

SPECIAL FEATURES OF THIS ISSUE:

Physiology of the Brain and Law of Cerebral Circulations.—Fundamentals of Psychology.—The Scientific Prophet.—Overcoming Death.—Failures of Modern Science.—Jonah and the Whale.

THE FLAMING SWORD

A detailed illustration of a flaming sword, with bright, stylized flames erupting from the blade. A hand is shown gripping the hilt of the sword, which is positioned diagonally across the lower left portion of the page. The entire scene is set against a background of radiating lines, suggesting intense light or fire.

August 25, 1899.

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Structure and Function of the Human Brain.

PART II.

Generation of the Various Qualities of Energy or Substance of Thought in the Brain; the Psychology of the Modern Church; the Law of Cerebral Circulations.

KORESH.

Overcoming Death in the Natural World.

Scientific Processes of Attainment to Immortality; Mortal and Immortal Natures Contrasted; the Prophet of Divine Science and His Message to Humanity.

Berthaldine, Matrona.

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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."

Vol. xiii. No. 40.

CHICAGO, ILL., AUGUST 25, 1899. A. K. 60.

Whole No. 351

Structure and Function of the Human Brain.

Part II.

Generation of the Various Qualities of Energy or Substance of Thought in the Brain; the Psychology of the Modern Church; the Law of Cerebral Circulations.

AT THE center of the brain is a little gland called the pineal gland or conarium; it is shaped like the cone of a pine tree. It is the evergreen, the real cedar of Lebanon, the actuator of the Tree of Life, and the governing center of the body. The body acts as a unit because it has this governor; because it has a throne and a king upon its throne, and because it acknowledges its king. Situated at the base of the gray matter of the cerebrum is the corpus callosum, the hard body. This body is made up of fibers which have their origin in the gray matter or cellular substance of the brain.

The most internal or central respiration is primarily of a cerebral origin, starting from the center of the brain instead of the center of the splenic system in the body. In its most active power it is central, being located in the pineal gland or conarium, as the terminal pole of the vibratory act. The vibration begins at the conarium, moving along the course of the fiber comprising the crura conarii (legs of the pineal gland), to the *corpus albicans* (cerebral kidney or reins), thence through the lyra (harp of the brain) to the optic thalamus and corpora striata; and from these bodies (the two basilar ganglia) to the general gray, cerebral mass, thence returning and expending its greatest energy upon the conarium. The energy is thence centered upon the lyra; here the strings of the harp vibrate, this being the location and pole of the agitation. Agitation is friction, and friction destroys the molecules or atoms of organic

matter, and this matter is transformed to energy. The agitation of a lucifer match by friction or rubbing, destroys its atoms of matter and converts them to force. The force or energy thus generated is enough to set in motion an agitation of particles of matter, the result of which might reduce the entire city of Chicago to flames, the generated energy of which would escape and enter into other combinations, the processes of combustion leaving only the remaining *debris* or ash to indicate its former greatness.

There can be no force or spirit without the destruction of matter. This is true of the energy of inorganic matter, or of the material substance of organic forms. As in the consumption of the match and its reduction to flame by the agitation of its atoms, so in the vibration of fiber in the brain and the agitation of the corpuscle or cell; through the action of the will, the molecules of matter, flowing into the cell through the arterial extremities terminating at the cortical or cellular substance, are burned up or destroyed as matter and converted to energy. This energy is physiological, as flowing into the body and supplying the body with physiological forces. It is mental (pneumic or psychic), or what is the same thing, spiritual, when acting as intellectual or affectional force. These two qualities of energy may also be called wisdom and love forces or energies. This is genuine spirit. Its holiness must depend upon the quality of the thought in its relation to the quality of

the organic substance destroyed as matter and converted to energy. An impure nature will generate impure spirit. Holy Spirit is the product of the dissolution of atoms made holy or purified by the operation of a pure desire.

Prayer is desire. There are three principles involved in effectual prayer; namely, intensity, volume, and continuity of desire; these can all be cultivated. A person may pray for something continuously and intensely; he may fix his mind upon that one thing, but there must be something upon which to pin one's faith. For instance, the conversion of some one may be desired, and in an agony of prayer, conversion follows apparently as the result of such prayer. The probability is that the person will be converted to the kind of religion, whether Baptist, Methodist, or Catholic, corresponding to the quality of mind that determined the conversion.

Among those who became healers through the teaching of this Science, was a devout believer in the Roman Catholic faith. He had been very successful, and in treating fifteen or twenty cases, nearly all of them outside the pale of the church, perhaps some of them Protestants, some not having any settled religious convictions, almost every one was converted to the Catholic faith without the exercise of any conscious desire on his part. This simply demonstrated the kind of religious potency he carried with him. It shows the effect of the mind, when it generates a certain kind of force. It does not always generate just the same kind, but if the desire is continued for any great length of time, it becomes intensified and more potent.

Jesus said when the woman touched him, "Who touched me?" He perceived it to be a specific and particular touch. He knew that a specific and peculiar demand had been made upon him, to which he had responded involuntarily. His disciples could not understand this transference of healing power, and wondered why he should make such a remark when he was pressed by the crowd. "Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me [with a peculiar touch]: for I perceive that virtue [*dynamis*] is gone out of me." That is, strength, potency, had gone out of him. He generated and carried this potency with him, because his desires were elevated above the flesh; there were no wastes in the direction of sensuality. When minds are elevated as was his, and the forces of the body are conserved as were his, people will then have the same power and perform the same wonders. Therefore He said: "Greater things than these shall ye do; because I go unto my Father."

Jesus said this because he knew that 144,000 sons of God would generate more potency or virtue than one Son of God; that in the unity, when all the sons of God,

all the members, have come into one body in Christ, each individual may then exercise the potency of all the others. But this can only be when we come into divine unity. We have not yet seen that unity in any man, but it is coming. We are reaching it, and all of these agitations, these little side issues, are simply indices of what is soon to be manifest,—the resurrection of the dead, the reproduction of the fruit in the culminating harvest of the divine kingdom in the earth, the fulfilment of the prayer, "Thy kingdom come; thy will be done in earth, as it is in heaven." This promise was not indited in vain; for just as God's will is done in heaven, so will it be done in earth.

The Anatomy of the Brain.

The brain is environed by three membranes, which cover the entire encephalic mass and are continued into the spinal canal investing the spinal cord, and projecting sheaths upon the sixty-two pairs of roots of the spinal nerves. The outer and thickest of the three is a tough, strong membrane called the *dura mater*, or the hard mother of the brain. In infancy, it constitutes an internal periosteum of the cranial bones, from which they derive nourishment; but later in life it becomes partially separated into two membranes,—the internal periosteum of the cranial bones, and the *dura mater* proper, which is loosely attached to the skull above, but makes firm adhesions in the lines of the sutures, being closed in with the internal periosteum as the sutures unite. It is also more or less firmly attached to the cranial bones where the various foramina perforate the cranial tables, and is firmly united at the base of the skull and the petrosal ridges. By re-duplication, this membrane forms folds which dip down or extend into the fissures of the brain, determining, as it were, intracranial compartments for the several parts of the brain.

The great longitudinal falx of the *dura mater*, the *falx cerebri*, extends from the *crista galli* to the internal protuberance of the occipital bone, dipping down into the great longitudinal fissure between the two lateral halves of the cerebrum, and forming—between the splitting of its folds—the great longitudinal sinus of the brain. The *dura mater* also projects transversely across the cranial cavity, between the greater and lesser longitudinal falx, that portion of its structure known as the tentorium, or tent of the brain, which forms the support of the posterior portion of the cerebrum, and is also the covering of the cerebellum. The lateral sinuses are lodged between the two layers of its base, which are attached to the ridges of the occipital bone. The *dura mater* at certain points of attachment splits into two layers, the inner of which forms the various septa of the brain, while the outermost enters into the formation of the fifteen sinuses, or intracranial venous canals; six of

which, the superior longitudinal, the right and left lateral, the right and left occipital, and the straight, unite in and form the torcular herophili. These sinuses (of which the superior longitudinal, extending from the crista galli to the torcular herophili in the upper margin of the falx cerebri, is the greatest) collect the blood of the brain, which is poured into the descending vena cava through the internal jugular.

