the human race will ultimate in the manifestation of the 144,000 sons of God. He was the seed sown; he died in the human soil. He was the Savior who thus took upon himself the corruptions of the world, crossing his life with that of the mortal world. The fruitage of that sowing is the final resurrection, the goal of the primitive Christian's hope; it is the harvest of the age, the coming of Jesus in multiplied form, standing on Mt. Zion.

(3) The 144,000 immortal men will be the Saviors or Christs, through whom every man will be saved to the extent of his aspirations, during the coming ages. They will be the fruitage of the entire cycle, the product of the incubation of the human universe. They will precipitate the substances of life into every plane of humanity. They will impart the Elixir of Life, the rejuvenescence, to the entire human family. It will be a universal administration of life, a gradual impartation and descent until the circumference is reached. It will not be a sowing in the sense that Jesus was sown; the 144,000 will not individually multiply. There are never more than 144,000 sons of God; that number is the perfect evolution of the per-

fect root of involution. When the limit is reached, there is a gradual absorption of their animal life by the mortal planes. It is a great system of perpetuity of the universe, through the evolution of life to its outermost limit.

(4) The people of the present generation contain the life of the past generation; the living mortals contain the spirits of the dead. The present generation is a re-clothing of the life that existed in the past generations. A man is an embodiment of human life; that human life did not originate with him; it existed before. Through mortal generation, the mortal man projects his life into his progeny; at corruptible dissolution his mental entities pass into those whom he loves most. Koreshan Science makes a distinction between reincarnation and re-embodiment. There have been no reincarnations since Jesus. Reincarnation is resurrection to the immortal state; re-embodiment is on the mortal plane. Humanity is now composed of viduals, divided beings. Reincarnation is the full expression of divine life, while in the mortal world the life of the devil is perpetuated and re-embodied.

The Messianic Law of Polarization.

In the tract on Celibacy, by KORESH, we read of the law of polarization; that it was not revealed to celibate societies of the past, and that to obtain the highest results there must be a "perfect application of the law of polarization." Now, will you kindly inform us about the application of the law, or refer us to some treatise explaining the matter?—E. E. K., Flagstaff, Ariz.

We think the question is answered in the tract referred to. Because the law of polarization was not understood by the celibate societies of the past, the energies conserved were dissipated; they had no tangible object of love, and consequently the substances of love found no positive pole of elaboration. The law of polarization is Messianic; nineteen hundred years ago Jesus instituted a system of unity of mind, a living, human battery, of which he was the positive pole. The disciples were taught the necessity of cognition of one medium—himself, as the object of worship, the only door through which the people of that period could enter a higher plane of life.

The law of polarization involves the holding of the substances of life in common, as well as the goods of life, the products of use; its application is made with reference to a body of people, and not merely individually or personally. No one can make a full and complete application of the truth of Koreshanity independently of its Founder or his group of disciples. Its application involves the establishment of new relations in the

formation of a human battery, the em-
placement of each member of which is
ultimately determined scientifically.

Neither can complete application of the
law of polarization obtain apart from a
thorough comprehension of the System,
and absolute submission to its principles.
Its application involves the various factors
in the establishment of the new order, all
the way from the promulgation of the
truth, through all the lines and planes of
discipline and restraint, the gradual elim-
ination of sensuality from the mind and
body, to the final baptism of a circumfer-
ence of followers by the Messianic center.
A similar work must be performed at the
end of this age, as that performed by
Jesus at the close of the Jewish dispensa-
tion.

The various orders and societies of the
Koreshan System are established for the
purpose of educating a following for the
attainment of a thorough comprehension
of the laws of the universe as applied to
man; and in order that the law of polar-
ization may be understood, we commend
to the inquirer and others, the channels
instituted; for in fact it involves the ful-
filment of all law, and embraces all of the
factors of the entire Koreshan movement.

* * *

First Impressions of Investigators of Koreshan Universology.

