

# 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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## Scientific Study of the Microcosm.

Application of the Law of Analogy and its Results; Organic and Inorganic Substances Considered; the Vidual Brain and Body; Biunity of the Perfect Man.

KORESH.

TO A CERTAIN EXTENT and by observing certain laws, the microcosm may be studied from the present development of the vidual man, so soon as the correlation of the manifest forms of the male and female is understood. By understanding the laws and principles of polarization, and by the application of these to viduals, the microcosmic structure and life may be thoroughly comprehended through the laws of analogy. In the microcosm, so far as developed, there are certain things that are reached by direct study. Certain facts and phenomena are learned by the direct application of mind; there are certain other things that cannot be reached directly. They are not within the province of direct mental perception; but through the great law of analogy, things that are concealed may be known through a clear comprehension of the things which are revealed. The law of life cannot be comprehended otherwise than by analogy; a knowledge of physiology cannot be obtained through post mortem examinations or vivisection, however carefully conducted. There is no correct knowledge of physiology acquired, which is not derived from examination of the living subject; yet the conclusions of physiologists are mostly drawn from histological and anatomical studies of the dead structure, or from the effete matter cast off by the living. The operation of vital animal forces is but little distinguished from that of the non-vital and purely chemical forces; and in the teachings of many physiologists there seems to be no recognized difference in the two qualities of force.

The difference between vital and non-vital force may be illustrated by the two processes of hatching

eggs: the one by vital, and the other by non-vital or artificial heat. The chicks hatched by the hen may lay eggs, and those eggs produce chicks; but the chicks hatched by artificial heat, though they may produce eggs, cannot reproduce chicks in a continuous reproductive line. What does this fact teach? It teaches that animal heat is a very different substance from artificial heat, however great the chemical resemblance may be. They are two substances; in no degree of inorganic matter—so called—does its force or spirit furnish nutriment to vegetable or organic life of the same quality as that from the same matter that has been organized in vegetable or animal forms, though chemically they may be the same. The one has been organized by virtue of organic activity; the other has succeeded by what is called inorganic action.

One object in studying to know the microcosm is to get at the principles of life and form, that by a knowledge of principles and activities they may be controlled for application to life. Life in its supreme sense is here meant, because nothing is known of life that is not life in the highest sense. The brain and body—this vidual structure, can be studied specially only when studied in the light of the law of analogy, by which a perfect conclusion is reached concerning the functions, physiology, and activities of the structure. There is a far greater object in view, in studying the vidual structure, than the mere knowledge of the formation, functions, and processes of the body. It is that through the law of analogy and the application of its principles, something of the universe in all its relations, and the principles of its activities may be known. While this



structure is microcosmic, in a more refined sense the brain itself is microcosmic; and in so far as it is a perfect brain it constitutes a microcosmic universe.

The two organisms, the male and the female, studied in their general and specific relations, will disclose the final truth concerning both. There is no anatomical difference between the male and the female brain; there is no organ found in one brain that is not found in the other. The male brain produces in the body certain elements and functional activities; the female likewise produces certain elements and functional activities, but they differ from those of the male. There is some cause for this difference, which is not apparent in the structure or organs of the brain, which anatomists and physiologists have not disclosed. We have discovered, and can establish the fact, that the two brains are inversely polated; the male brain having its positive activities in the fiber and its negative activities in the cell; while the female brain has its positive activities in the cell and its negative activities in the fiber. The female brain has its positive polation in the love principle; that is, in desire, in affection, in aspiration. The male brain has its positive polation in the intellect, in doctrine, in truth, in understanding—in the outward understanding, the intellectual relation or principle, and not in the intuitive.

The male and female *brains* are anatomically alike; the male and female *bodies* are anatomically unlike; As the brain is the origin and center of all organic life and form in man, the prime governor of all organic relations and activities, how shall the fact be accounted for that the male and female brains, so similar in organic form and structure that no anatomist can distinguish between them, should produce and rule over two such dissimilar forms? These differences in the bodily form and function depend entirely upon the above specified difference in polation; for the differences in form and function of the body are created by the differences in polarization.

It is claimed by many who are actively advocating the doctrine of male and female dualism as the highest attainment of humanity, that the male and the female, as two distinct personal forms, are complementary in one integral function; that is, the two personalities are so related as to become the supreme expressions of love and wisdom. The truth is, that the male and female, as separate organisms, are complements. Although the male constitutes one half of this dualistic structure, and the female the other half, the union of these forms in a creative product does not, nor can not, produce naturally other than a male or a female form, which in the highest relation possible to them as separate forms, is but one of the halves of the ideal whole or one.

The absolute blending of the entire thoughts and affections of two minds must inevitably result in the

oneness of the two, so that there are no longer two minds; and where the minds are one, there the creative principle dwells and projects its creative intent and substance, which must of necessity result in the oneness of its form, which is its circumferential limit and expression. This child, this new being, would be the product of the unity. It would be an integral being because the product of unity, the *all* of the two, embracing the two forms and the two functions. That product of the two which comprises only the male form and the male function, or the female form and the female function, can be only a *partial* unity; only one of the halves which produced it, though it may embrace many of the qualities of either parent. The unity must embrace *the all*, both the male and the female form, having the male and the female functions in one organism.

The tendency of the male brain in externals is to break up into millions of segments, and to diffuse its forces in the sperm cells of reproduction. The tendency of the female brain is to converge its outflowing forces to the one germ cell, the unique ovum, bringing down to a focal point the spiritual forces—the ascending and descending product of the disintegrating structure. Every corpuscle of the body aspires to and strives to become a reproductive cell. Every corpuscle that has died was either a progressive or a retrogressive cell. This may be understood better by the application of the law of analogy. The tendency of the corpuscles of a tree is either progressive toward the fruit, or retrogressive toward the trunk or body of the tree. A great many of the cells reaching forward to the blossom and failing, stop in the leaf and die. The leaf falls to the ground and decays. In the death of these cells their spirit is carried over to the more progressive and vital ones. The spirit of the dying cells goes forward into the blossom, and the tendency of the blossom is toward the fruit; but thousands of blossoms fall to the ground, not having vitality enough to move onward to the completion of their purpose in the fruit. Some of the blossoms go forward into fruit; but as in the apple or other fruits, unless the spirit of the cells can be carried forward to its perfected degree, which is manifested by its perfected form, it cannot reproduce itself, but falls to the ground and perishes. If perfected, it may fall to the ground and reproduce its kind, or may be appropriated by a higher order of existence and enter upon a new career in another cycle.

The law of analogy should now be so plain that its application could be made without further explanation; for what is true in the vegetable is equally true in the animal or the human existence. If the spirit of the dying cells passes over into the living cells in one domain, it is true in every domain. As in the vegetable, so it is in the human; the spirits of those who die are carried over to the more vital tabernacles that remain; thus the progressive spirits of mortal men move forward in the race to their final embodiment in the harvest time, as the manifest Sons of God.