The pia mater, or soft mother of the brain, is the most interior of the three membranes, and also the most vascular. It is indeed extremely vascular, as it receives all the arteries which supply the encephalon, as well as all the venous blood of the brain, which is collected into small veins and poured into the sinuses of the dura

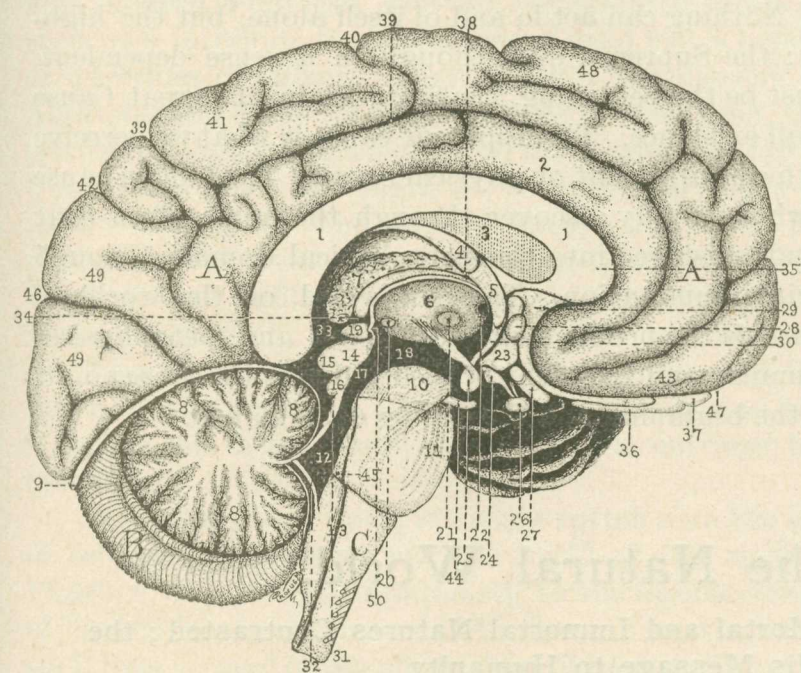
between the dura mater and the pia mater. It is continuous with the spinal canal, and is spread smoothly over the entire brain, but does not enter the sulci and convolutions like the pia mater.

In this diagram, but one lateral half of the brain is shown, made in part by the great longitudinal fissure which forms a great natural division down to the corpus callosum, a point nearly on a level with the external meatus,—the external opening of the ear. The corpus callosum, of which a section is observed, is the great commissure of the cerebrum, which unites the two lateral hemispheres. It is composed entirely of white neural tissue, and forms the communicating lines between the two halves, unitizing and reducing to one, their spirit and finest material substance. Several fissures are also indicated in the diagram, which divide the surface of the brain into lobes or regions, to which are given names the better to enable one to describe the brain and localize its functions. Each hemisphere of the cerebrum is divided into five lobes; the frontal, the parietal, the occipital, the temporo-sphenoidal, and the central lobe, or the island of Reil.

The brain is composed of gray and white matter; the gray being a cellular and sensory substance, and the white, a fibrous and communicating substance. The medulla, or pith, is the white substance,—the fiber of the brain, and occupies mostly the interior of the mass; while the gray matter occupies chiefly, and forms the outer portion of the mass. From the inner surface of the pia mater there are innumerable thin, delicate projections or prolongations, which penetrate every intercellular space, and cover and surround every cell or corpuscle of gray matter, forming, as it were, myriads of little hoods, enveloping and forming clusters like grapes upon the vine, or more resembling air cells around the minute bronchial stems. This really forms a distinct membrane similar to the pia mater, yet different, for it carries no red blood. This membrane is distinguished by the name *piissima mater*. It is through the pia mater that the purest blood of the body is conveyed to the cortex or brain cells; but the blood itself does not enter the cell.

Cellular Activities and Respirations.

In the pia mater is effected a conjunction or unity of the arterial with the venous and external nerve circulation. It is where the finest arterial ramifications terminate, and the finest venous branches begin. Here is where an outer sphere of outflowing and inflowing force is generated in the combustion consequent upon the meeting, at this point, of the outflowing cellular substance with the finest of the blood and nerve substance flowing to the cortex of the brain, transforming the blood and nerve force of the body into a subtle animal spirit, which enters the cell through the medium and office of the *piissima mater*, where, by metamorphic



THE HUMAN BRAIN—LEFT HEMISPHERE.

A A, cerebrum. B, cerebellum. C, medulla oblongata. 1, corpus callosum. 2, convolution of corpus callosum. 3, septum lucidum. 4, fornix. 5, anterior pillar of fornix. 6, optic thalamus. 7, vellum interpositum, or interposing veil. 8, arbor vitæ, or tree of life. 9, tentorium cerebelli. 10, crus cerebri. 11, pons Varolii. 12, fourth ventricle. 13, posterior median fissure. 14, corpora quadrigemina, with nates (15) and testes (16). 17, aqueduct of Sylvius. 18, third ventricle. 19, conarium, or pineal gland. 20, posterior commissure. 21, middle commissure. 22, foramen of Monro. 23, tuber cinereum. 24, infundibulum, or funnel. 25, corpus albicans, or kidney. 26, glandula vitæ, or pituitary gland. 27, optic nerve. 28, anterior commissure. 29, beak or rostrum. 30, anterior crura of fornix. 31, processus e cerebello ad testes. 32, processus ad medullam. 33, transverse fissure. 34, arachnoid canal. 35, genu of corpus callosum. 36, olfactory nerve. 37, olfactory bulb. 38, place of Lyra. 39, calloso-marginal fissure. 40, fissure of Rolando. 41, parietal lobe. 42, perieto-occipital fissure. 43, orbital lobe. 44, third nerve. 45, points to place of calamus scriptorius. 46, occipital fissure. 47, place of crista galli. 48, frontal lobe. 49, occipital lobe. 50, crura conarium, or legs of pineal gland.

mater. The pia mater is everywhere closely attached to the cortex (the exterior gray matter of the brain), dipping down into all its fissures, convolutions, and gyres, entering into the ventricular cavities and forming several very important vascular structures, such as the velum interpositum, the superior or choroid plexus, the choroid plexus of the third ventricle, and the inferior choroid plexus. It has also two systems of nerves; that derived from the sympathetic, and another from the third, sixth, seventh, eighth, and eleventh cranial. It follows the dura mater in its investment of the spinal cord, performing functions in the spinal canal similar to its uses in the cranium.

The arachnoid membrane, or the spider's web, is a delicate, fibrous, but non-vascular membrane lying

action, it completes a unity with the inresidentsoul, and generates the external thoughts, affections, and activities of the natural man. These are the little heads or little springs, into which certain rivers are flowing, and out of which certain other rivers are flowing; there being in all vital activities, constantly, a double current,—the arterial and the venous in the vascular system, the afferent and the efferent in the nervous system, and the anodal and cathodal in the electric system. In like manner, in every current of force, there is always the double flow, two qualities of force, each moving in an opposite direction to the other.

Corresponding to the anatomical divisions of the brain, are discovered the functions or activities of its various parts, which, when normally active, operate in concord. These cellular activities or functions generated in the brain are continued into the body, and are there most outwardly and conspicuously manifest in the heart and lungs, as the centers of circulation and respiration. But lying back of and beyond the activities of the cells is the law of attraction, in which is the origin of every operation of the cell; for in and of themselves they have no power to act, and can not act except as moved upon by the inherent law of desire implanted within them in their germinal beginnings. But this is

not all; for even back of this,—the attraction of the atoms and forces of nature, which enter into the composition of the physical organism, there exist the primary cause and origin of all activity and form, which constitute the attraction between God and man. This is the primary cause of all the motion in the universe. This is where motion begins, and all the motions of the universe are simply the extension of this motion through the human life into the animal, and through the animal life into the vegetable, and through that into what is called the inorganic activities. This ought not to require argument. The simple statement of the fact ought to be sufficient to settle, in the thinking and rational mind, the conviction of its truth.