*Silenced in the Presence of Superior Wis-
dom; Hearing the Voice of the Good Shep-
herd; the Logic of Koreshanity
Unanswerable.*

EDITOR FLAMING SWORD:—I have often
had it in mind to respond to your request
for first impressions of Koreshanity, and I
now do so, adding thereto my present
convictions.

More than two and a half years ago, a
neighbor showed me a copy of THE FLAM-
ING SWORD (August, 1896), as an extreme
specimen of radical teaching. I asked
to borrow it to read, which request was
granted. I spent hours the next day read-
ing, re-reading, and wondering what it
could all mean. There were several arti-
cles that so accorded with my convictions
of truth that I readily accepted them.
But who was the writer? Why, KORESH.
And who is KORESH? The same paper
answered under the head of The Salvator
and Scientist, as "CYRUS THE SHEPHERD
OF LIFE, who uncovers the mystery of the
ages; presents the genuine interpretation
of phenomena and form as expressed in
the universe, and demonstrates the laws,
forms, and relations of Being and Exist-
ence,—the true character of God and man,
and their relations."

The same paper also stated that "He
comes at the crisis of the ages, with the
Lord's new name, and brings to us the
Everlasting Gospel, restoring the doc-
trines of the Lord Jesus Christ," etc.

Here were indeed, stupendous claims for
a man; but I had so longed for light right
along these lines, that I could lay aside
all preconceived notions and investigate.
As for the concave earth, this seemed ab-
surd enough at first thought; but the law
of analogy seemed reasonable to me. I
was silenced, as it were, in the presence of
superior wisdom, and was anxious to learn.

For several years, I had cultivated a de-
sire to see the Christ and to know him
when he should come. I had often re-
joiced in the hope of his coming; but the
manner of his coming was always a mys-
tery to me. I wanted to know more, and
at once wrote for other copies of THE
SWORD, and pamphlets explaining the
doctrines of Koreshanity. The doctrine
taught I could not disprove, and much of
it I could accept at once. But finally,
doctrines and scientific teaching all set-
tled or laid aside, there was KORESH with
his stupendous claims. What will you do
with KORESH? was the question! Upon
this point I suspended judgment until
the demonstration of the earth's concav-
ity by the Geodetic Survey on the coast
of Florida.

I had failed to discern the voice of the
Good Shepherd in the churches, and had
turned to the Salvation Army with a good
deal of hope, but was so miserably disap-
pointed that I was almost ready to despair.
But now each number of THE SWORD gave
me some new light and hope. KORESH
boldly told the truth about money, poli-
tics, and religion, and he struck a death-
blow at the tap-root of all evil. Little by
little, and more and more, as I read and
studied, I discerned the voice of the Good
Shepherd; and now, after nearly three
years' study, I am utterly unable to find
any other rational ground of hope to stand
upon. KORESH is surely the Shepherd of
Israel, and all he claims to be.

The CELLULAR COSMOGONY, or New Ge-
odesy, is to me a satisfactory proof of the
form and function of the universe; and
that being true, all else follows as a re-
sult. The Koreshan System is harmoni-
ous in all its parts, and gives humanity a
rational ground of hope for attainment of
every material good, and above all, it
teaches the science of eternal life. Kores-
hanity is to me the only exponent of the
Bible that harmonizes the apparent contra-
dictions upon which denominations found
their creeds. It appeals to the highest
interests of every class of intelligent men.
Its solution of every problem that con-
fronts humanity today, and its unanswer-
able logic applied to every human interest
for all time and eternity, are all so satis-
factory to me now, after nearly three
years of study, that I wish I could induce
all of the people whom I know, to send for
the entire list of Koreshan literature, and
study the same at least one year before
deciding adversely. See Acts xvii:11,
and context.—SOLOMON HAWORTH, Wash.

Editor of Medical Reform Advocate Con-
verted to Koreshanity.