# Who Is The Prince of This World?

An Instance of Obvious Misinterpretation of the Bible by the Modern Church; Evidences that the Prince of this World Was Jesus the Christ.

KORESH.

THE SO CALLED ORTHODOX interpretation of the Scriptures is radically off on every line, because in the declension of the church through Catholicism into what is falsely called evangelism, the keys of interpretation have been lost and the true God repudiated. As an illustration of the modern methods of Biblical inquiry, we submit the question of the orthodox view of the "Prince of this world." We have questioned hundreds of churchmen, and among them many clergymen, as to the Biblical enunciation of this Prince, and the invariable reply is, the "Prince of this world" is the devil. One of the prominent supports of such a view is this passage: "The Prince of this world cometh and hath nothing in me." If a man can be so far out on this vital and fundamental principle, he ought never to self-constitute his own ego as either a propounder of the doctrines of the Bible, or the judge of another's attitude on questions of moral obligation.

Who is the Prince of this world? Answer: The Lord Jesus Christ, the Son of God, whom God appointed heir of the world. At one time Jesus said: "This is your hour and the power of darkness; \*\* now shall the Prince of this world be cast out." It was the hour of the power of darkness; it was the time for that power to institute judgment; it did institute judgment, and it did judge the Prince of this world; it cast out that Prince. In Revelation He is declared to be the Prince of the kings of the earth. Jesus is recorded to have exclaimed: "The Prince of this world cometh and hath nothing in me." Jesus the Prince was with his Disciples, but he could not baptize them with the Holy Spirit while he was with them. He said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come."

It is not consistent that the devil, were he the prince of this world, would bring reproof against sin because of unbelief; but it would be a correct judgment for the Lord Jesus, he being the Judge to condemn the world

for sin—the sin of unbelief, and of righteousness, because though they were performing the righteous purpose of God in the sacrifice of the Son of God whom they were condemning, they were not performing this act of righteousness with righteous purpose on their part, though they were fulfilling the righteous purpose of the Almighty in their condemnation of the Son of God; hence they were to be judged by the Son of God, the Prince of this world, for an act which fulfilled this purpose of the Almighty for the salvation of the world. They were reprov'd of judgment, because they were judging the Prince of this world, who was under their condemnation and who was judged, condemned, and crucified: "This is your hour and the power of darkness;" now is the prince of this world judged.

The reason the Comforter could not come while He was with them, was because his body had to dissolve before it could be converted to spirit. He therefore could not come to his Disciples while he was with them in the body, therefore it is said the flesh profiteth nothing. He could not help them while in the flesh; but when that flesh would be converted to Spirit, then they could absorb him. Now this appropriation was the coming of "The Prince of this world" who, when he should come to them, would have nothing left in him, that is, in his personality, because the personality was obliterated through his conversion to the Spirit. The Prince of this world (Jesus in his spiritual power) cometh (to you) having nothing left in me, in my person.

Every Koreshan should avoid the danger of getting wheels in the head. No genuine Koreshan (one completely freed from the family tie—by the way, the most formidable enemy to a healthy Koreshan growth) is in much danger of getting hypertrophy of the mental consciousness. Head expansion in a small skull is a dangerous condition. A few have gone from the Koreshan fold suffering under this form of aberration, and it is almost invariably traceable to some kind of familism. The fundamental and central idea of Koreshanity is first, love to God; all the heart—not a part of it—must be given to God; second, thou shalt love thy neighbor as thyself. The neighbor is not the family but the true Koreshan, to such as are in the Koreshan fold. To be in the Home does not signify that one is in the fold; to be out of the Home does not imply that one is not in the fold. There are tens of thousands not in the Homes of Koreshanity, who are in the fold of Koreshanity.



## Optical and Mental Illusions.

The Hypothesis of the Earth's Convexity Remains Without Proof; the Famous Scientific Wager in 1870; Direct Tests of the Surface of Water; Koreshanity Demonstrated.

PROF. U. G. MORROW.

MORE THAN ONE INSTANCE is on record where theories have failed to comport with the facts of demonstration. Sixteenth century scientists conceived that the heavier of two balls dropped from a point above the earth would reach the surface before the lighter one; but the experiments of Galileo at the leaning tower of Pisa demonstrated the conception to be not true. Anatomists of the seventeenth century stoutly maintained that the blood in the human system was not in circulation; but Dr. Harvey gave to the world the most satisfactory evidences that the anatomists were wrong in their conclusions. The hand of discovery has ruthlessly destroyed many a theoretical structure, but numerous illusions remain to be dispelled from the modern mind.

The idea that the earth is a convex body was conceived several centuries before the beginning of the Christian era. The conception had its origin in the illusions of the sense of vision; and a number of systems of astronomy have been evolved from the primary conception that we live on the exterior surface of the earth. Ptolemy endeavored to support the conclusion by a few illusive facts of observations—and it is stated by Professor Newcomb, the well-known American astronomer, that "Ptolemy's proofs that the earth is round [convex] are those still found in our school books at the end of seventeen hundred years." The Copernican system was founded in the sixteenth century—in the medieval period of the present dispensation. There was no proof whatever in support of the hypothesis of the Prussian astronomer, and none were offered; the founder of the system himself admits that the idea of the earth's motion was nothing but an hypothesis; and Professor Young, of Princeton, in his "General Astronomy," tacitly admits that "At the time of Copernicus the only argument in favor of the earth's rotation was that the hypothesis was more *probable* than that the heavens themselves revolved. All phenomena then known would be sensibly the same on either supposition." It should not be at all surprising to the world that such undemonstrated conclusions should be entirely overthrown by the overwhelming weight of the facts of observation and discovery.

Theories have frequently been unfortunate in the endeavor to make facts conform to their conceptions of things. He who entertains an idea of how things *may be*, soon grows into the conviction that things *must be* as he first guessed they were, and illusions may seem to confirm the conclusion. We have in mind a notable instance of how rudely one may be disappointed in the field of speculation. Previous to the year 1870, a movement in opposition to modern astronomy began in England, headed by a gentleman who styled himself "Parallax" (an astronomical *nom de plume*); who taught that the surface of water was perfectly flat and that,

consequently, the earth was not convex, but a circular plane. His method of experimentation was that of placing a telescope near the surface of water and sighting objects on the water several miles distant—much farther than would be possible over a surface curving convexly. We have always had a great deal of respect for this pioneer work of demonstrating the earth's non-convexity, since it was honestly undertaken and sincerely and, for the most part, successfully conducted; but the facts of experimentation did not warrant the conclusion that the surface of water is *flat*. Early in 1870, Mr. John Hampden, a wealthy convert to the ideas of Parallax, issued a challenge to scientists to prove the premise of the popular system. The challenge was promptly accepted by Professor A. Russell Wallace, the eminent naturalist, on the basis of a wager of \$2,500 on each side. A series of experiments was conducted, and the sum of \$5,000 was paid to the champion of the earth's convexity.