Nothing can act in and of itself alone, but the highest; the Supreme, even though in a sense dependent, must be the beginning, the first, origin, the great Cause of all existence. The apparent cause is what we perceive with our apparent or physical senses. The hidden cause is what we may discover through the mind, when that mind is ushered into the metaphysical domain through divine illumination. The real world, or the world of cause, is the product of the physical and metaphysical domains; and the point of their union is the cause point, or the beginning and the ending of all things.

Overcoming Death in the Natural World.

Scientific Processes of Attainment to Immortality; Mortal and Immortal Natures Contrasted; the Prophet of Divine Science and His Message to Humanity.

BERTHALDINE, MATRONA.

A VENERABLE, kindly-spirited Lutheran minister called upon us recently, and in the course of conversation he several times used this expression: "We are clothed upon with the righteousness of Christ." We responded, "Yes, we are *when* we are; but who is?" We are looking for the personality who can legitimately claim such clothing. Some modern Christian will state, "We are clothed with the righteousness of Christ, by faith." We answer, "If there be no resurrection of the dead [the dead in Christ], then is our preaching vain, and your faith is also vain."

According to the Christian Scriptures, "Faith is the substance of things hoped for, the evidence of things not seen." Faith is not genuine which does not work by love; and a love that fails to find expression in the keeping of the commandments of the Lord, will never materialize as the flesh of Christ, the legitimate and incorruptible clothing of Deity. The Lord Jesus, the Christ of the Christian era, was righteous as to body, soul, and spirit, and because of this fact, his flesh could not see corruption. Said Jesus to those around him:

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven [the condition of himself, who was in heaven]. * * * Now do ye Pharisees make clean the outside of

the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? * * * Ye are of your father the devil. * * * Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. * * * Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man.

The world does not lack scribes, Pharisees, and hypocrites today. The mortal heart still yields its issue of abominations, and the defiled body of death is the only flesh to be seen. The sin of these Pharisees—so esteemed by mortal judgment, which lacks the standard of the science of the law—is in the will of the corruptible, lustful, mortal flesh,—the body of death which all bear about until the resurrection of the dead, the standing again of men in the clothing of Christ's righteousness,—the flesh of Jehovah. The will of the mortal flesh is absolutely antagonistic to the "mightier matters of the law," the Decalogue of Moses. This law was the delight of the Lord Jesus, the incarnate will of God. This law teaches that the object of redemptive love is the person of Deity, the Lord thy God. He is the apex and seed of universal production and reproduction, the Alpha and Omega of immortality—the temple of the eternal. This Deity has been known to the Christian dispensation by

the name of the Lord Jesus, the name of Jehovah,—the Word made flesh. He is to be known to future generations by his new name, in whom Elohi, the Spirit of truth, shall overcome mortality and swallow up death in victory. Upon this overcomer the Lord's new name will be written for adoration in ages to come. He will be clothed upon with the righteousness of Christ; so also will all be who confess his name and constitute the body of his inheritance.

The Pharisees of Judaism rejected, as does modern Phariseism, the rulership and scholarship of our time, the objective personality of Deity, the coming of Christ in the resurrected or reproduced flesh of Christ—by obedience to the science or knowledge of the laws of life and immortality, the Decalogue of Moses. Both the ancient and modern Pharisees worship the polluted ideals of their own interiors, the rottenness of dead men's bones, or doctrines of fallacy. They worship the descent of Abraham and Jesus through the lusts of their flesh, the spiritual debris or precipitate of their ascended Lord, whom they have lost sight of through the clouds of their corruptions. The glorified Abram, who found his clothing of the divine flesh in the righteousness of Christ Jesus, the law fulfilled, was the reincarnation of ancient Israel's patriarch, Abraham, the Father in Him; but the Jews knew it not, because of their ignorance of the law and the prophets. In Jesus, Abraham was the manifest heir of the world, the seed of the universe, his inheritance.

This present evil world is just as rotten with the sin of self-righteousness as was the world of the ancient Pharisee, and just as antagonistic to the righteousness of Christ, the righteousness of the law. It is even more so; it feels no need of the purification of its flesh from the lusts thereof, for the reproduction of the divine seed, the Savior of the universe from age to age, till the age of crowning glory is reached, and a hundred and forty-four thousand Saviors stand upon Mt. Zion to judge the Mount of Esau. In these, the Lord rests and recedes until the Spring time of another Zodiacal year, the great cycle of the animal life of Deity.

The Voice of Elohi is now speaking to this world, foretelling in the language of true science the ultimatum of the closing of this dispensation, and showing marvelous things to come, in this same language. All the signs of the times are growing vivid in the fiery glare of approaching divine vengeance. Conditions are such that men must be rendered desperate by the consequences of their sin of self-righteousness. God, the only living and true God, is not in all their thoughts; and their proud necks must be made to bow, and their stiff knees to bend before the humble image of God's Truth, which fell among thieves on the road from Jerusalem to Jericho.

The wages of sin (vidual and social) are death and destruction, which create the desperate conditions essential to the salvation of our God,—who demonstrates in them that he is the mighty One and the Savior. Man's extremity is God's opportunity. Drowning men rejoice at the sight of an all-sufficient Savior; starving sinners

welcome bread even from heaven; and dying men cry aloud for great physicians. In the order of law, it becomes necessary for mortals to know evil in the fulness of its iniquity, *self-righteousness*, that by the law of contrast and the wisdom of experience they may ultimately know good, and as Gods knowing good and evil, may choose and love the good and hate and overcome the evil.

The time arrives when mercy and justice are known as one; and in the extremity of mortal man's evolution, when aged in sin, starving for the bread of life, and drowning in the floods of fallacy, the death sentence of the "man of sin" is pronounced and executed, and the Mother of all living springs full-armed from the head of the Almighty, Elohi, the Father of the Gods, mighty to save and strong to deliver, and the seed of the universe reproduces its fruit, the harvest of the Son of God, the immortals.

Happy is he who can discern the signs of the times, and can hear the voice of the Sign of the Son of man, and answer, even while it is yet dark in the garden where the Lord walks in the cool of the day,—my Lord and my God. His sheep will know his voice, and another will they not follow. He will sit with them as a refiner and purifier of silver; he will refine them as silver is refined, and try them as gold is tried, and so clothe them with the righteousness of Christ, the righteousness of obedience to the law. Doing his commandments, they will have right to the Tree of Life.

We are taught by inspired edict and true science, that to work out our own salvation God must work in us, to will and to do his own good pleasure. God is spirit. Spirit produces personality; every person has his own spirit. As persons, we know spirits through the mediumship of their personalities; we can know them naturally and scientifically in no other way. We, as natural men and women, can know whether we have the spirit of God working in us, only by a scientific knowledge of the person of Deity, who produces the spirit of Deity. The Lord Jesus was the Word or Spirit made flesh, that we might behold the fulness of the Godhead bodily, that we might know Jehovah, the image and likeness of God,—God personified in perfection. We have a record of the words and deeds of this person, of his origin or generation, and his destiny; of what he involved and would evolve, as his fruitage.

Now we may know what kind of a spirit we have operating in our mortal bodies today, by comparing on all lines, our personalities with the personality of the Lord Jesus as described in the Scripture record, and as testified to by an absolute science of universal law. After the comparison has been critically and scientifically made by each person, we think we are safe in saying that the honest testimony of each will result in the vidual condemnation of each as a "man of sin," actuated by a sinful spirit, which must confess its need of transmutation before it can be recognized as spirit of the Lord Jehovah. The Spirit of truth is the Spirit of Jehovah. The spirit of his righteousness alone can pro-

duce the clothing, the immortal flesh or body of Christ, which could not see corruption.