DEAR FRIENDS:—The complete set of
Koreshan literature came to hand in due
time, and has been read with great inter-
est. Many years ago I became dissatisfied
with churchianity. Then I tried to in-
vestigate Spiritualism, and again, Theoso-

phy and Mysticism; but I must confess
that I have had more satisfaction out of
reading the books on Koreshanity than
any other, and I believe that it is destined
to be the coming religion that will liber-
ate the people from their bondage to igno-
rance and superstition. I desire to identi-
fy my humble self with this movement
without delay, and aid it what little I can.
I will write for application for member-
ship, and enter on probation at once, and
will enter the work heart and soul.

To this end I desire your advice as to
how or what course to pursue. I have
been trying to do a little reform work in
my way, trying to educate the public and
to save human life and suffering,—regard-
ing the vaccination question, etc. I would
like to do what I can by selling the CEL-
LULAR COSMOGONY and other Koreshan
literature, and soliciting subscriptions for
THE FLAMING SWORD.

If this meets your approval, I would like
to become agent, and desire to know the
best terms you can give me. I shall work
around here for some time, but would, as
soon as convenient, like to go to Chicago
for several reasons: (1) I intend to devote
the remainder of my life to this work, and
would find a more congenial atmosphere
among Koreshans. (2) I desire to possess
all the knowledge I can grasp or compre-
hend, and to place myself under a teacher.
(3) I would like, if it were possible, to be-
come a teacher; in short, to find the field
of greatest usefulness to humanity. Yours
in the interest of truth and liberty,—
THOMAS MORGAN, Ohio.

* * *

Koreshan Work in New York.

Among College Professors and Students;
Books Sold to a Catholic Priest;
Whole Towns Agitated.

April 24.—I expect to dispose of more
books in Potsdam than I have here (Can-
ton); for it is a larger town than this.
There is a normal school there with be-
tween 400 and 500 students. I have done
well for the cause here,—yes, more than
well. I have the whole town excited!
There is a college and a theological semi-
nary here, and I am sure that I have inter-
viewed personally more than half of the
students, and all of the professors. There
is also a very large public school, and I
have called upon the teachers, and at least
half of them bought a book; those who
did not buy, got the idea. The newspaper
men have treated me well; one gave me
quite an item, and another will give one
next week. I have met the correspondent
of the leading Syracuse paper, and he
will publish an article.

I sold three books to the Catholic priest
here; he was glad to get them, and seemed
very much interested. He said he would
distribute the books. In fact, I have done
remarkably well here, in spite of the fact
that this is a Universalist town with a
Universalist college and school, and I used
to be one of their very prominent
preachers.

May 1.—I did not sell quite as many
books in Potsdam as I expected. I secured
the names of all the teachers and liberal

people, and succeeded in disposing of 45 books, and in getting the town agitated.

Dr. S., at the head of the normal school, bought a book gladly; also the teacher of astronomy, and the teacher of languages. I hear that Prof. B., the astronomer, has been talking about the book to his classes. I left a copy with the principal of the Clarkson school; he was glad to get it, and said he would place the copy in the school library. The public library was glad to get a copy. I sold books to the best people in town, and have stirred up the place tremendously. Just across the river is Canada, and I will go over there soon. All northern New York state is stirred up over the CELLULAR COSMOGONY, and will be stirred up more yet!—REV. U. GORDON MITCHELL, Koreshan Traveling Representative.

* * *

The World's News.

Wednesday, April 26—\$400,000,000 cop-per combine forming in New York.—Americans take Calumpit, Philippines.—Earthquake shocks in Cal.—Serious riots in Bohemia.—Electric launches take place of gondolas in Venice.

Thursday.—Dreyfus riot in Paris; several persons injured.—Another battle in Samoa reported.—Austrian premier dies at Vienna.—China appeals to Japan for help to prevent German and Italian invasion of her territory.