We refer to this contest thus at length not only because we are frequently asked how it is that Professor Wallace won the wager if he did not prove his point, but also because the results of the experiment are variously referred to in a number of works on astronomy, notably those written and published by Proctor. Hampden's contention was that if the water were flat, objects of equal height above the water would appear to be in line when viewed through a telescope; whereas, the other side contended that the line of vision would cut below the tops of the objects midway between the point of observation and the end of the line. Now, across the old Bedford Canal there are two bridges of equal height, six miles apart. Half way between the bridges a signal staff was placed so that its top was as high above the water as the parapets of the bridges.

But in the several observations made, the objects in the telescopic field did *not* appear to be in line—the signal staff appearing considerably *above* the bridge at the other end of the line, and the staff in turn, considerably *below* the cross-hair in the leveled telescope. Thus, while the results of the experiments were somewhat unexpected by both sides, the advocate of the convex idea *seemed* to win the case.

The champions of the two sides to the above contest made their propositions upon the basis of an assumption; they sought to settle the question of the shape of the earth by visual lines. Who has ever demonstrated that visual lines are rectilinear? No one; for the lines of radiation of the substances of vision or of light are intangible. If one supposes that we see in straight lines when we observe objects on the water's surface several miles distant, through a telescope almost touching the water, one might be ignorantly led to believe that the water presents a flat surface; but let observations be made similar to the ones described as



conducted at the time of the Hampden-Wallace wager, and the earth *seems* to be convex—but it is only an optical illusion. Is there then a conflict of the facts of observation? None at all. The Koreshan conception of the earth's concavity supplies the scientific basis of explanation of the apparently conflicting results obtained by two methods of sighting over the same body of water. If the contestants had possessed the slightest understanding of the principles of visual curvilinear, perspective and geoliner foreshortening, there would have been no excuse whatever for the pecuniary, legal, and other difficulties which finally proved to be the most pronounced results of the experiments.

The advocates of the planar system had arrived at a conception as to how objects of the same altitude above the water should appear in the telescopic field; but the facts failed to corroborate their ideas concerning the shape of the earth. More recent advocates of the earth's convexity have entertained conceptions as to the relation a straight mechanical line—such as we proposed in 1896—would sustain to the surface of the earth; it was contended by the other side that such a straight line would be tangent to a convex arc; but the surveyed line did *not* confirm their conclusions, but

positively demonstrated the Koreshan premise of *concavity*. From the basis of the popular hypothesis it has been affirmed many times that gravic lines must converge beneath the earth's surface, because if it is convex the center of the earth must be below the surface. We grant that if the earth were convex, then modern geographical and astronomical theories would be true, and lines of gravity should converge beneath us. But suppose they do *not*, what then? They did not in the only notable instances on record where the plumb-lines were long enough to manifest a measurable difference; at the famous experiments in the Tamarack mining shafts, wires a mile long hung *farther apart at the bottom* than at the top.

Advocates of modern fallacies are nearing the time of rude awakening, of ruthless dispelling of mental illusions. The hand of discovery is set again to destroy false systems with the most irrefutable premise and satisfactory demonstrations of the absolute truth of genuine Science. The turning of the wisdom of the wise backward and the making of their knowledge foolishness are subjects of prophecy, which is being fulfilled in the promulgation of the Universology of Koreshanity.

## The Narrow Fields of Specialism.

AMANDA T. POTTER.

**S**PECIALIST, as a term in connection with activities, is a word of charm. As applied to pathology, the oculist, the aurist, and a dozen other ists are the basis of buoyant expectation in many people whose infirmities are in the line of those particular professions. The difference in degree of confidence entertained springs from varying degrees of intellect, and information; but as humanity exists today, itself a segregation in a like environment, it is safe to conclude that not one in all this great world, with certain exception, regards the posture of the specialist in its genuine light. And to what quality should the exception be indebted for his prescience? He must understand the power, and therefore the character and source of organic unity. None other can fathom the necessity of a knowledge of the whole body in order to comprehend any part of it; none other is capable of fathoming so generally and specially that the part treated, if rationally treated, must be considered in its unitary with the form whose organization and potency constitute the sole possibility of its existence; therefore none other among men will be heard so emphatically declaring to men that to fully understand a part, one must necessarily understand the whole with which the part articulates.

That the proper study of mankind is man, was poetical prophecy rather than practicability at the time of its utterance. It was a sunny prescience of an approaching day—the *now*, a time when by the light vouchsafed of God to humanity, man can make a discriminating, wise, and consecutive study of himself; not of himself as flesh entirely, and so apart from the life of which his flesh is continent; not of himself as a spiritual being apart from the fleshly pedestal and sole source of

spiritual life, but the *integral man*—spirit, soul, and body. Whoever comes into the wisdom accruing from a wisely conducted study involving man as a whole, will understand that when any part has need of a physician, the entirety is under pathological ban.

The whole outfit of professionals (who are tinkering at the ills of flesh and soul, together with those who aspire to the regulation of social, industrial, economical, political, and all the evils which have attached themselves to all the lines of human being and activity) are but specialists. Not one of them can apply the one true remedy contained in the closing clause of the concluding sentence of a category which that dear old "heathen Chineese," who talked common sense to his people some thousands of years ago, drew from "the ancients:" "The ancients who wished to illustrate great virtue through the empire, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts." Confucius is not made to repeat that they *talked* of rectifying the heart, but *they rectified their hearts*. This thing could only be accomplished through knowledge of the process—the knowledge of the ancients. Ah! how far has humanity fled from ancient wisdom! It cannot recall—it need not recall. The "Ancient of days" is again manifesting. Polated in his Humanity, he even now presents to the world the *regime* through which the hearts of men become purified; through this purification the flesh of men becomes inviolable to sickness, pain, and death; and having healed the man, the world is healed.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE ROSSETTI FAMILY.

### *Channel of Transposition of the Medieval Spirit of Italy to the Anglo-Saxon.*

DANTE GABRIEL ROSSETTI in his birth and parentage affords a striking example of the way in which mental force may be gathered up and transposed from one race to another. This man with all his gifts was the founder of a well-defined transition in art. He revived in England during the latter part of the nineteenth century, something which belonged to the older masters of the Italian school prior to Raphael. He was, no doubt, the means of grafting upon English stock spiritual force once polarized in the great Florentine. The elder Rossetti, who was a lineal descendant of the poet Dante, associated himself with the secret organization whose object was to free Italy from foreign oppression. The members of this society used to meet stealthily in the dark recesses of the forest in the guise of charcoal burners, hence they were termed Carbonari—no inappropriate title for those whose aim was to scatter firebrands to light the smouldering fires of insurrection.