Elohi is here to give us the science of all truth. This science has power to awaken us to a knowledge of ourselves and the salvation we need,—salvation of body, soul, and spirit,—vidually and collectively. He is the prophet, or Eye of God, who searches and tries the hearts of men. He is the light-bearer, and if we walk in the light of Koreshanity, the science of truth, we will become the children of the light. We will delight ourselves only in obedience to the laws of life, and obeying from the impulse of the heart's adoration of their embodiment and personification, we shall in due season be clothed upon with the righteousness of Jehovah, crowned with the glory of Elohi, and possess the kingdom of our Father-Mother God.

The all-important thing for every aspirant for the

image and likeness of Deity today, is that he receive the science of the law for the lamp unto his feet, and that he order his walk according to its light. If he does this, the Shepherd, the Stone of Israel, the Eye or Prophet of God, will guide him into the realm of perpetual day. He will gather him as a shepherd does his sheep, and shelter him from the approaching storm of the wrath of the Almighty's outraged love. "Enter ye in at the straight gate", the gate by which the Lord himself entered heaven, the gate of obedience to the law; for "straight is the gate and narrow is the way." The way is as narrow as the universe in its least form, even the form of the Messenger of the Covenant, the vanishing point of the humanity of Deity, the Messianic pole Star of the world's destiny,—and few there be that find this Way. Few—yes, few; nevertheless it is written, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

In the Editorial Perspective.

THE EDITOR.

MODERN SCIENTISTS have failed to solve the great problems which confront the world; centuries of research in all lines of human investigation have resulted in mere speculations, indefinite conclusions, and hypotheses. The old schools are adrift in the great ocean of universal facts, sailing upon frail premises which are shifting in the waves of human sentiment. The hundreds of astronomers, with all the physical apparatus which genius has constructed, have not discovered to the world the true nature of the universe; they have revealed nothing concerning the origin of the great world of existence—not even the *form* of the earth in which we live. The character of matter and energy, with which we daily come in contact, and of which man is composed, is unknown to the chemist. The anatomist knows no more of the human structure than he can observe in the dissection of the human body; he is astray concerning the functions of form, and in utter ignorance concerning the uses of the brain. To the scientific world, the mind of man is mystery. The church not only does not know God, but asserts that it is impossible to know him; the modern god is unknown and inconceivable. The clergymen cannot make a practical application of laws of which they are ignorant; they cannot conform to principles which they are unable to define. The scientific world observes a limited horizon; the vanishing point of their intellectual perspective is the limit of modern mental penetration, and the scientists are hopeless and helpless. Is there never to be a solution of the great problems of existence? Is it not possible that somewhere in the progress of the world, the activities of the universe will become impressed upon the human consciousness? Koreshanity answers such questions emphatically in the affirmative; it proclaims the fact of the discovery of the *keys*,—the fundamentals of all truth,—which unlock the great treasures of knowledge of the universe. We live in a great cell; the laws of its form and function reveal the laws of creation, and uncover the arcana of man. Koreshanity discovers God, scientifically defines his character, and teaches man how to stamp out the corruptions of the mortal flesh and overcome the hells. There can be no more startling revelations in heaven or in earth than those made by Koreshanity, because they are the revelations of heaven and earth and all they contain.

The idea of re-embodiment is repulsive to the modern church; the clergymen presume to believe in a single incarnation—a quasi-incarnation of God in the Christ, but repudiate the thought that everybody has lived before. The idea that the people of the present generation have never before been upon the stage of existence, has no basis in the facts of nature. It is admitted by all, that the life humanity possesses is human life, the substance of which has come down through lines of ancestry; and that life has, therefore, been *in* each ancestor, as surely as it is life. There are two methods of propagation of life and mind of the mortal world; one is through common generation, and the other is the transmission of mind from one generation to another, through oral and other communication. The present generation is the embodiment of the mind of the past generation; consequently, the mind of the past generation finds expression in the present humanity; and as mind is made up of entities of being, it follows that the present generation constitutes the living embodiment of the mental entities that were in the generation that has passed away. The idea of re-embodiment is demonstrated on all planes or kingdoms of the universe. The life of the vegetable kingdom is continually clothing itself with new forms; it is constantly being re-embodied, and the processes of re-embodiment in the vegetable kingdom obtain through sowing of the seed. Re-embodiment was a common belief in the days of Jesus the Christ. The people believed that men were reborn into the world; they looked for the prophets to return, and when John the Baptist came, they asked him, Are you Elijah, Isaiah, the Christ, or whom? After the seventy disciples had been out on tours of propaganda of the gospel, Jesus inquired of them as to whom the people said he was. Some concluded that he was Jeremiah, some, Isaiah, or some other one of the prophets; and it was supposed that the man born blind had committed some sin in a previous embodiment, for which he was being punished by blindness in another embodiment. Reincarnation is the law of life. The phenomena of humanity cannot be explained on any other basis; humanity could not continue to exist if the life of mankind did not find embodiment, generation after generation, throughout the cycles of eternity.

An agnostic desires to thank Eve for being instrumental in producing the fall and death of man. It is presumed that if the fall had not occurred, there would now be nearly eight decillions of human beings in the world, for which the earth's natural resources would be inadequate for subsistence. Did the agnostic ever think what would be the consequences if the billions of human beings that ever lived in the past, have simply ceased to be? What would be the basis of human progress, if the people of the present generation have come upon the stage of existence for the *first time*—all previous mental energy having become lost in the death of the previous generations? The waste of mental substance in the agnostic conception, is on a par with the excessive waste of physical energy on the basis of a universe constructed after the hypothesis of Copernicus. In the Koreshan System it is different: The universe has existed eternally; it has always been inhabited by human beings as the highest product of universal activity. The people living in the earth today are the same that inhabited the earth trillions of ages ago. Man comes back, again and again, to the natural spheres of life. The primary generation of man obtains in the human brain; man is the product of mind and matter, through given functions. Man is continually coming from the mental domains; and the supply is never exhausted, for the mental forces of those who die, enter the mental spheres of the living humanity. Mortal man returns from whence he came; if man came from oblivion,—if he came from nothing,—he returns to it! But if he came from the reservoirs of human life, his exit from the natural world is into the world of mind and of life!

The political parties of the United States are endeavoring to discover the campaign issues for 1900; it is a tedious process, involving much shifting and turning, not for the purpose of finding the true, underlying principles upon which a righteous platform must depend, but to find what policies will best sway the public and retain harmony in the party lines. It does not matter to either party what its platform is, so long as it is a stepping stone to power; it is satisfactory if it is opposed to the platform of the other party! It is believed that the democratic party will not press the free silver question to the front; it is too remote from the popular questions which have arisen since the Spanish-American war. In the meantime, the great trusts have multiplied until the nation is alarmed at the results; and war is in progress in the Philippines, with its problems that are not to be settled by mere campaign speeches. The republicans must stand by the present administration in its successes and its failures; and we do not believe that the democrats will deny that President McKinley has had to contend with the greatest contingencies that have arisen since the civil war, and has written his name in the public mind alongside that of Lincoln; but he has involved the nation in great national and international questions, which move the world in the direction of revolution.

The benefits of scientific communism are not merely for the mutual enjoyment of those who hold goods in common; it involves more than mere industrial economy. The nucleus of scientific communism is to the world of humanity, what the central solar sphere is to the physical universe. Koreshan Communism is for the purpose of uniting mental elements for the fulfilment of a supreme purpose—the achievement of a victory over mortal conditions, which the individual is unable to achieve for himself alone. The central communistic nucleus, governed by scientific laws of order, contains the germ of evolution of the true social organism, the germ of social reform. The forces of the great movement in the direction of the reformation of the world must proceed from a central united effort of the most progressive minds, with one purpose in view, and with

mental energies polarized in one personality. The Koreshan movement, with its communistic center, involves more than socialism; it involves all of the elements of religious, moral, social, ethical, and political reforms, which are necessary to produce, as from one cause, the unity of effect in the great world of human economy, inclusive of the economy of life, and the anatomical transformation necessary to the putting on of the immortal nature in the natural world.