Friday.—Terrible cyclone visits Kirksville, Newtown, and Browning, Mo.; 50 killed, nearly 100 injured, and 400 buildings crushed.—Filipinos show white feather; rebel colonel enters American lines with flag of truce, and asks cessation of hostilities; unconditional surrender demanded by Gen. Otis.—Town of Guta, Hungary, destroyed by fire.

Saturday.—Threatening crisis in Transvaal; the boers provoke the British; harsh treatment of the Uitlanders by Krueger's government.—Cubans accept Gen. Brooke's mortgage extension decree.—Discord in Spanish cabinet.

Sunday.—Gen. Otis names terms upon which he will suspend hostilities; will grant amnesty, but not recognition of Filipino government; natives must surrender.—Riots in Idaho mines.—England and Russia to combine in dividing China.—Mob attacks an ex-priest at Muncie, Ind.—Tumultuous anti-expansion mass-meeting at Auditorium, Chicago.

Monday.—Dewey day!—Filipinos tired of fighting; peace said to be in sight.—Tropical fruit trust forming; capital \$20,000,000.—Another message reported found from Andre!—Short American wheat crop predicted.

Tuesday.—Spain is suing China for land indemnity for assisting Filipino insurgents during period of Spanish-American war.—U. S. pays Spain the \$20,000,000 according to treaty of peace.—McKinley, in name of the nation, honors Dewey with congratulations.

Wednesday, May 3.—Students and professors of Northwestern university, Evanston, Ill., repudiate anti-expansion speech of Pres. Rogers; mass-meeting to be held.—Sec. Alger speaks in favor of expansion at Detroit banquet.—President of anti-imperialist league, Boston, charged with mailing seditious literature; his mail to Manila seized; purpose being to create discontent among American soldiers at

Manila, and thus thwart effort of administration to put down rebellion.

Thursday.—Another Filipino battle fought at San Tomas; negotiations fruitless.—Martial law proclaimed at Wardner, Idaho; strikers desperate.—G. A. R. encampments denounce methods of anti-imperialists as treasonable.—Italian ministry resigns.—Senator Mason begins a war on adulterated foods.—Samoan rebels accept armistice.

Friday.—Alarming strike of grainshovelers at Buffalo; may tie up lake commerce.—Big street-car syndicate formed in Chicago, with capital of \$75,000,000; buys Yerkes' holdings for \$20,000,000.—Yerkes unpopular, and afraid of municipal ownership.—Germany wants to gain a foothold in South America; declares American Monroe doctrine no longer valid since Philippine invasion.—New court for Cuba named.—Gen. Otis plans aggressive campaign against Filipinos; to strike hard to force immediate surrender.

Saturday.—Great Booth-Tucker colonization scheme culminates in aggregation of 26 families in Colorado.—Big ship builders' trust on foot.—Aguinaldo reported ready to surrender, but asks for certain concessions of assurances; end of the war may be near.—Great Belgian strike futile and useless; strikers disappointed; must return to work; workmen charge socialists with provoking the strike; laborers mere tools in the hands of agitators.

Sunday.—Washington authorities daily expecting news of surrender of Filipino forces.—Labor organizations boycotting Bryan's new book because printed by non-union pressmen.—Immense mass-meetings held in Chicago to sanction course of McKinley administration regarding the Philippines; gigantic rebuke to anti-imperialists.—Dreyfus case still fermenting France; De Freycinet, French minister of war, enemy of Dreyfus, leaves French cabinet.—British capitalists support Cecil Rhodes, the African imperialist.—Waves of expansion sentiment passing over America.

Monday.—Tornado visits St. Louis, Mo.; revives horrors of cyclone of two years ago.—Newspapers report preparation for big battle at Bacolor, Philippines; 6,000 rebels under Gen. Mascardo take a stand.—Trade unionism spreads in India, and strikes begin.—German reichstag committee recommends barring out American beef.