Coming under suspicion from his connection with this movement, Rossetti pere, fled to England where he married the daughter of a fellow countryman who had found an English bride. The laws of heredity or of inheritance (*heres*, heir) comprehend in reality the laws of reëmbodiment. The child displays conspicuous traits of his ancestors, because through him they live again—not quite the same, because every transposition of entities such as occurs at death and rebirth implies an ascent with a corresponding precipitate. The germs of reproduction are the precipitate. This view of reëmbodiment differs from the Theosophist's. He thinks that each reëmbodiment is identical with the preceding.

The school of romantic poetry founded by Dante Rossetti is distinguished by pictorial effects. Both Dante Gabriel and his brother William Michael, the critic and translator of Dante, with their two sisters all won a place in English literature. Maria Rossetti's study of the Divine Comedy is well known by students of the Florentine master. Christina Rossetti has been called the greatest English poetess, though few critics would concede to her the breadth and power of Mrs. Browning.

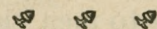
The Pre-Raphaelite Brotherhood was a society of painters organized in 1847 by Dante Rossetti. Holman Hunt, Sir John Millais, Burne Jones, and Ruskin were among the artists. For a time the Brotherhood published a magazine, now but little known, called the *Germ*, but its life was ephemeral; and indeed the society had but a brief existence. Nevertheless it has impressed contemporary art with a name and influence that it is well to understand. The term Pre-Raphaelite is of frequent occurrence in modern English. It represents an infusion of Italian spirit. The creed of the Brotherhood has been jestingly summarized in a single line:

"Whatever is ugly is artistic." Its principles consisted in returning to the realism of the Italian school of medieval art. It failed to recognize the true artist's right to choose the beautiful in contradistinction to the commonplace. It also failed to grant him the right to subordinate Nature as it does exist to Nature as it may exist. Rejection of the ideal led the members of the Brotherhood to paint stiff, quaint human figures resembling conventionalized designs in leaves and flowers. This movement in art corresponds in some sense to what is termed the naturalistic tendency in modern fiction. The devotees of the cult insist that the seamy side of life must be presented in order that things may be seen as they are. Naturalism has its use—to offset the brilliant sophistry which argues that the world is growing better and every one, no matter if steeped in crime, is the temple of indwelling Deity.

*Dante's Dream on the Day of the Death of Beatrice* forms the subject of one of Rossetti's best known paintings. His sister Christina sat to him for the *Girlhood of the Virgin Mary*. He also painted illustrations of his own poems and of Tennyson's. The Rossetti family form an interesting group. They were all close students of Italian models, and Gabriel made some translations of the *Cycle of Dante*. He died in 1882. Hints of his early life, with the yearnings which drew him to art while a very little child, are found in an unfinished story which he left, called *St. Agnes of Intercession*. For some reason, though he often talked of writing the conclusion, he never did; but the tale, so far as it goes is built around the theme of reëmbodiment. The poem beginning:

The blessed damozel leaned out  
From the gold bar of heaven;

voices the universal desire of affection to rejoin its object in some happier state of indissoluble union. It is a wish which is at last to find gratified expression in biunity, though not in the world of spirits reached through death, nor according to the false beliefs of "spiritualism." The Rossetti family was, no doubt, the means of passing over the medieval spirit of Italy into the Anglo-Saxon race, this being the destined channel for the fulfilment of the wonderful prophecy made of old: "Unto Him shall be gathered all nations."



### *President Roosevelt's Great Mistake.*

THE REFUSAL of President Roosevelt to arbitrate between Venezuela and the European powers has created a profound sensation throughout the country. Whatsoever the general sentiment in regard to his decision may be at present, there is no doubt that in this instance he was overborne by his political advisers, interested parties who have everything to gain from a protraction of the situation. Had the President accepted the compliment to his astuteness and diplomatic capacity, he would have brought affairs to an issue



very shortly, instead of allowing them to drag along indefinitely at the mercy of chicanery and red tape. Honor would have redounded to the American nation through the prompt and efficient service of her chief Executive, in a case requiring promptness and perspicacity. It was on account of his well known reputation for possessing both these qualities that led the choice to fall upon him. By referring the matter to The Hague tribunal he has waived the right of the United States to arbitrate in foreign affairs, and he has intimated in so doing that this country will in future abide by the decisions of the same court.

Whatsoever its merits, The Hague court is composed of diplomats who desire nothing better than to see the political ascendancy of Europe in the new world. One by one, the nations of the old world whose dream it was to possess this new land, have been forced to relax their grasp. Spain kept a foothold, though retreating inch by inch, for four hundred years; but Cuba libre shows its power fled. France owned the very heart of the northern continent, but circumstances led her to sell all her vast territory lying between the Mississippi River and the Rockies, stretching from British America to the Gulf of Mexico, for fifteen million dollars. The consummation of the Louisiana purchase under President Jefferson was a masterly act. He said that he stretched his authority "until it cracked," but posterity has confirmed the wisdom of his judgment. Later on Louis Napoleon tried to set up an empire in Mexico that should be tributary to foreign interests, but the Monroe doctrine was politely but strenuously declared and the French troops departed. Now the clever and far-reaching politicians of The Hague would like to see Europe come in for a slice of South America.

There is no doubt that The true interests of this country have been sacrificed to further the plans of those who advised the President to refuse to act. The President has missed a great opportunity. He was not at first inclined to refer the matter to The Hague. Had he followed his inclinations he would not have fallen into the trap set by interested parties to curtail his influence and popularity, "America," said one of the most loyal of her citizens, "is another name for opportunity." The permanent disposition of a great continent and the development of its resources lie before us. There is nothing stable about the South American republics as they now exist; but could the whole country be bound together by common interest, under a government suited to secure the liberties of all its citizens, wonderful results would follow. Why may not the President redeem his mistake and so endeavor to shape his policy that his administration shall be marked in history by the rise of a great federation of united interests embracing the Western world?

#### *The Outlook of Modern Socialism.*

WHAT IS THE significance of the great vote of over 400,000 ballots cast for socialist candidates during the last Congressional election? Does it mean, as some of the papers are predicting, an alliance

by which the democratic party will be merged into Nationalism? The democratic platform is too largely controlled by the great money power to affiliate with the aims of any organization that is working to abolish or curtail the acquisition and use of individual property or the private ownership of land. Such a vote indicates that the masses of the people are being educated toward something better than competition. It shows that they are beginning to think. It does not mean, however, that Socialism is going to sweep the country at the polls. So long as money remains in the hands of its present owners they are going to use that money to prevent any legislative enactments against the system under which their wealth has been amassed.

Let the people think until they find a more reasonable and logical solution of the sociological problem. They will never find it in any system which fails to recognize religion as a part of Universology. Socialism will fail because it sets men adrift so far as any definite concept of religion is concerned. "Give us good government and let people think as they like. Don't meddle with their religious notions," says the socialist. Deeper thought will show that unless religion enters into government, social unity is a misnomer. Unless people are united on religious questions, they will wrangle and quarrel perpetually.