The Afro-American conference, whose members embrace all of the prominent Negroes of the United States, has convened in Chicago, to discuss problems of vital interest to the colored race. It seems quite paradoxical, thirty-five years after the "emancipation" of the Negro as a result of the American civil war, that representatives of the Negro race should meet to discuss means of obtaining freedom from the terrible conditions of racial persecution to which the Negroes of the South are subjected. Nevertheless, the leaders go on record as protesting against the wholesale murders and tortures perpetrated by the white people of the southern states. They consider themselves Israelites, as it were, in Egypt, under the tyranny of a superior power. Bishop Walters, in his address, made the following sensible remarks: "The race problem in America is not with the colored people. The white people make the problem, and they must solve it. Colored men do no lynching. To stop lynching, the lynchers must be brought to terms, and they are all white. They need regeneration, and that work must be accomplished by some force or agency other than that operating in our civilization at the present time. The country is drifting into anarchy. Day by day, the lawless and barbarous spirit of the mob becomes more defiant."

"Reduced to its finest conceivable attenuation, the universe consists of matter, law, and force; they are the original trinity, of which all other trinities are but symbols," says an astrologer. Indeed, and of what is it composed when not reduced to such attenuation? How much of the universe is composed of law? and what relation does it sustain to matter and energy? The universe is composed of substance in two general states,—matter and energy,—each of which is susceptible of being transmuted to the other. Where does law come in? Is it a substance acting with matter and energy? Law is not a substance. Universal law is the mode of action of matter and energy, the regular method or sequence by which cause produces effect, and by which effect produces cause. It is not a third element of universal analysis, but the inherent tendency to produce results which are ever the same where the same conditions obtain. If there were a third element, law would still obtain as the mode of action of the three states of the universe; but there are only two general states of universal substance, and law is the sequential tendency or method of procedure of all substance.

Bishop Holsey, of Texas, suggests a solution of the American Negro problem; instead of deporting the Negroes to Africa, as has been before suggested, Bishop Holsey would substitute the formation of a Negro state—set apart a portion of the United States for the exclusive population of Negroes. He would draw the lines of demarcation between the two races, and increase racial prejudice. The nation once decided, constitutionally, that the Negro is an American citizen, with rights and privileges equal to those of the whites, and race distinction was wiped out. But the people of the South, under a republican form of government, do not desire to abide by the will of the majority. The fate of the Negro is not to be the fate of the Indian. The solution of the problem is not in dividing the races,—not in removing the Negro from association with the whites; but in amalgamation. The black race constitutes the foundation for the new

race of men that is to be developed in America. The Koreshan solution of the problem is scientific, and involves the profoundest principles of ethnology; and it will prove to be the only practical solution.

The Christian Scriptures record the fact of the existence of an immortal man—a man immortal in the flesh. Jesus the Christ overcame death and went out of the natural world through an incorruptible and voluntary dissolution. Koreshanity maintains that death can be conquered in every man who will conform to the same laws and subject himself to the same processes by which Jesus overcame death. The germs of immortality, planted in the early church, must ultimate in an immortal fruitage at the end of this dispensation or cycle of development of the seed sown. Koreshanity is able to point to an instance in humanity of the attainment to immortal life, and maintains that it is not only possible in modern times, but that it will occur as the inevitable result of the pouring out of the divine life nineteen hundred years ago. The church has fallen away from the primitive faith; it no longer believes in attainment to the natural state of perfection in the God-man. The modern church knows of no other route to the spiritual world than through the disastrous, corruptible dissolution of the physical structure of man.

Cardinal Wiseman suggests that "science has nowhere flourished more, or originated more sublime and useful discoveries, than when pursued under the influence of the Catholic church." We presume that this accounts for the fallacy of the Copernican system of astronomy, inasmuch as that "science" was bitterly opposed to the Catholic clergy of the sixteenth century, when Galileo, Copernicus, and others were persecuted by the church. The infallible decrees of the church have been changed since then, and the desire of Cardinal (un)Wiseman is to have the church claim credit for all the world's progress! If the Catholic church desires to be credited with all the modern inventions and discoveries, she must stand responsible for the uses of such inventions and discoveries as well; and the deplorable state into which labor-saving inventions have forced the laboring masses, speaks well for the Catholic influence in the social, industrial, and commercial uses made of inventions and "sciences" which have developed in the same period of the world's history in which the Catholic church has existed!

The conditions which exist in France today should prove a rebuke to the optimists of the late peace congress. France is nearing an internal revolution; already revolutionary preliminaries are arranged, and a civil conflict is, soon or later, inevitable. In Paris, the scenes of the old commune are being revived; riots have been precipitated in the streets, and hundreds of people carried off to the hospitals. The press of Paris looks for the terrible tragedy of another St. Bartholomew, or the ineffaceable horrors of another commune. The Dreyfus case is bringing the situation to a climax. The subtle Jesuits are working to break the power of the Jews, and the Catholic church is behind the anti-Semitic movement. The anarchists, socialists, Jesuits, republicans, royalists, and Bonapartists are factions which are booked to engage in another reign of terror in France, when the world merges into its awful vortex.

The struggle between capital and labor in Denmark has resulted in the lockout of 40,000 union workmen. The employers have formed a union among themselves, and have determined to not employ men who are leagued together to strike, destroy property, and prevent employment of non-union workmen. The employers consider it as much their right to strike as the unions, and are turning their attention to skill and muscle outside of organized labor. The difficulties increase in the in-

dustrial world; each class is clamoring for its "rights;" labor organizes to scheme against capital, and capital organizes for the purpose of protecting itself against the caprices and uncertainties of organized labor. The war is declared, and the forces are maneuvering on the great battle-field of Gog and Magog; the crisis is at hand, and the general clash begins when both sides give the word to strike!

The anti-imperialists presume to be fearful lest the government of the United States should suddenly become an empire under the present administration. This new party is ultra-democratic; so much so, that it forgets that the imperialism of the money power which is endeavoring to control the Philippines, is but the natural result of the commercial greed which has been fostered by the American government in accordance with competitive and democratic principles. The American nation has not suddenly turned imperialistic; the imperialism of the trusts, the imperialism of the money gods, existed before the United States obtained possession of the Spanish colonies. The anti-imperialists, blind to the cause which they have supported in the past, are now endeavoring to fight the effects!

Happiness in the hells of humanity is a will-o'-the-wisp,—always pursued, but never obtained by the masses. Millions of people would not know what to do with happiness if it should suddenly come upon them. True happiness is not possible in the embodiment of selfishness. Happiness is only compatible with mental states which the world has not yet acquired. The door of the happy age is about to open; a new era comes, in which the mind and heart of humanity will be changed through education in genuine religious, social, industrial, and political science. When the principles of the true relations of man to man are known and applied, unhappiness and misery will flee from human experience, and the world will become illumined with the Light of humanity.

Progress in the human world corresponds to the solar precession in the physical universe. The Zodiac in the earth—that is, the Zodiacal belt of the earth's latitude and longitude,—corresponds exactly to the Zodiacal constellations in the physical heavens. The great cycle of the precession of the equinoxes consists of 24,000 years, the great year of human progress. The people of this world correspond, in their progress, to the specific movements of the stars. The path of the anthropotic Sun in humanity corresponds to the path of the physical luminary in its precession; consequently, the physical universe and the great world of man are analogues, and there are no other worlds in space.