Tuesday.—\$50,000,000 rubber trust forming.—Gigantic railroad trust reported under way.—Victim of college hazing dies at Kalamazoo, Mich.—Berlin newspapers admit that Germans cannot compete with America as a naval power.—Mummies of ancient Pharaohs found in pyramids in Egypt.—Another British victory on the Nile reported; 300 of chief Karbarega's men killed by Col. Evatt's forces.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly, May 11, 1899.

This issue is the Dewey Day number, with a very appropriate front-page cartoon of America's esteem of the great Admiral. A superb double-page illustration shows American sailors feasting on Dewey Day on board a man-of-war. Other illustra-

tions include Gen. Lawton's capture of Santa Cruz, the remarkable trip of the Wilmington up the Orinoco river, and finally, the pitiful pictures of the starving Cubans—two full pages of photographic reproductions, showing the plain truth concerning the misery and sufferings of the unfortunate victims of the miserable war with Spain. This is the most startling feature of this number of *Leslie's Weekly*, an urgent appeal to Americans for help for 150,000 orphan children on the verge of starvation. The letter-press is illustrated by small pictures, including a full page of personals; high class editorials and a plain and true statement by one of *Leslie's Weekly's* war correspondents, of the cause of the outbreak at Manila by the rebels. Other features make this number unusually interesting and valuable.

The Cosmopolitan for May.

The series of articles on Great Problems in Organization is of special interest to students of Koreshanity. This number contains description of the greatest business organization in the world, the U. S. postal service, in which is seen the very elements of imperialism—the power of one man at the head of all the postal departments. The Ideal and Practical Organization of the Home is another interesting contribution of excellent merit, and of worth to our readers. The editor's remarkable series of articles on the Building of an Empire continue, the story of the rise of Mohammedanism. The Princess of Trebizond; Arctic Perils; A Railway to Klondike; Science in the Model Kitchen; and Men, Women, and Events, are excellent features, beautifully illustrated.

Success, New York, N. Y.

Success for the week of May 6 contains a splendid write-up of Tripler's experiments with liquified air. It begins with a full-page illustration of the scientist experimenting in his laboratory; and has two additional pages of illustrations and descriptions of the various experiments which may be performed with the new liquid. All Americans are interested in the development and success of Cuba. The Heroines of the Cuban War, with illustrations, brings the reader into close personal contact, as it were, with a few great women who endured excessive privations for the sake of freedom. The subscription price of *Success* is only \$1.50 per year; the journal is a weekly, 16 pages, finely illustrated. It is full of vim, inspiring the reader with an aim to succeed in all he undertakes. Every number is bright, cheerful, and wholesome.

The Arena for May.

The May number contains a startling exposure of Mrs. Eddy, the originator of the "christian science" fallacy, showing that she unscrupulously plagiarized from the writings and doctrines of Dr. Quimby. Because of this exposure, we think that this number of the *Arena* will have a very large sale wherever "christian science" is known. Other excellent articles are, Illustrious Lunatics, The Republic of Cuba, Is Bellamy's Idea Feasible? Was Jefferson a Democrat? Besides these, there are editorials on current subjects and issues.

The Chautauquan.

The article on Lord Salisbury, by Prof. Stephens of Cornell University, brings out the unique character of the great Englishman in contrast with that of Gladstone, his predecessor. The illustrated articles are: A great English Seaport, Manila Under American Rule, and History as it is Made. The features of special interest to our readers are, The Church, a discussion of its successes and failures, and The American in Black,—a recital of the difficulties in the way of the solution of the negro problem. Students of the science of government will be greatly interested and pleased with the view of the English House of Lords.