#### *The Power of Originality.*

HISTORY RECORDS the presence of a man who can truly be called original in the basic sense of the term. Jesus Christ was the beginning and the end of the creation of God. Originality is simply the power of becoming the origin of things—that is, of creating or begetting. Through the Man Jesus, who was the Lord, God creates himself anew, and not only himself but the whole physical creation. Original sin, too, comes from the same source, having its origin in the involuntary activities of the God-Man. This may seem strange to those who have been taught from infancy to refer sin to the devil; but the latter personage is only a title applied to the aggregate activities reflexed from good, emanating from the origin of creation named above.

Truth declines and rises. It declines when the seed-Man goes into the ground (the race), and it comes back as He begins to rise like the green and tender blade springing out of the dark, therefore fertile soil. An original genius is the man who compasses truth. Originality is the fountain of growth. That fabled spring wherein the ancients said a man might bathe and be rejuvenated, is a type of man's return to the original fountainhead of life.

#### *Cheer for the New Year.*

THE divine Love and Wisdom will transform and purify every heart which lends itself as a receptacle to their holy influence. They have power to confirm and strengthen in the practice of good works. Every loving deed contributed in the name of Him who said, "Love one another," will bear fruit. Every act whose animating purpose looks away from self toward the divine kingdom is acceptable.





## In The Editorial Perspective.

THE EDITOR.



THE WONDERS of radio-active energies discovered during the past few years, are a subject of much discussion in the scientific world. Less than a decade ago, Professor Röntgen accidentally discovered the now famous X-ray, which enables one to actually see through substances otherwise absolutely opaque—that is, impervious to normal vision. Professor Becquerel's researches led him to investigate the qualities of the new element called uranium; he found that by placing it in the sunshine for sometime it becomes phosphorescent and emits rays similar to those discovered by Röntgen; and in his experiments in taking photographs he discovered that uranium emits rays even when not phosphorescing. The Becquerel ray, therefore, does not depend upon any previous stimulation of the element. The peculiar qualities of radium have become well known to the reading public; it constantly radiates a substance without any apparent loss of the original mass. Radio-activity is almost entirely new to the scientific world; it threatens to revolutionize all present hypotheses of chemistry, which are wholly inadequate to explain these subtle radiations of light and electricity. Professor Thompson of Cambridge declares that many other substances are radio-active; photographs have been taken with the rays emitted from the scrapings of a copper rod after being charged with the negative electricity of the atmosphere. He also declares that there are radio-activities all around us; that the earth itself is negatively electrified, and so are the tips of lightning rods, and the points of leaves and spines of trees; and that there is hardly a patch of ground to be found that does not contain an active source of these rays. Now, all these things are new to the world; a scientist is not up to date who does not have some hypothesis according to which he presumes to explain the phenomena. But would it be an item of interest to these empiricists to know that the science of radio-activities played a most important part in the Koreshan Cosmogony thirty years ago? It was at that period of the world's history when even a suggestion of these wonders was looked upon as the product of an over-heated imagination. When the Koreshan System was formulated, the earth was conceived to be the physical portion of the universe, the shell of the great cell, the body of the organic structure of the cosmos; and it was then shown that in the center of the cell there exists an astral nucleus which is related, through the most subtle anode and cathode energies, to every atom of the materials which comprise the shell of the earth. The Founder of Koreshanity certainly conceived of the ultra-penetrable ray ere he declared that the subtle radiations of the central star permeate the atmospheres as luminiferous ether and penetrates the geologic, mineral, and metallic strata of the universal environ. This is the X-ray on a gigantic scale. Let us note an instance of radio-activities which eclipses anything conceived by recent investigators on this line: We behold in the sky a most wonderful image of the earth; it is the silvery disc of the moon made luminous through Nature's own processes of phosphorescence; the substances of the lunar rays are pri-

marily generated through processes of radio-activity in the shell of the earth; we look against the heavens "spread out as a molten looking-glass," and by means of the atmospheric fluoroscope, the subtle luminosity which obtains deep down in the strata of the mundane sphere is made visible. To the Koreshan Scientist the so called wonderful discoveries of the closing period of the nineteenth century are *not new*; and the world will ere long come to recognize that these so called discoveries are the simple result of stimulation from the intense mental vortex of Koreshanity.

There are different classes of minds here and there devoting their leisure hours to theorizing concerning the cause of the downward divergence of the plumb-lines in the famous experiments at the Tamarack mines; the explanations are as inconsistent and contradictory as the various explanations of the results of the Koreshan Geodetic Survey in 1897. A few persons are sure that the sides of the shafts attracted the plumb-bobs and caused them to swing apart. Perhaps it would be a source of enlightenment to such minds to know that that theory was discarded by the engineers early in the series of experiments. Taking Newton's mathematical deductions concerning the attractive force of gravitation, Professor McNair reached the conclusion by actual calculation that the amount of attraction of the sides of the shafts on the plumb-bobs was no more than a few hundredths of a grain as against the 60-pound weights—an amount wholly insufficient to account for the divergence. Others are equally positive in their own minds, from as flimsy a foundation, that the force producing the downward divergence was electrical repulsion; but this theory was set aside at the scenes of experimentation when phosphor-bronze wires and lead bobs were substituted for steel wires and iron bobs. Another attempted explanation is that air currents caused the lines to swing apart at the bottom; but even this must be abandoned in the face of the fact that the shafts were made practically air-tight in order to test the theory; but practically the same results were obtained when the distance between the plumbs was measured. Now, if gravity were the cause of the phenomena observed, then of course, repulsion and air currents must be left out of the question; and if either one of the three causes operated to produce the results, the other two must be laid aside. A scientific explanation must of necessity be consistent with itself and with the facts observed; the lines diverged downward for the simple reason that the earth is concave instead of convex. Those who antagonize this conception should at least agree as to the cause of the results observed—otherwise the people will learn to reject their conclusions as nothing more than the wildest guesses. Truth is always called upon to "endure the contradiction of sinners."