The world needs a man with brains, with a knowledge of brains; he is infinitely more interesting than the "man with the hoe," and other men who do not understand cerebral functions. Hundreds of would-be reformers, in utter ignorance of the laws of universal construction, of the laws of order, of the laws of human relations, are endeavoring to formulate a system of social science! The man who does not understand man, can neither diagnose the social diseases which afflict the world, nor prescribe the effective remedy for the cure. The world requires a mental specific, which the quack social doctors are unable to obtain, because of their ignorance of the processes of its mental distillation.

Origin and destiny are one and the same. The origin of a plant is the seed, and the seed is its destiny. The ultimate of all human progress, of all human evolution, is involution or cause. The highest product of the universe is its cause, its origin and destiny. The perfect, immortal man is the fruit of all progress, the involution of all things, the cause of all things. Jesus the Messiah was the seed of humanity, its Creator, its in-

volution. The origin of man is God; and God is his destiny. God is the climax of human aspiration. This is the fundamental doctrine of primitive Christianity, of which the modern church is ignorant.

The usual method of mental scientists is to endeavor to discover all the good in one's self, and deny the evil; the Koreshan method is to discover what is evil, that it may be converted to good. Koreshanity advocates the possibility of the conversion of the devil, the transformation of the mortal flesh to the immortal flesh. The Christ does not come to save people who presume to be righteous, but those who know themselves to be corrupt and mortal.

Philadelphia prohibits the beating of salvation army drums on the streets; but during the coming presidential campaign, not only will drums be permitted, but fireworks, campaign yells, and other wild demonstrations as well. Religious fanatics may not be permitted to make demonstrations on the street, but political fanatics, wild with party enthusiasm, must not be interfered with!

It is estimated that the national debts of the civilized world amount to about \$30,000,000,000—all payable in gold. 30,000,000,000 gold dollars would weigh over 48,000 tons. Placed edge to edge, they would extend nearly 250,000 miles, or nearly ten times around the earth!

The scheme of Bishop Potter and Felix Adler to settle the

difficulties between the labor unions and the capitalists by the organization of a mediation council by arbitration, will prove as futile as the Czar's scheme for obtaining universal peace.

Humanity is just as necessary to the existence of God, as God is necessary to the existence of humanity; their relations are reciprocal, and analogous to the relations of the central sun and the physical cosmos.

M. Labori, the counsel for the defense of Captain Dreyfus, is a Jew, and is being paid by the Rothschilds to endeavor to liberate the unfortunate prisoner.

Only the present exists; life that is past avails us nothing, except as it lives in the present; the future involves the sequences of present activities.

There can be no function without form; the true form of society must exist before perfect social functions obtain.

The modern church endeavors to make an imaginary heaven in the sky, while creating hell upon earth!

The more rapidly the world progresses, the more rapidly time foreshortens.

The modern world bears the mark of the beast and the false profits.

The sharp edges of THE FLAMING SWORD are knowl-edges.

The wages of sin is not paid in gold.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

Why Modern Scientists Do not Accept the Koreshan System.

EDITOR FLAMING SWORD:—The \$100,000 challenge made by the Founder of Koreshanity looks large, but it does not mean anything unless you state very definitely just what will be admitted as proof under the terms of the challenge, and give bonds that this \$100,000 will be paid upon the terms being complied with. If the challenge is put on a business-like basis, I have no doubt there would be plenty to take it up. I would take no particular interest in your presentation of cosmogony by itself; but if it is presented in connection with the explanation by astronomers of repute, of the facts which seem to prove the concavity of the earth, I should take great interest in comparing the two views. I can have no interest whatever in your assertions, until I have had a satisfactory answer to this question: Why have you not presented your views to the scientific men of the world, who make it their business to know about such things?

Do you suppose for one moment that if you have made such an important discovery as you state, and can furnish any evidence whatever to support your assertions, every astronomer in the world would not tumble over his neighbor in order to be the first one to verify your discovery? If the shape of the earth makes any difference with your experiments, it seems to me that your time would be well spent in finding out what reasons the astronomers may have for considering the earth to be a sphere, and what answer

they have to make to the evidence that may seem to indicate that the earth is a cell.

If you find from this investigation that you have been led into error by some points that you had overlooked before, you might have reason to thank me very much for this suggestion; if, on the other hand, you find that your evidence is corroborated and sustained by the most exacting criticism, and the world's astronomers admit that your statements cannot be refuted, I will join with them in not only thanking you for your suggestion, but in conferring upon you the greatest honor that the world can give to one who adds a great and important truth to the heritage of human knowledge.—F. K. B., San Francisco, Cal.

The \$100,000 challenge to the scientific world, published in the CELLULAR COSMOGONY, is put on as business like a basis as is necessary in the primary announcement of it; the details, specifications, and terms await the inquiry of some astronomer who considers himself able to demonstrate all that is stated in the challenge. It would make no difference if we deposited \$1,000,000 in a bank, subject to the decision of a scientific tribunal, and published all of the details of what we would accept as proofs,—the astronomers would remain silent just the same as now. We have challenged them to perform an *impossibility*, and they *know* it; they know that there are no conclusive evidences of the earth's convexity; no proof that the earth

rotates on its axis, and no proof that it revolves about the sun. They know that the so called evidences are only cumulative and circumstantial, from which they evolve hypotheses. We know something concerning the history of astronomy, and of the phenomena which are supposed by the scientific world to indicate the earth's convexity. Astronomers admit that the shape of the earth has never been conclusively settled by their methods; and if our friend were familiar with the theory and history of astronomy, and were able to determine the difference between speculation and demonstration,—between hypotheses and conclusive proofs, he would know that the modern astronomical system does *not* contain any definite proof of its conclusions, and would know also that the astronomers themselves do not claim that it does.

Why have we not presented Koreshan Astronomy to the scientific men of the world, who make it their *business* to speculate concerning such things? The Koreshan System has been presented to such men as Camille Flammarion, of Paris, Astronomer Newcomb, Prof. Gore, Prof. Harkness, and Dr. McGee, of Washington, Astronomer Hale, of Chicago University, and Prof. Keeler, of the Lick Observatory; but they have neither the

time nor the disposition to make practical and specific tests of the water's surface. They consider it unprofessional to investigate the theories of any one outside of the ranks of recognized scientists; and inasmuch as their position is a matter of *business* with them, they would no more invest in a new and revolutionary system that would humiliate them, than a millionaire would voluntarily place himself in a position to lose his millions! They are simply incredulous, and consider it highly improbable that any one should make discoveries of facts concerning the shape of the earth, which have escaped them.

To further explain why professional astronomers, surveyors, engineers, chemists, clergymen, politicians, and millionaires do not accept the Koreshan System of Science, we have but to refer to the history of the founding of any system of the past which has succeeded, after a long struggle, in supplanting a previously established system. It would seem as though the Jewish clergy, versed in the Hebrew Scriptures, would be the first to accept the teachings of Jesus; but the sequel proved that they not only did not *desire* it, but that they were *incapable of understanding* the new philosophy. There were certain requisites necessary to its comprehension, which they did not possess!

The old Ptolemaic system prevailed in the world for nearly 1,800 years. The time came when a few men dared to differ with the professional astronomers. Every one familiar with the history of the development and ascendancy of the Copernican system, knows of the obduracy and obstinacy manifested by the very men who, it is reasonable to suppose, were in position to investigate for themselves, and "tumble over their neighbors in order to be the first ones to verify" the new discoveries. Galileo discovered the moons of Jupiter and the spots on the sun. The reason these were not discovered before, was because vision had not been so assisted. We quote as follows from Newcomb's Popular Astronomy, page 244: "As in the case of spots on the sun, Galileo's announcement of this discovery was received with credulity by those philosophers of the day who believed that everything in nature was described in the writings of Aristotle. One eminent astronomer—Clavius—said that to see the satellites one must have a telescope which would produce them; but he changed his mind as soon as he saw them himself. Another philosopher, more prudent, refused to put his eye to the telescope, lest he should see them and be convinced. He

died shortly afterward. 'I hope,' said the caustic Galileo, 'that he saw them on his way to heaven!'"