* * *

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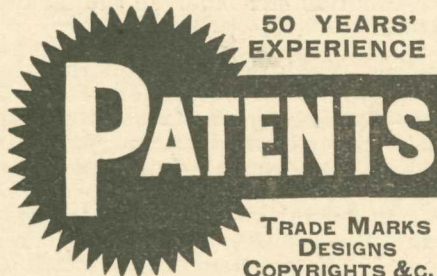
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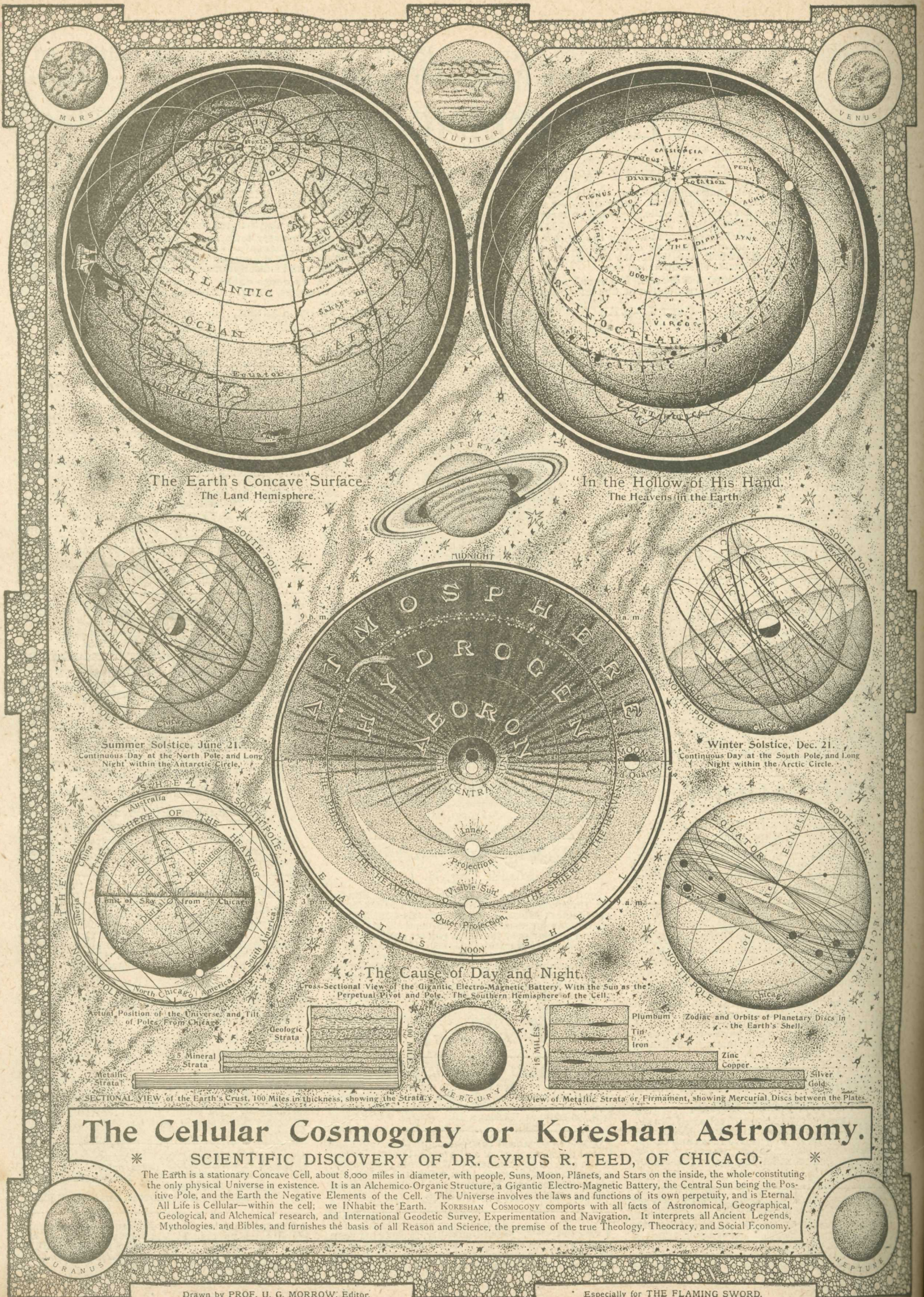
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