Professor Dolbear concludes that the world not only needs a new supply of energy, but that scientists are upon the verge of its discovery; he notes that many are endeavoring to make discoveries in specific fields that would give



the world a new impulse in lines of progress. The chemist hopes that a little clearer knowledge of the nature of atoms and their relation to energy will lead to important results, while the physicist expects that a better application of electricity to machinery would answer the purpose. What the Professor would like to see is the discovery of some energy that could not be monopolized—something that could be obtained and utilized without being contingent upon machinery that is liable to break down, or upon employees who are given to strikes at critical periods, or upon capitalists who utilize present available energies for their own benefit. The suggestion is made that infinite power resides in universal ether, every cubic inch of which is said to contain the equivalent of not less than 500 horse-power. It may be of interest to note the fact that years ago the Founder of Koreshanity scientifically defined the character of ether—that it is not a boundless ocean of either matter or energy, but a subtle substance radiated from the central sun of the physical cosmos. It has its specific point of generation, and permeates the scope of the physical cell of the cosmos by means of radiation. Years ago he also announced the possibility of tapping ether rays for energy to be utilized in application to machinery, and for materialization in the form of gold, silver, and other metals and substances which are useful in the arts and industries of man. The world needs such an energy from its natural source of supply; but what energy does the world *most* need in order to promote the greatest interests of humanity, to achieve the greatest things in the fields of progress? It is an energy that does not belong to the domain of physics; it is not discoverable by the chemist, the physicist, the astronomer, nor the biologist. The world needs a great world-moving power direct from the fount of life, a new impulse in heart and mind. We are not left to conjecture as to what this energy is, nor yet to wait for its discovery; for it is already a subject of discovery and manifestation. Its generation and radiation involve the exercise of the Messianic function—the translation of the central Man, the reduction of the personality to vital energy with which the world is to be baptized. The application of this energy to a needy world is at hand; its dissemination will constitute the greatest epoch in the history of the world.

Professor Seligman, of the Columbia University, sees before the world a long period of prosperity; the world does not look at all dark to him, but very cheering indeed. However, the worst thing he can say about the world is that a class of pessimists still persist in looking on the dark side of pictures. He would rebuke the pessimists so severely that they would be kindly persuaded to desist from further views of approaching calamity. Now, there is a great deal of difference between people that are always grumbling and finding fault with everything that does not suit them—no matter whether the things are good or bad—and thoughtful men who observe the facts and correctly interpret the signs of the times as indicating that we are on the verge of the most disastrous revolution the world has ever known. It were better for the world to know the character of the great catastrophe and make some movement in the direction of safety, than to fall under the

delusion that nothing ill betides, at the very hour of imminent danger. The over-enthusiastic optimist cries, "Everything is all right; there is going to be no trouble." Fancied security works no weal when danger impends. The policy of *THE FLAMING SWORD* is not that of faultfinding; but there is such a thing as scientific criticism; the Prophet's warning; the storm signal; the truth about glittering illusions and absurdities; or the proper diagnosis of the unhealthy conditions which exist throughout the world.

The nation is still feeling the effects of the anthracite coal strike. Little anthracite was mined for the space of six months; and on the approach of winter the demand for bituminous coal was inevitable. Chicago and other large cities are on the verge of a coal famine; indeed, there is not a normal supply of even the bituminous product. The railroads plead inability to transport sufficient coal from the mines to meet the demand at the centers of distribution; while the dealers say that the railroads could deliver coal in abundance in a week's time if they would. Between the railroads and the dealers there is a choking of the avenues of distribution. It has been plausibly asserted that the coal magnates have cornered coal for speculative purposes. But these are but after effects of the strike; if the strike had not occurred there would have been no abnormal demand for soft coal, and the speculators would have had no opportunity to take advantage of the demand and reap a harvest through exorbitant prices. The limit to which strikers and speculators can go in infringing upon the rights of the people must soon be defined. Any conspiracy to blockade the avenues of commerce should meet with such treatment of the people and their legislators as would preclude further invasion of the fields of public liberty. But the conditions which now obtain are but the legitimate results of that system of competition which is now the curse of the whole world.

Modern theologians who consider that the Almighty is too merciful to provide punishment for every degree of disobedience to the laws of life, ignore the fact that God can be righteously indignant. "Behold the goodness and the severity of God!" Nature itself is not all sunshine; light and darkness alternate; there must be calm and storm, peace and war, and extremes of temperature. The character of Deity is manifest in the world of physical creation.

It is said that Carnegie wishes to die poor. It is evident that the riches he now possesses cannot be transported across the river Styx; and he therefore chooses to leave monuments to his memory in the shape of libraries and university buildings—but these will not atone for the crime of misappropriating millions from the hands of the producers of wealth.

It has been asked, What is the form of thought? The form in which it is expressed in any degree—in the cells of the brain, the body of man, the church, the nation, humanity at large, and even in the physical cosmos.

The handwriting in letters of fire reappears on the walls of Babylon.



# The Open Court of Inquiry.

THE EDITOR.

## Tendency of Modern Socialism.

EDITOR FLAMING SWORD:—It is becoming quite generally understood that profit-taking, when traced to its source, is the incentive or fountainhead of all vice and crime. Of what use can the system of profit-taking be to humanity? If the Government owned and controlled the means of production and distribution of the utilities of life and produced them for cost and not for profit, in accordance with the teachings of socialism, would not the cause of poverty and the incentive to vice and crime be abolished? And if the cause of poverty and the incentive to vice and crime were abolished, would that not usher in the kingdom of heaven, the reign of righteousness, in the earth? The millionaire loafer and robber, and the useless fat-salaried officials, as well as the drones and parasites which the toiling masses have to support, might not at first appreciate the heavenly atmosphere; but after they moved up a little in the scale of being they would find themselves in perfect harmony with righteous conditions.

You have stated in THE FLAMING SWORD that you advocate control of industries by the Government, and ownership of public utilities by the people; the abolition of the competitive system; and you further state that it will not be left to the toiling masses to apply the remedy for existing evils in the fields of industry; also that there will be no remedy that will prevent the destructive vortex of revolution, and there will be no peaceful settlement of present issues between capital and labor. Do you mean by this that it is useless to vote for the nation to own the trusts, to abolish the competitive system, and to acquire control of public utilities? If our present system of economics—which is an abomination unto the Lord and an insult to the God of universal intelligence—can be sustained by the ballot, why can it not be abolished by the ballot? If the ballot can be made effective in producing hell, why can it not be equally effective in abolishing hell?—J. E. A., Hobart, Ind.

Modern socialists fancy that if reform were instituted in the most external domain of human affairs, it would work a revolution in all other planes of activity; that somehow it would change the hearts of men, immediately reform all criminals, and all the world's evils would be at once transformed to good. Now, that is not only getting the cart before the horse, but it is an endeavor to put the tail of the animal where the head ought to be, with resultant disaster to all concerned. Another class holds that prohibition of the liquor traffic is all that is necessary to abol-

ish all the misery, unhappiness, evils, and ills that "flesh is heir to."

The false commerce that obtains in the secular world is but one of the three important systems or planes of commerce which exist in the human world. The highest is the church commerce—that is, exchange of the substances of life and mind in the sphere of religion; the next is the sex commerce, and the last and outermost is the secular commerce. A curse was pronounced upon each of these three domains, and the three curses must culminate in three woes which constitute the great and inevitable revolution with which the present dispensation ends. We maintain that true reform in secular affairs must be accompanied by effective reform in the other two, else reform in the one will not be lasting.