For the same reason that the Ptolemaic astronomers refused to investigate the discoveries of Galileo; for the same reason that the physicians and physiologists refused to investigate Harvey's discovery of the circulation of the blood in the human system, modern scientists fail to investigate Koreshan Universology. They refuse to move forward in the world's progress; because they are nonprogressive. History proves that any new system does not immediately become popular; the generation of scientists must pass away, and their places be filled by other men, educated in the new system; then the new System will prevail over the world.

We would suggest to the writer of the above, that we have not only spent our time well in ascertaining, through years of education, experience, and observation, *just the reason* astronomers have for considering the earth to be convex, but also in disproving, by hundreds of experiments, the fallacy of their conclusions. We are familiar with the entire lot of modern sciences, their premises, so called proofs, and conclusions; and we know what answer they make to the evidences that demonstrate the earth's concavity. If the Founder of Koreshanity had been led into error through overlooking points which a school-boy might be able to suggest, we would be inexpressibly thankful for the above letter; but since Koresh has had opportunity to know what he is doing, and how to do his work right, and to accomplish what the scientific world has failed to discover to the world, we consider the suggestion possessed of a shade of facetiousness. In the meantime, we leave the writer of the above suggestions to pursue whatever course he desires, until such time as he follows in the *rear* of a procession of astronomers in accepting the Koreshan System, and in conferring the greatest honor that the world can give to the One who has revealed to the world the greatest truth that can ever become the heritage of humanity.

Jonah and the Whale.

EDITOR FLAMING SWORD:—If it will not be intruding too much upon your time and patience, will you please explain to me, from the Koreshan standpoint, the story of Jonah and the whale? My wife does not believe in the Bible at all, and says that the absurdity of this story is sufficient to condemn the whole book.—K. B. G., Calif.

The question of Jonah and the whale is a problem in Astrobiology, or the science of the relation of humanity and the stars. This is demonstrated by the meaning of the names and terms of symbolism used

in the story of Jonah. At the outset, we meet with the term Nineveh, meaning the life of the fish, from the Hebrew roots, *nun* (fish) and *haveh* (life). The mission of Jonah was to go to Nineveh—to go to the life of the fish; and as fish signifies proliferation, this would mean that Jonah was to ultimate in the proliferation of life.

Jonah means dove; John means dove. When John baptized Jesus, he saw the Holy Spirit in the form of a dove, as it was being transmitted from John to Jesus. The people asked Jesus for some sign that he was what he claimed to be, and they were informed that no sign would be given to that generation but the sign of the prophet Jonah. The signs following the baptism of the disciples of Jesus were the marvelous manifestations of the operation of the Holy Spirit, which was Jonah or the dove in humanity. To his disciples Jesus said, "As Jonah was three days and three nights in the whale's belly, so must the Son of man be three days and nights in the heart of the earth." And as a type or sign, Jesus was in the tomb of Joseph three days. He also said, "Destroy this temple, and in three days I will raise it up again;" he did not refer to the magnificent stone temple at Jerusalem, but to his own body. At the end of "three days" he multiplies into 144,000 sons of God,—he reaches the proliferation of life at the end of the dispensation of Pisces, or the dispensation of the fishes. Has not this been an age of proliferation of human life?

The "three days" terminate at the end of this dispensation. The present age has been one day; at the beginning of this dispensation, Jesus was sown in the heart of humanity through the operation of the Holy Spirit; the dove went into the *human earth* or will. In this, we have the clue to the character of the earth into whose *heart* he went; we have the one day, the last of the three days, which is an entire dispensation. Now, what were the other two days? Why, two previous dispensations, of course.

During the present dispensation, the equinoctial colure has passed through the constellation Pisces, or the constellation of the fishes; nineteen hundred years ago, it was at the dividing line between Pisces and Aries; and about 2,000 years before that, it was between Aries and Taurus. The movement of this sign in the physical heavens through Taurus was one day; through Aries, the second day, and through Pisces, the third day. The constellations Taurus, Aries, and Pisces are bounded on the south by the constellation Cetus. When the sign in the physical heavens was passing

through Taurus, Aries, and Pisces, during the Noatic, Jewish, and Christian dispensations, respectively, it was also moving through Cetus. The word cetus means the whale, from the Latin *cetus*; the whale belongs to the cetacian family. For three dispensations, the sign has been moving through the whale in the physical heavens; and correspondentially, Jonah or the Holy Spirit has been moving through humanity, the "great fish" which the Lord prepared to receive Jonah or the Holy Spirit. Jesus descended into the hell of mortal humanity; Jonah cried out in the belly of hell, and his cry was heard. Jonah in the whale's belly was the rich man in hades, who appealed to Lazarus, and ultimately his tongue will be cooled. Humanity is a sea: "The waters which thou sawest are nations, peoples, kindreds, and tongues." In other words, the Spirit of the Almighty has been operating in humanity to produce a specific result for three dispensations of human history, and ultimates at the end of the Christian dispensation in Nineveh, or the life of the fish, the proliferation of life—in the 144,000 sons of God.

The Koreshan interpretation of the story of Jonah and the whale is scientific; it is not founded upon coincidences, but upon the facts of astronomy, the meaning of root words, and the facts of human life as related to the great epochs of human history. The mind that wrote the book of Jonah comprehended the laws of human progress and the relations existing between the human world and the physical cosmos. The book of Jonah is written in the language of symbolism, and it can only be understood through scientific interpretation of symbolism; and when so interpreted, the story is found to be absolutely true on the plane of Astro-biology.

But is it improbable and impossible that a man should be swallowed by a whale and yet recover? Have not scores of people been buried alive, and revived after a number of days? A case is on record where, some years ago, a man from a whaling vessel in the South Atlantic, was swallowed by a whale while men in a rowboat were pursuing the whale with harpoons. The whale was afterward captured and brought alongside the ship and dissected, and in the stomach of the whale the unconscious sailor was found; he was revived on the deck of the vessel, and lived to tell the story hundreds of times.

* * *

The acceptance of the Koreshan Cosmogonic System at once destroys the fallacious conception of an extrinsic impersonal God, and explains the law of the generation of Christ and of the production of the sons of God.

The World's News.

Wednesday, Aug. 16.—Dreyfus trial is resumed; no delay on account of attempted assassination of M. Labori; former ministers of war make a sorry showing.—Bryan consents to have free silver placed as a secondary issue in coming campaign.—Transvaal reported as determined to fight if England makes war; Orange Free State may help Transvaal.—Zionists in session at Basel; discussing Palestine Charter, and sending appeal to nations for moral aid in obtaining possession of the holy land.—Philippine insurrection in islands of Cebu and Negros said to be gaining in strength.

Thursday.—More enemies of Dreyfus expose themselves at Rennes; Lebon and Gen. Roget admit ill-treatment of Dreyfus in prison; Dreyfus faces his former tormentor.—M. Guerin, head of anti-Semitic party, refuses to be arrested for inciting mob to rioting.—Pope is said to disapprove the hostility of French Catholics toward Dreyfus.—Aguinaldo obtains supplies from China.—Mrs. Bratz, one of Dr. Dowie's missionaries, prosecuted and fined in Chicago court, for failing to heal a patient.

Friday.—Anti-imperialist memorial sent to Washington by Germans in Chicago.—Dreyfus party encouraged by trial proceedings; are hopeful of acquittal.—Enemies of the Jews active in Paris.—National Cuban party planning for a convention.—International geographical congress making preparations to assemble at Hamburg.

Saturday.—Gen. Jimenez, the Dominican insurgent leader, is arrested at Cienfuegos, Cuba; Cuban authorities endeavoring to stop filibustering.—Picquart exposes dark plots of war officials in France; Du Paty de Clam, the tool of the conspirators.—Zionist congress adjourns.—Bubonic plague breaks out in Oporto, Portugal; Spain alarmed, and fears revolt in Malaga on account of the plague, and general distress due to storms, floods, and famine.