Nineteen hundred years ago the institution of communism did not constitute the coming of the Lord, nor the establishment of the kingdom in the degree in which it was then manifest. The kingdom came first in a central personality, the head of the new dispensation; that personality, the Messianic center, taught and baptized a discipleship, and the immediate results of the operation of the divine Spirit in the hearts of men was a new fellowship, a new church, and a new communistic order of secular relations. The phases of socialism which presume to establish the divine kingdom without the divine personality, are nothing more nor less than forms of antichrist in the domain of economics. Nothing short of a radical transformation in the human heart and soul will abolish selfishness, incentive to crime, sensualism, and remove the evils which prevail in the numerous departments of human activity.

The tendency of modern socialism is to disorder. If wherever its influence extends there were manifest a pronounced type of unity of purpose, and a coherence of spirit that is not only truly religious but intellectually grounded in demonstrated principles, some claims might be made for socialism; but rather, the opposite is true.

It was in the eighteenth century that the people of France awoke to the fact that they were being ridden to death by the priesthood and the nobility; they endeavored to throw off the yoke, and finally succeeded—but with what result? A reign of terror, not merely during the time of revolt against the Emperor of France, but long afterward when the mob held full sway throughout France. They divided into parties, quarreled and fought among themselves; one form of government succeeded another, until the nation was brought to absolute ruin; it was anarchy, and it continued to prevail until Napoleon took the reins of government in his own hands and enforced order and peace.

There is an awakening of the modern mind to the fact that evils exist in the field of economics; but the remedies suggested by pretended doctors of economics are wholly inadequate to effect a cure, for the simple reason that their diagnoses are unscientific. Those who have the idea that the ballot-box has been instrumental in producing hell have no adequate conception of what hell is, nor of the force necessary to cope with its power. The ballot has not produced hell and it cannot be effective in abolishing it. Hell was here before the ballot, and it prevails in other countries where the people do not "enjoy" the rights of suffrage. The tyranny of England in America and slavery in the South were not abolished by the ballot but by war; and the ballot will not be instrumental in abolishing the wage-slavery of whites and blacks throughout the world.

Plainly stated, modern socialism has neither the knowledge nor the power of divine unity necessary to usher in the kingdom of righteousness, which involves the manifestation of immortal beings, and the establishment of a new scientific government in accordance with the laws and principles manifest in the government of the physical cosmos. The new dispensation must come with as marked a manifestation of divine power as that which ushered in the new age nineteen hundred years ago. The competi-



tive system will not be abolished by any present political movement; the competitive system must die in the death struggle of its own contending factions. The destructive element is already at work, and the work of demolition will continue until the end. Koreshanity has not come to destroy but to build; its mission is that of construction. While the people dream of a peaceful settlement of present issues, of bringing new conditions by merely voting for candidates of their choice, the already thoroughly entrenched money power is active to thwart every effort to change the present order of things—and it will succeed until the roof and floor of the old structure go down together. After that, it will be worth while to vote and work for all those desirable conditions which make for human happiness in absolute confidence of the success and stability of the new structure for ages to come.

#### The Material Temple of Deity.

EDITOR FLAMING SWORD:—(1) Was the ancient Jewish tabernacle or the temple at Jerusalem ever the material pediment of Deity? (2) What was the manifestation of the glory of God at the time of the completion of the temple? (3) Is there a periodic manifestation of Satan? (4) Why are freethought journals sometimes advertised in THE FLAMING SWORD? Even the god entempled in the New York stock exchange is represented by the *Wall Street Journal* which you have advertised.—INTERESTED READER, Buffalo, N. Y.

(1) One of the most pronounced principles of the Koreshan System is that there is no life nor mind outside of living organisms. Mental consciousness obtains in the brain, and the brain is directly related to the organic structure; consequently, the mind of Deity must operate in and through living forms. One of the most emphatic declarations of the Apostle is that "God dwells not in temples made with hands;" he dwells in his chosen temple in humanity. Jesus the Christ was God's temple in its perfection; or rather, he was the tabernacle of the temple. On one occasion he said, "Destroy this temple, and in three days I will raise it up again." The Jews thought He meant the temple at Jerusalem; but the Disciples perceived that he referred to the temple of his own body.

The tabernacle in the wilderness and the temple at Jerusalem constituted a type of the living temple; but neither structure was ever the material pediment of divine life and mind. The temple was a great and grand architectural representation of the divine humanity; it was the expression of God in art, in the ornate forms and symbols of the temple. The temple represented the Hebrew Theocracy, with its center of divine imperialism and its outlying courts. The high priests constituted the actual human temple of Deity during the time preceding the coming of the Christ; the priests officiated in the holy places in the tabernacle and the temple; God dwelt in the priests and the priests dwelt in the temple. In this sense the temple was the temple of God.

(2) The shekinah was manifest to Israel from the time they left Egypt until the destruction of Solomon's temple. They were led from Egypt to Sinai by a pillar of cloud by day and a pillar of fire by night. When the tabernacle was finished a cloud filled the holy places and also stood above the tabernacle. When this cloud moved the camp of Israel with the tabernacle followed. This cloud moved and stopped forty-two times from Sinai to the camp at the site of Jerusalem. Thus the tabernacle was pitched forty-two times, corresponding to the forty-two generations from Abraham to Jesus—the number of embodiments of the divine Spirit during the Jewish dispensation. Now note the character of the real dwelling-place of Deity during the travels of Israel in the wilderness and their sojourn in Palestine: When David desired to build the temple, the Almighty told Nathan the prophet that David should not build the temple, for He had not had an house (a perfect temple) to dwell in since the day that he brought Israel out of Egypt; but that he had gone from tent to tent, and from one tabernacle to another—that is, he had, through the generations, gone from prophet to prophet and from priest to priest; for tent is the symbol of the prophet, the tabernacle a symbol of the priest.

The glory of God manifest at the completion of the temple was the shekinah cloud of extraordinary propor-

tions, of greater force and glory than that manifest in the tabernacle at the time of its completion. At certain periods, during the ministrations of the high priest, the shekinah appeared between the cherubim above the mercy-seat on the ark of the covenant. The great cloud in the temple was the result of the intense mental force of the Israelites centered in the high priest, from whom the cloud was manifest. The direct cause of the cloud was combustion of the elements of ether in the atmosphere—the fire being kindled in and communicated from the personality of the high priest. The object of the shekinah (which means presence) was to manifest to Israel that the Almighty was present in their leaders. The high priests were divine mediums, and the holy places were the cabinets in and from which supernatural power was manifest. The mediums of modern spiritualism take their cue from the construction of the tabernacle, and produce their materializations from cabinets.

(3) Every light has its dark reflex; hell is the antithetical co-ordinate of heaven, and satan is the dark pole of being. There are progressive and retrogressive evolutions, and progressive and retrogressive involutions. Therefore, it is a logical conclusion that if there is a periodic manifestation of Deity, specific manifestations of satan must occur—and contemporaneously with the divine manifestation. As an example we point to Judas, who was specifically the devil in his relation to the divine tragedy of nineteen hundred years ago.

(4) We exchange with publications of various schools not only as a matter of courtesy, but to keep ourselves informed concerning their movements. We do not agree with these publications nor they with us, but they say some good things sometimes. One can through being courteous, often make friends where other means fail; the Apostle was everything to all men for such purpose. Once in a while our exchanges, even freethought journals, quote from and notice THE FLAMING SWORD, and when we notice papers in return we merely follow an unwritten law of reciprocity which prevails to a certain extent among liberal publishers. We obtain the *Wall Street Jour-*



nal on the basis of advertising; that is, we subscribe for it and pay for it in advertising space. But if one is not a recluse, and strictly stands apart from all avenues of the world's current thought and business, does not one support present institutions when he buys a daily paper or orders a bill of groceries? The Disciples were counseled to "make friends of the mammon of unrighteousness." If one should do whatever he wills in regard to separation from the external affairs of the world, there is still a reciprocity of mental substance which he cannot possibly avoid.

### The Brain Analyzed.

Interesting Lecture by Koresh Before Large Audience at Masonic Temple, Sunday Evening.

The Masonic Temple lectures are closed until further notice. This is not due to any lack of interest on the part of the public, for the Hall was filled from end to end on last Sunday evening—a hundred or more could not be provided with seats—and the lecture was highly appreciated. The presence of KORESH is demanded elsewhere in connection with his work, and the meetings Sunday afternoons at the Koreshan Unity Hall, 315 Englewood avenue, and Sunday evenings at the Masonic Temple, Hall 412, are discontinued until his return, which will perhaps be in a few weeks.

The Founder of Koreshanity astonished his audience on Sunday evening last by numerous emphatic declarations in his most remarkable and scientific analysis of the functions of the brain; he announced that he was there to teach them what he knew to be true. "I am here to tell you things about the brain that cannot be found in the text-books—things that are not taught in the medical colleges; and if I did not know that what I am going to say is positively true, I would not stand here and talk to you one minute. I am here to tell you what you never heard before. What would be the use of my telling you things you already know? If I could not tell you things you do not know, I would take my seat in the audience, and ask some of you to come up here and talk to me."

The Speaker certainly presented much that is both new to the world and marvelous, concerning the functions of the brain, the wonders of the mind. His first line of argument was to harmonize the general conceptions of the physiologist and the phrenologist; these conceptions are usually thought to be in conflict. The physiologist says that the different divisions of the brain are mere organs of motion, while the phrenologist claims that they are centers of mental faculty. He took

the position that the parts of the brain in which the faculties are located, preside over corresponding organs in the body. For instance, from the organ of conscientiousness—that is the moral walk of the mind—the physical walk, the motion of the limbs is controlled.

It was shown that all of the different organs and parts of the body had their correspondents in the brain; in the brain there are the heart, legs, hands, lungs, alimentary canal, etc., which perform both mental and physiological functions. The principle of respiration was explained, and shown to obtain not only in the lungs of the body, but in the cells of the brain, in vegetation, and in the physical cosmos as manifest in the contraction and expansion of the air, water, and even the metallic strata of the earth's shell. Not only do the cells of the brain contract and expand, but also the brain

### Important Announcement

*We are authorized to announce that during the absence of the Founder of Koreshanity from the City for a few weeks, the meetings of the Koreshan Ecclesia at the Unity Hall, Sunday afternoons, and the lectures at the Masonic Temple on Sunday evenings, are discontinued. Due announcement will be made when these meetings are to be resumed.*

*In the meantime we cordially invite our friends to attend meetings of the Society Arch Triumphant, Tuesday evenings, eight o'clock, at our Hall, 315 Englewood avenue, where lectures on Koreshan subjects are given.*

itself contracts and expands—not outwardly but inwardly, and thus through the opening and closing of the ventricles of the brain, circulation of the fluids of the brain obtains. The course of the circulation of these fluids in the brain of the mortal man was shown; the processes by which the pineal gland is to be extirpated and the circulation reversed in the attainment of immortality in the flesh; that instead of the fluids passing down into the body from the glandula vitæ, there will be a suction upward from the body, thus fulfilling the declaration that a well of water will spring up unto everlasting life. The laws of polarization were also dwelt upon, as well as the principles upon which mental healing is wrought.

Critics, representatives of the old school of physiology and chemistry, who engaged in the discussion following the lecture, freely admitted that

the lecture was both interesting and highly instructive. Criticisms and questions were clearly and forcefully answered, and the Speaker was several times loudly applauded. After the discussion, invitation was extended to those who desired to be healed. Forty-five persons presented themselves at the platform for treatment; and the audience watched the movements of the Healer with profound interest, as he employed his scientific processes of imparting mental and physical vigor. Hundreds of people will be glad when the lectures are resumed, which we hope will be soon.

### Summary of the World's News

AMANDA T. POTTER.

Dec. 31.—Governor Yates returns to Springfield.—Illinois State Teachers' Association adopts phonetic spelling of twelve words as initial of spelling reform.—Statistics show Chicago greatest railway center in world; 1,839 trains arrive and depart every 24 hours.—Through electric line is to connect Chicago and Toledo.—Gas from leaking naphtha pipe settles over Pottsville, Pa., imperiling the lives of thousands.—Jan. 1.—Illinois teachers resolve for increased appropriations for schools.—A daring "hold-up" bade the Old Year good bye in Chicago; another "hold up" occurred while the whistles greeted the New Year.—American consuls declared superior to those of other countries because of their business aptitude.—Twelve guns and the Sultan's treasure chests captured by the rebels in Morocco.—Per Wm. E. Curtis the present system of timber exploitation will exhaust our supply in 43 years.—Jan. 2.—San Francisco in direct cable communication with Honolulu for first time.—Edison says that among problems of 1903 is bacteria fighting and getting electricity direct from coal.—Lord Roberts ["Bobs"] will be guest of Ancient and Honorable Artillery Company of Boston at annual field day next September.—Maine begins new movement to enforce its prohibition law.—Mazatlan, Mexico, visited by genuine Asiatic plague.—Jan. 3.—Senator Hoar prepares bill to provide for publicity of business of corporations; must make detailed statements and allow inspection of books.—Messages of felicitation exchanged between United States and Hawaii on completion of first section of new Pacific cable.—Agreement among trunk lines not to issue passes is broken.—Postoffice at Indianola, Miss., from which colored postmistress was driven by force, will be closed by department.—Jan. 4.—Discovery of additional taxable property will cause lower tax rate in Chicago this year.—Rumor that President Castro will abdicate.—Habitual drunkards in London to be blacklisted; separation granted to husbands or wives whose partners have been habitually convicted.—Special commissioner appointed in Missouri beef combine case makes reports finding packers guilty of conspiring to fix and maintain prices.—Jan. 5.—Secretary Wilson says: "We can grow sugar beets for the pulp so that the sugar we get out of them