Sunday.—Dr. Shurman, president of Philippine commission, returns and reports Filipino situation; revolt not general, only Tagalos, led by Aguinaldo, are in rebellion; other tribes desire peace; says Mindanao is a paradise, and the entire group rich and valuable.—Chamberlain, secretary of State for British colonies, sends ultimatum to president of Transvaal.—President of Mexico promises to attend Chicago festival in October.—Coxey, of the commonweal army, becomes a plutocrat; makes a fortune in a Joplin, Mo., zinc mine.—Four prominent citizens of Shreveport, La., engage in a pistol quartette, and die as a result.—Dreyfus case and Transvaal difficulties are the two leading questions agitating Europe.

Monday.—Terror begins in Paris; rioting begins on Sunday, and continues until today; 500 persons seriously injured; anarchists, socialists, anti-Semites, and malcontents compose the mobs; 150 arrests; police wounded by flying stones and clubs.—London press advocates war of England with Transvaal; peace congress has not had the slightest effect upon the English mind for peace!—British war office denies sending ultimatum to Transvaal.

Tuesday.—\$2,500,000 fire in Victor, Colo.; nearly the whole town is destroyed.—A detachment of infantry commences an attack on M. Guerin's residence in Paris; desires to force surrender of anti-Semitic leader; situation continues critical in Paris; church of St. Joseph sacked and

destroyed by mob.—Labori, Dreyfus' attorney, partially recovers and re-appears in court.—President of Transvaal replies to Chamberlain's ultimatum; said to refuse to make concessions asked by England.—Bubonic plague reaches Russia; 21 cases in province of Astrakan.—New estimates of West Indian hurricane show 2,500 persons found dead; 2,000 more missing, and 1,000 injured.—Miners' strike and riots in western Bohemia.

* * *

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Leslie's Weekly.

It makes one almost shiver to look at the remarkable double-page illustration of the frightful hurricane in Porto Rico, drawn by F. Cresson Schell, and published in the current number of *Leslie's Weekly*. The blackness and fury of the awful visitation are drawn with a master-hand, and the engulfing waters almost seem ready to sweep away the reader himself. The home-coming of Admiral Dewey and his enthusiastic welcome along the route, the remarkable Dreyfus persecution in France, the war in the Philippines, the hastening of relief to Porto Rico, and other contemporaneous events of absorbing interest, are also the subjects of superb illustration. Bicyclists will be especially interested in the description and illustration of the new record-breaking "infernal machine" which is now used by bicycle pacers. It is a remarkable piece of mechanism. *Leslie's Weekly* is full of good things. An attractive feature is the continuation of Stanlaw's "American Girls" series. The amateur photographic prize contest gives us a page of beautiful photographs, and the page of illustrated "People Talked About" is as excellent as usual. The first part of an exciting story by C. C. Hotchkiss, entitled "The Wraith of Ramon Delano," will interest every reader. The letter-press includes interesting Manila correspondence; an illustrated description of the funeral of the late Colonel Hawkins, of the Tenth Pennsylvania Volunteers, at San Francisco; the story of the Dreyfus trial, of the hurricane in Porto Rico, and of the effort of philanthropic New Yorkers to save American sailors from the grasping hands of the land-shark.

The Chautauquan.

Dr. T. L. Flood founded the *Chautauquan* years ago, and made it the magazine of the Chautauquan Literature and Scientific Circle. He has built up this useful publication of self-education; and now with the September number, he concludes his work on the *Chautauquan*. It will hereafter be edited by Frank Chapin Bray, and will be published at Cleveland, O., instead of at Meadville, Pa. The current issue contains a number of articles of interest: How an American Stained Glass Window is made (illustrated); the Growth of Shakespeare's Fame; the Unveiling of the Father; Bulgarian Cities (illustrated); the Modern Poster (illustrated); Hypnotism; How the

President Draws his Salary; the Kite in War and Peace; the Black Astronomer; Social Progress in France, and History as it is Made (illustrated).

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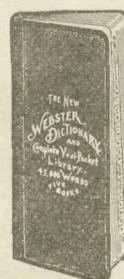
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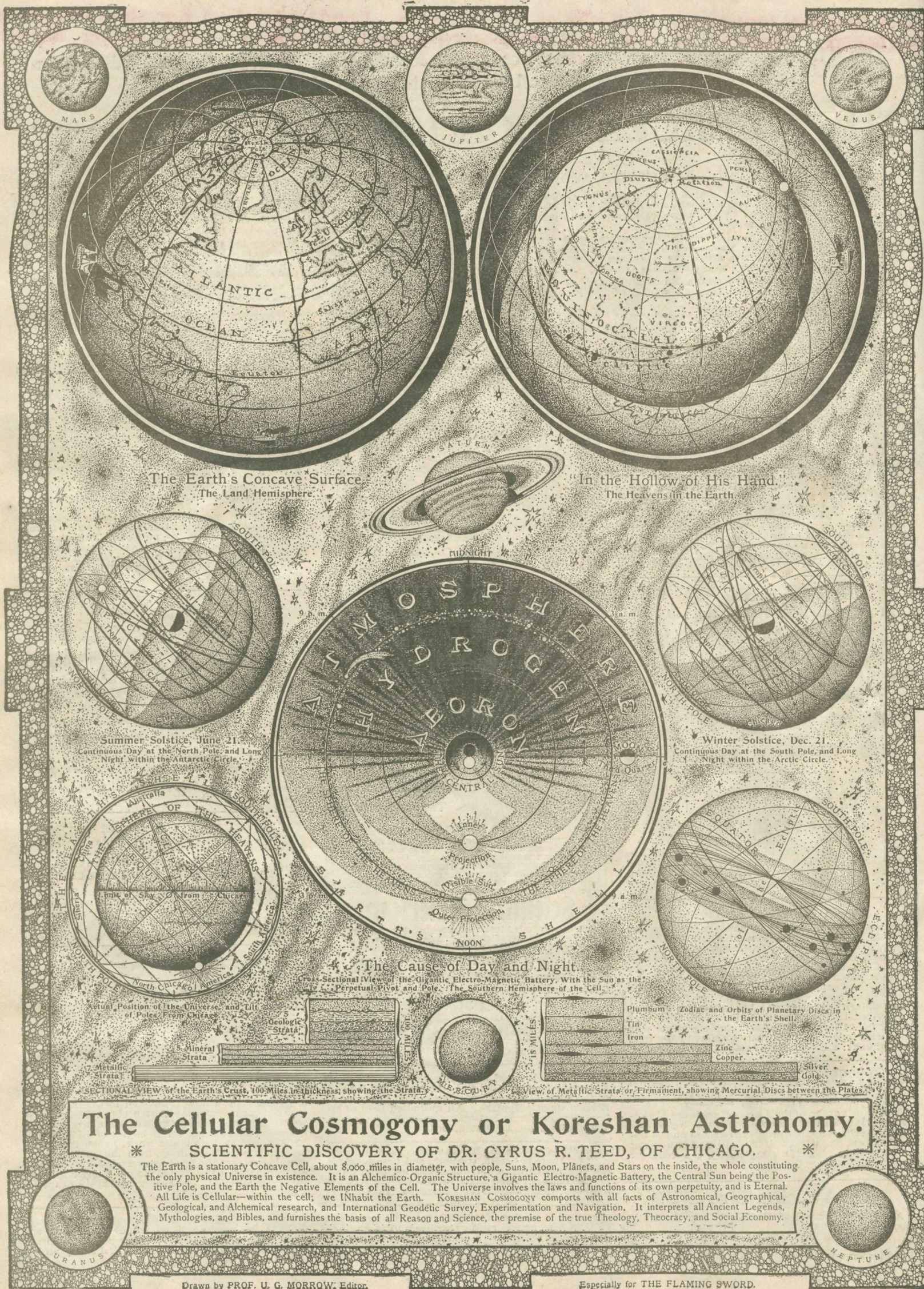
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